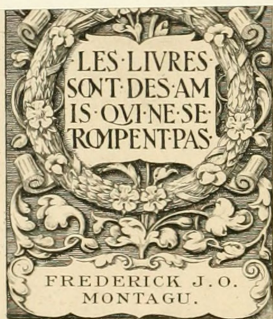






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THE
WORKS
OF THE
RIGHT REVEREND
WILLIAM WARBURTON,
LORD BISHOP OF GLOUCESTER.
IN SEVEN VOLUMES.

VOLUME THE FIRST.

L O N D O N,
PRINTED BY JOHN NICHOLS:
AND SOLD BY T. CADELL, IN THE STRAND.
MDCCLXXXVIII.

A D V E R T I S E M E N T.

THE Reader will expect some account of the *Life*, *Writings*, and *Character* of the Author to be prefixed to this complete edition of his Works. He is therefore informed, that a Discourse to that effect hath been prepared, and will be published; but not now, for reasons that will be seen hereafter. However, it may be proper to add, that the purchaser of this edition will be entitled to a Copy of the Discourse, whenever it comes out, on his producing a ticket, which for that purpose will be delivered to him by the Bookseller.

All I have to say, at present, of the Author's Works, is, That they have been printed carefully from his last corrections and improvements; and arranged in that order, which was judged most convenient.

Of the new tracts, included in this edition, the most considerable is, The NINTH BOOK of the Divine Legation; printed, so far as it goes, by the Author himself, but

left unfinished. This Discourse must be interesting to the reader ; but will not appear to have all the novelty which he may expect. The reason is, that the Author had laid aside all thoughts of completing this book for many years, and had, in the mean time, employed some parts of it in his other Works. From these, when he at length resumed that intention, he extracted many passages, which are now again inserted in their place.

Thus much I thought fit to say of this additional Book, that the Reader may come the better prepared to the perusal of it. For the rest, he is referred to the Author's **LIFE**, at large.

Great Russell-Street,
Bloomsbury,
Feb. 6, 1788.

R. W O R C E S T E R.

THE

A
DISCOURSE,
BY WAY OF
GENERAL PREFACE
TO THE QUARTO EDITION OF
BISHOP Warburton's Works.

[Entered at Stationers Hall.]

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CORRECTIONS.

- P. 26. l. 17. for *in* read *bin*.
- P. 108. note, last line but one, for *unica* r. *unico*.
- P. 110. l. 14. for *predecessor's* r. *predecessors*.
- P. 125. l. 4. for *representing* r. *repressing*.
- P. 143. l. 2. for p. 24. r. p. 30.

THE LIFE OF THE AUTHOR.

FIRST PRINTED IN 1794.

WILLIAM WARBURTON was descended from an antient and very considerable family in Cheshire, at the head of which is the present Sir Peter Warburton, baronet, of Arley, in that county.

I leave the rest to the Genealogist; and go no farther back in his pedigree than to his grandfather, of the same name, who distinguished himself in the civil wars of the last century. He was of the Royal party, and shewed his zeal and activity in that cause by serving under Sir George Booth at the affair of Chester. I mention this little circumstance chiefly for the use I shall make of it elsewhere. All that I know more of him, is, That he married Frances, daughter of Robert Awfield of Etton, in the county of Nottingham, by whom he had three sons; the second of whom, GEORGE, was Mr. Warburton's father.

It seems probable that upon this marriage he removed into Nottinghamshire. His residence was at Shelton, a village about six miles from Newark, where he died.

Mr. George Warburton, the second son, as I observed, of William Warburton, Esq. of Shelton, was bred to the law. He settled at Newark, where he practised as an attorney, and was particularly esteemed for his integrity in that profession.

He married Elizabeth, daughter of William Hobman, Alderman of Newark, and had by this marriage five children, George, William, Mary, Elizabeth, and Frances.

George died very young. William (the subject of this memoir) was born at Newark, Dec. 24, 1698. He was first put to school there under Mr. Twells, whose son afterwards married his sister, Elizabeth : but he had the chief part of his education at Okeham, in Rutlandshire, under Mr. Wright. Here he continued till the beginning of the year 1714 ; when his cousin, Mr. Warburton (who also bore the name of William), being made head master of the school at Newark, he returned to his native place, and was, for a short time, under the care of that learned and respectable person, of whom more will be said presently. I only now add ; that he was father to the reverend Mr. Thomas Warburton, the present very worthy Archdeacon of Norfolk, to whom I am indebted for the particulars here mentioned, concerning his family.

I cannot, I confess, entertain the reader of this narrative with those encomiums which are so commonly lavished on the puerile years of eminent men. On the best enquiry,

quiry, I have been able to make, I do not find that, during his stay at school, he distinguished himself by any extraordinary efforts of genius or application. My information authorizes me to go no further than to say, That he loved his book, and his play, just as other boys did. And, upon reflexion, I am not displeased with this modest testimony to his merit. For I remember what the best judges have thought of premature wits. And we all know that the mountain-oak, which is one day to make the strength of our fleets, is of slower growth than the saplings, which adorn our gardens.

But, although no prodigy of parts or industry in those early years, with a moderate share of each, he could not fail of acquiring by the age of sixteen (the time when he left school)~a competent knowledge of Greek and Latin under such masters, as those of Okeham and Newark.

It had been his misfortune to lose his father very early. He died in 1706; and the care of his family devolved, of course, upon his widow; who, as we have seen, gave her son the best school-education; and, in all respects, approved herself so good a woman, as well as parent, that her children paid her all possible respect: her son, in particular (all whose affections were naturally warm), gave her every proof of duty and observance, while she lived, and, after her death, retained so tender a regard to her memory, that he seldom spake of her but with tears.

The circumstances of the family could be but moderate ; and when Mr. Warburton had now finished his education at school, he was destined by his friends to that profession, which is thought to qualify men best for the management of their own affairs, and which his father had followed with so much credit in that neighbourhood.

He was accordingly put out clerk to Mr. Kirke, an eminent attorney of Great Markham, in Nottinghamshire, in April, 1714, and continued with that gentleman five years, *i. e.* till the spring of the year 1719. Tradition does not acquaint us, how he acquitted himself in his clerkship. Probably, with no signal assiduity. For now it was that the bent of his genius appeared in a passionate love of reading, which was not lessened, we may believe, but increased, by his want of time and opportunity to indulge it.

However, in spite of his situation, he found means to peruse again and digest such of the classic authors as he had read at school, with many others which he understood to be in repute with men of learning and judgement. By degrees he, also, made himself acquainted with the other elementary studies ; and, by the time his clerkship was out, had laid the foundation, as well as acquired a taste, of general knowledge.

Still, the opinion and expectation of his friends kept him in that profession, to which he had been bred. On the expiration of his clerkship, he returned to his family at Newark ;

Newark ; but whether he practised there or elsewhere as an attorney, I am not certainly informed. However the love of letters growing every day stronger in him, it was found adviseable to give way to his inclination of taking Orders : the rather, as the seriousness of his temper and purity of his morals concurred, with his unappeasible thirst of knowledge, to give the surest presages of future eminence in that profession.

He did not venture, however, all at once to rush into the church. His good understanding, and awful sense of religion, suggested to him the propriety of making the best preparation he could, before he offered himself a candidate for the sacred character. Fortunately for him, his relation, the Master of Newark School, was at hand to give him his advice. And he could not have put himself under a better direction. For, besides his classical merit (which was great), he had that of being an excellent Divine, and was a truly learned as well as good man.

To him then, as soon as his resolution was taken of going into Orders, he applied for assistance, which was afforded him very liberally. "My father (says Mr. Arch-deacon Warburton in a letter to me) employed all the time he could spare from his school in instructing him, and used to sit up very late at night with him to assist him in his studies." And this account I have heard confirmed by his pupil himself ; who used to enlarge with
pleasure

pleasure on his obligations to his old tutor ; and has celebrated his theological and other learning in a handsome Latin epitaph, which he wrote upon him after his death.

At length he was ordained Deacon the 22d of December, 1723, in the cathedral of York, by Archbishop Dawes : and even then he was in no haste to enter into Priest's Orders, which he deferred taking till he was full twenty-eight years of age, being ordained Priest by Bishop Gibson in St. Paul's, London, March the 1st, 1726-7.

Some will here lament that the precious interval of nine years, from his quitting school in 1714 to his taking Orders, was not spent in one of our universities, rather than his private study, or an attorney's office. And it is certain, the disadvantage to most men would have been great. But an industry, and genius, like his, overcame all difficulties. It may even be conceived, that he derived a benefit from them. As his faculties were of no common size, his own proper exertion of them probably tended more to his improvement, than any assistance of tutors and colleges could have done. To which we may add, that living by himself, and not having the fashionable opinions of a great society to bias his own, he might acquire an enlarged turn of mind, and strike out for himself, as he clearly did, an original cast both of thought and composition ;

Fastidire lacus et rivos ausus apertos :

while

while his superior sense, in the mean time, did the office of that authority, which, in general, is found so necessary to quicken the diligence, and direct the judgement, of young students in our universities.

The fact is, that, without the benefit of an Academical education, he had qualified himself, in no common degree, for Deacon's Orders in 1723; and from that time till he took Priest's Orders in the beginning of the year 1727, he applied himself diligently to complete his studies, and to lay in that fund of knowledge, which is requisite to form the consummate Divine. For to this character he reasonably aspired; having that ardour of inclination, which is the earnest of success, and feeling in himself those powers which invigorate a great mind, and push it on irresistibly in the pursuit of letters.

The fruits of his industry, during this interval, appeared in some pieces, composed by him for the improvement of his taste and style, and afterwards printed (most of them without his name) to try the judgement of the publick. As he never thought fit to reprint or revise them, they are omitted in this edition. But they are such as did him no discredit; on the contrary, they shewed the vigour of his parts, and the more than common hopes, which might be entertained of such a writer.

Among these *bloffoms of his youth* (to borrow an expression from Cowley) were some notes, communicated to
Mr.

Mr. Theobald, and inserted in his edition of Shakespear ; which seems to have raised a general idea of his abilities, before any more important proof had been given of them. But of this subject more will be said in its place.

It was, also, in this season of early discipline, while his mind was opening to many literary projects, that he conceived an idea, which he was long pleased with, of giving a new edition of Velleius Paterculus. He was charmed with the elegance of this writer ; and the high credit in which emendatory criticism (of which Paterculus stood much in need) was held in the beginning of this century, occasioned by the dazzling reputation of such men as Bentley and Hare, very naturally seduced a young enterprizing scholar into an attempt of this nature. How far he proceeded in this work, I cannot say : but a specimen of it afterwards appeared in one of our literary journals, and was then communicated to his friend, Dr. Middleton ; who advised him very properly to drop the design, *as not worthy of his talents and industry, which, as he says, instead of trifling on words, seems calculated rather to correct the opinions and manners of the world.*

These juvenile essays of his pen, hasty and incorrect, as they were, contributed, no doubt, very much to his own improvement. What effect they had on his reputation, and how soon they raised it to a considerable height among his friends, will be seen from the following curious fact.

In the year 1726, a dispute arose among the lawyers about the judicial power of the Court of Chancery. It is immaterial to observe on what points the controversy turned, or with what views it was agitated. It opened with a tract, called, *The History of the Chancery; relating to the Judicial Power of that Court, and the Rights of the Master*; printed without a name; but written, as was generally known, by a Mr. Burrough; and so well received by the Lord Chancellor King, that he rewarded the Author of it, the same year, with a Mastership in Chancery.

To this book an answer presently appeared, under the name of, *A Discourse of the Judicial Authority of the Master of the Rolls*; and so well composed, that they who favoured the cause of the *Historian*, saw it must suffer in his hands, if it were not supported by some better writer than himself, who was evidently no match for the *Discourser*.

In this exigency, he was advised by one of his friends (I forget, or never heard, his name) to have recourse to Mr. Warburton, as a person very capable of supplying his defects. Accordingly, when he had prepared the proper materials for a reply, he obtained leave to put them into Mr. Warburton's hands, and afterwards spent some time with him in the country; where, by their joint labours, the whole was drawn out and digested into a sizable volume, which came out in 1727, and was entitled, *The Legal Judicature in Chancery stated*. This book was so manifestly

superior to the *History*, that such of the profession as were not in the secret, wondered at Mr. Burrough's proficiency in the art of writing ; and the Lord Chancellor King, as much as any body. The author of the *Discourse* saw it concerned him to take notice of such an adversary, and in 1728 re-printed his work " with *large additions*—together " with a *Preface* occasioned by a book entitled, *The Legal " Judicature in Chancery stated.*" And with this reply, I believe, the dispute closed.

Many years afterwards (the secret being now of no consequence) Mr. Warburton chanced to mention, in conversation, to Mr. Charles Yorke, the part he had taken in this squabble : when Mr. Yorke smiled, and said he fancied he was not aware who had been his antagonist ; and then named his father, the Lord Chancellor Hardwicke, who, though Attorney General at the time, had undertaken to plead the cause of his relation, Sir Joseph Jekyll, then Master of the Rolls.—But I have dwelt, perhaps, too long on this little anecdote.

Upon Mr. Warburton's taking Priest's Orders, Sir Robert Sutton procured for him the small vicarage of Griesley, in Nottinghamshire ; and in 1728 presented him to the rectory of Brand-Broughton, in the diocese of Lincoln. He was, also, the same year, and, I suppose, by the same interest, put upon the King's list of Master of Arts, created on his Majesty's visit to the university of Cambridge.

Brand-

Brand-Broughton was a preferment of some value, and, from its situation in the neighbourhood of Newark, pleased him very much. Here then he fixed himself, with his family, and spent the best part of his life, that is, from 1728 to 1746.

They who are unacquainted with the enthusiasm which true genius inspires, will hardly conceive the possibility of that intense application, with which Mr. Warburton pursued his studies in that retirement. Impatient of any interruptions, he spent the whole of his time that could be spared from the duties of his parish, in reading and writing. His constitution was strong, and his temperance extreme. So that he needed no exercise but that of walking; and a change of reading, or study, was his only amusement.

His mother and sisters, who lived with him and were apprehensive of the hurt he might do himself by this continued industry, would invite themselves to drink coffee with him in his study after dinner, and contrive to lengthen their stay with him as much as they could. But when they had retired, they saw no more of him that evening; and his sister, Mrs. Frances Warburton, told me, that he usually sat up a great part of the night. What is most extraordinary, the vigour of his parts was such, that his incessant labour neither wearied his spirits, nor affected his health.

In this way it was, that he acquired that habit of deep thinking, with that extensive erudition, which afterwards astonished the reader in his works ; and made himself acquainted with the whole range of polite and elegant learning, in the way of diversion, and in the interval of his graver studies.

I express myself with exact propriety. For it was his manner at this time (and the habit continued with him through life) to intermix his literary pursuits in such sort as to make the lighter relieve the more serious ; and these again, in their turn, temper and correct the other. He was passionately fond of the more sublime poets, and (what is very uncommon) had almost an equal relish for works of wit and humour. One or other of these books he had always lying by him, and would take up when he found himself fatigued with study ; and, after spending some time in this sort of reading, was so much refreshed by it, that he returned with new life to the work he was upon ; and so made these amusements, which are apt to get the mastery of common minds and to exhaust their whole force, only subservient to his more important meditations.

And this humour (to observe it by the way) of associating the so different powers of reason and fancy in the course of his studies, passed into his style, and indeed formed one distinctive character of it. For in all his wri-

tings, on whatever subject, you see him, occasionally, ennoble his expression by picturesque imagery, or enliven it by strokes of wit: And this (though the practice be against rule) with so much ease, and with so little affectation, that none but a very captious, or very dull, reader can take offence at it.

With that passion for letters, which, as I observed, transported Mr. Warburton at this time, the sobriety of his judgement is to be admired. The little taste he had had of fame in the early publications, before alluded to, did not corrupt his mind, or seduce him into a premature ambition of appearing as an author in form, till he had fully qualified himself, by the long course of reading and meditation, now mentioned, to sustain that character. It was not till the year 1736 that he published the first of those works, on which his great reputation is raised. This was, *THE ALLIANCE BETWEEN CHURCH AND STATE*: the occasion, and end, and substance of which work cannot be expressed in fewer or clearer terms, than his own.

After a short historical view of religious parties in England, from the Reformation downwards; of the discordant notions entertained of Religious establishments; and of the heats and animosities which those notions had produced: he proceeds thus —

“ In this ferment, and in this embroiled condition, the
 “ Author of the *Alliance between Church and State* found
 “ the

“ the sentiments of men concerning religious Liberty and
 “ Establishments, when he proposed his *Theory* to their
 “ consideration : a Theory, calculated to vindicate our pre-
 “ sent happy Constitution ON A PRINCIPLE OF RIGHT, by
 “ adjusting the precise bounds of either Society ; by shew-
 “ ing how they come to act in conjunction ; and by ex-
 “ plaining the nature of their union : and from thence,
 “ by natural and necessary consequence, inducing, on the
 “ one hand, an ESTABLISHED RELIGION, with all its rights
 “ and privileges, secured by a TEST LAW ; and on the
 “ other, a full and free TOLERATION to all who dissented
 “ from the national worship.

“ He first shewed the use of Religion to Society, from
 “ the experience and practice of all ages : He inquired
 “ from whence the use arose, and found it to be from cer-
 “ tain original defects in the very essence and plan of
 “ Civil Society. He went on to the nature of Religion ;
 “ and shewed how, and for what causes, it constituted a
 “ Society : And then, from the natures of the *two Societies*,
 “ he collected, that the object of the Civil, is only the
 “ *Body* and its interests ; and the object of the Religious,
 “ only the *Soul*. Hence he concluded, that both Societies
 “ are Sovereign, and Independent ; because they arise not
 “ out of one another ; and because, as they are concerned
 “ in contrary provinces, they can never meet to clash ;
 “ the sameness of *original*, or the sameness of *administration*,
 “ being

“ being the only causes which can bring one, of two distinct Societies, into natural subjection to the other.

“ To apply Religion therefore to the service of Civil Society, in the best manner it is capable of being applied, he shewed it was necessary that the two Societies should UNITE: For, each being sovereign and independent, there was no other way of applying the service of Religion in any solid or effectual manner. But no such union could arise but from *free compact* and convention. And free convention is never likely to happen, unless each Society has its mutual motives, and mutual advantages. The Author therefore, from what he had laid down of the natures of the two Societies, explained what these motives and advantages were. Whence, it appeared that all the rights, privileges, and prerogatives of the two Societies, thus united, with the Civil Magistrate at their head, were indeed those very rights, privileges, and prerogatives, which we find established and enjoyed under our present happy Constitution in Church and State: The result of this was that an ESTABLISHED CHURCH and a free TOLERATION are made perfectly to agree by the medium of a TEST LAW. This Law therefore the Author in the last place proceeded to vindicate, on the same general principles of the law of Nature and Nations.

“ This

“ This is a true, though short analysis of the *Alliance between Church and State* *.”

This work made a great impression on the best judges. One † of them, to whom he had sent a present of his book, expresses himself thus —

“ I had formerly been very agreeably entertained with
 “ some emendations of your’s on Shakespeare, and was ex-
 “ tremely pleased to find this work was by the same hand.
 “ Good learning, great acuteness, an ingenious working
 “ head, and depth of thought, will always please in an
 “ author, though we are not entirely in the same ways of
 “ thinking.”—And, in the close of it, he adds—“ You
 “ have not, Sir, only my thanks for what you have done,
 “ but my sincere wishes, that what was intended for the
 “ service of the publick may prove also to be for your
 “ own, to which my endeavours, in any proper way, shall
 “ not be wanting.”

This was candid and generous, considering that the eminent person was not altogether in the author’s sentiments on the subject of his book. But he was struck with his great abilities, and became from this moment his sincere friend.

The truth is, no sort of men, either within or without the Church, was prepared, at that time, for

* Vol. VI. p. 781—3.

† Bishop Hare.

an indifferent reception of this new theory, which respected none of their prejudices. It was neither calculated to please the High-Church Divines, nor the Low; and the Layity had taken their side with the one or the other of those parties.

However, though few at that time were convinced, all were struck by this essay of an original writer, and could not dissemble their admiration of the ability, which appeared in the construction of it. There was indeed a reach of thought in this system of Church-policy, which would prevent its making its way all at once. It required time and attention, even in the most capable of its readers, to apprehend the force of the argumentation; and a more than common share of candour to adopt the conclusion, when they did. The author had therefore reason to be satisfied with the reception of his theory, such as it was: and having thoroughly persuaded himself of its truth, as well as importance, he continued to enlarge and improve it in several subsequent editions; and in the last, by the opportunity, which some elaborate attempts of his adversaries to overturn it, had afforded him, he exerted his whole strength upon it, and has left it in a condition to brave the utmost efforts of future criticism *.

Some

* An eminent writer has delivered his opinion of it in these terms—
 “ Bishop Warburton, in his *Alliance between Church and State*, hath shewn
 “ the general good policy of an Establishment, and the necessity of A TEST

Some indeed, have taken offence at the idea of an *Alliance*; but without cause: for the meaning is this, That our Church-Establishment is such as in equity it must have been, had the terms of it been settled by mutual agreement between the two parties. Which, in other words, is only saying, That those terms are just and reasonable.

The idea of an Alliance was conceived, in preference to any other mode of conducting the argument, because the theory of civil government had been formed on the like notion of a contract between Prince and People. This way of reasoning, therefore, without being less conclusive, had the advantage of being more popular, than any other, and as such was very properly adopted by our author.

Notwithstanding this management, the *Alliance*, as I observed, was not generally understood. But he did not wait for the reward of public favour to encourage him in the resolution he had taken of dedicating his great talents to the service of religion. In the close of this first edition of *The Alliance*, he announced his next and greatest work, THE DIVINE LEGATION OF MOSES; which he had now planned, and in part composed. For, when such a writer

“ for its security, upon principles which Republicans themselves cannot
 “ easily deny.—His work is one of the finest specimens, that are to be found
 “ perhaps in any language, of scientific reasoning applied to a political
 “ subject.” Dr. HORSLEY’S *Review of the Case of the Protestant Dissenters*.
 PREF. London, 1787.

as this, has by a long course of study laid in the proper materials for invention to operate upon, and has, by one vigorous essay, assured himself of his own strength, his progress to perfection is rapid, and almost instantaneous; like the pace of Homer's Gods, whose first step reaches to Olympus, and the second, to the ends of the earth.

It had been pretended by those who called themselves Deists, and, in the modesty of free-thinking which then prevailed, had, or affected to have, a respect for the natural doctrine of a future state, That the omission of this doctrine in the Mosaic law was a clear decisive proof of its imposture, as no institute of religion, coming from God, could be without that principle.

The author of the *Alliance* saw the *omission* in another light; and was so far from admitting the Deist's conclusion, that he thought himself able to prove, in the clearest manner, and with the evidence of what is called *Moral* demonstration, the divinity of the Mosaic Law from that very circumstance.

Such then was the subject and scope of Mr. Warburton's capital work, *The Divine Legation of Moses demonstrated on the principles of a religious Deist*. But in the conduct of this new and paradoxical argument, so many prejudices and objections, both of believers and unbelievers, were to be removed; and so many collateral lights to be let in upon it; that the discourse extended itself far and wide,

and took in all that was most curious in Gentile, Jewish, and Christian antiquity.

In the beginning of the year 1738, the first volume of this work appeared, and immediately drew all eyes upon it. Some were too weak, and some, too much dimmed or distorted by prejudices, to take a full and distinct view of its contents. No wonder then if such readers misconceived of the writer's purpose, and misrepresented it. Yet few were so blind, as not to admire the execution. "I hear nobody speak of your book," says the Bishop of Chichester, "who do not express themselves highly entertained with it; though they think the principal point which remains to be proved, a paradox *." And what the Bishop himself thought of it, before publication, when the sheets were sent to him from the press, he tells the author in these words—"I can say, without any compliment, that your papers have given me high delight. So many beautiful thoughts, such ingenious illustrations of them, such a clear connection, such a deduction of notions, and so much good learning upon so useful a subject, all expressed in proper and fine language, cannot but give an intelligent reader the greatest satisfaction †."

And to much the same purpose another learned friend, the Bishop of Salisbury ‡—"Last night I received some

* MS Letters, Feb. 21, 1737-8.

† Oct. 18, 1737.

‡ Dr. Sherlock.

“ sheets of your book, and ran them over with great
 “ pleasure, though not with the attention, which the sub-
 “ ject and your way of treating it demand*.” And in
 another letter, when he had taken time to consider the
 contents of this volume—“ The learning and ability of the
 “ author of the D. L. are not called in question; and the
 “ first part has raised a great desire and expectation of the
 “ second †.”

I quote these passages so particularly, because the Bishops,
 Hare and Sherlock, were, without doubt, among the ablest
 of his judges, and because their temper was far enough
 from inclining towards an officious and lavish civility to
 their friends.

After authorities of so much weight, I should not think
 it worth while to take notice of what was objected to him
 by ordinary writers, but that he thought fit to answer
 one ‡ of them, in a style so soft and elegant, that they
 who have a taste for the gentler polemics will read it with
 great pleasure.

The real ground of the abuse cast upon him, though
 other causes were pretended, was the handsome manner in
 which he had spoken of Dr. Middleton, in his preface to
 the first volume. This ingenious man (of whom more
 will be said, as we go along) had written some things,

* MS Letters, Oct. 18, 1737.

† March 2, 1737-8.

‡ Dr. Webster. See Vol. VI. p. 3.

which

which gave occasion to suspect him of a leaning towards infidelity. Mr. Warburton was personally acquainted with him, and had a real esteem for him. He wished therefore, if possible, to draw his friend off from that bias, which his passions, rather than his judgement, he conceived, had impressed upon him, by putting the fairest constructions on his writings, and by affecting to understand them in the most favourable sense. But, instead of clearing his friend, by this means, from the guilt of heterodoxy, the effect was to involve himself in the suspicion of it: And it was thought proper that he should disclaim and repel so groundless an imputation. This it was not difficult for him to do, so far as respected his own character; but that of his friend required managing, and he would not justify himself at his expence.

In these delicate circumstances, he acquitted himself with dexterity, yet with perfect good faith, and to the singular satisfaction of his friends. "I received yesterday," says Bishop Hare, "your Vindication, which I read twice over with great satisfaction—The part that relates to Dr. Middleton, we think extremely well done. It was the only difficult part, and it cannot but please every candid reader to see you do justice to yourself, and yet not do it at his expence, nor say a word, that either he or his friends can be offended at, or that is in the least giving up a
"man,

“ man, with whom you live in friendship. Here is courage and integrity very agreeably joined *.”

The Bishop here gives a very just account of the *Vindication*, and indeed of Mr. Warburton's general conduct towards Dr. Middleton; as appears from the whole of his intercourse with him, which began in 1736, and was carried on, by a frequent exchange of friendly and affectionate letters from that time to 1741, when it seems to have ceased, or to have been interrupted at least, for reasons which will be mentioned hereafter.

In the whole course of these letters, which I have in my hands, every sort of polite insinuation is employed to soften and remove his prejudices against revealed religion; by joining with him, sometimes, in his graver complaints of bigoted divines, and, sometimes, in his ridicule of their pretended orthodoxy; but in taking for granted, every where, his respect for revelation, and his real belief of it, and in seeming to think that, if other opinions were entertained of him, they had proceeded from an ignorance of his true character.

But the friendliness of his views will best appear from his own words.

He had taken occasion to acquaint Dr. Middleton with the manner in which he meant to address the Free-thinkers, in his dedication to them, prefixed to the first volume

* March 23, 1737-8.

of the D. L. and with his purpose of making respectful mention of him in it. To this information Dr. Middleton replies, Sept. 22, 1737, "I am pleased with the manner
 " of your address to the Free-thinkers, and obliged to you
 " for your friendly intentions with regard to myself; and
 " though I should be as proud to have the testimony of
 " your judgement and good opinion, as of any man, yet
 " I would have you consider, how far such a declaration of
 " it may expose you to a share of that envy, which has lain,
 " and still lies very heavy upon me."

This was handsome on his part, but was not likely to divert his friend from the measures he had taken. Accordingly in a letter, dated Dec. 23, 1737, after telling him that his book was coming out, and that he had ordered a copy of it to be sent him, he proceeds thus, with a manifest allusion, in the concluding sentence, to Dr. Middleton's letter—"I have your pardon to ask for the
 " liberty I have taken of designing you, by your charac-
 " ter, in one place of the body of the book, as well as in
 " the dedication to the Free-thinkers. For I would fain
 " contribute to abate an *unjust prejudice*, that might lie in
 " the way of those honours which wait for you, and are
 " so much your due. *And I shall reckon it for nothing, in*
 " *so honest an attempt, to run the risk of sharing that pre-*
 " *judice with you.*"

And

And again, writing to him March 18, 1737-8, on the subject of his answer to the author of the Weekly Miscellany, he says, " I am to thank him for the agreeable
 " necessity of vindicating you (by a quotation in one of
 " the defences that pass for yours) from his *false accu-*
 " *sation* of denying the inspiration of scripture; and from
 " his *imagination* (which is the ground of this clamour)
 " that you defend Revelation, not as true, but only use-
 " ful; and that, as to other points, you and I can differ
 " without breach of common humanity, friendship, and
 " Christian charity."

I have put these things together, because I would not interrupt the recital of what concerns the first appearance of those two capital works, The Alliance, and Divine Legation (so closely connected with each other that the former, in the original design, was but a chapter of the latter); the reception they met with from the publick; and the occasion they gave him of justifying an obnoxious friend, as well as explaining his own sentiments.

I must now go back a little to mention a circumstance in his life, which does the parties concerned too much honour to be omitted by me, and which happened in the latter end of the year 1737. The Alliance had now made the author much talked of at Court; and the Bishop of Chichester, on whom that work had impressed, as we have seen, the highest ideas of his merit, was willing to

take that favourable opportunity of introducing him to the Queen. Her Majesty, it is well known, took a pleasure in the discourse of men of learning and genius ; and chancing one day to ask the Bishop, if he could recommend a person of that description to be about her, and to entertain her, sometimes, with his conversation, the Bishop said, he could, and mentioned the author of *The Alliance between Church and State*. The recommendation was graciously received, and the matter put in so good a train, that the Bishop expected every day the conclusion of it, when the Queen was seized with a sudden illness, which put an end to her life the 20th of November, 1737.

I find this transaction alluded to in a letter from the Bishop, dated Nov. 11, that is, nine days before that unhappy event. His lordship thanks Mr. Warburton for some sheets of the first volume of the *Legation*, which were just then sent in from the press, and, after making some remarks upon them, takes notice of a stroke of pleasantry, which, it seems, had escaped him, on Mr. Wollaston's famous book on *The Religion of Nature*, and which he advises him to strike out, *as it would give great offence to the admirers of that book*. *I have besides*, continues his Lordship, *A PARTICULAR REASON for advising you to alter that passage, which you shall know at a proper time*.

And, afterwards, in the same letter—I would advise, not only the cancelling that leaf, but the doing it IMMEDIATELY,

that it may not get into many hands. When I see you, I am persuaded, you will allow this is right advice from a FRIEND.

The secret was, that he was then endeavouring to serve his friend with the Queen, and was apprehensive that the freedom he had taken with that work, which She much admired, might hurt him in her Majesty's opinion, and defeat his design.

This disappointment, when he came to know it, did not abate his ardour in prosecuting his studies at Brand-Broughton. After publishing the *Vindication*, before mentioned, early in the year 1738, he applied himself with great industry to compose the second volume of his work, notwithstanding the clamours, which had been raised, and now grew louder, against the first. "I go steadily on," says he in a letter to Dr. Middleton, Nov. 12, 1738, "amidst much ill treatment. If you ask, what it is that supports me, I will tell you, my excellent friend: It is the love of truth, and a clear conviction of the reality of the Jewish and Christian Revelations."

Animated with these principles, he went on with his great design, and seems to have spent the two or three succeeding years upon it. Only, in 1739, he drew up and published a short defence of Mr. Pope's Essay on Man, against Mr. de Croufaz, who had written a book to shew that it was constructed on the principles of Spinoza, and contained a dangerous system of irreligion. But though

this was a flight thing, and took up little of his time, yet as it respected so eminent a person, and had great consequences with regard to himself, it will be proper to enlarge upon it.

It has been objected to Mr. Warburton, that, in his earlier days, he had himself entertained a prejudice against Mr. Pope, and had even expressed it in very strong terms. The offence taken had probably been occasioned by a severe reflexion, in one of his satires, on Mr. Warburton's friend and patron, Sir Robert Sutton. And, in that case, it is likely that he might express himself of the poet, with too much warmth. For I will not conceal or disguise the infirmity of my friend. When his moral feelings were touched, he was apt to be transported into some intemperance of expression, and was not always guarded, or even just, in his censures or commendations. But a mind, naturally great, does not long retain this fervour, and, when cooled by reflection, is in haste to make amends for its former excesses. It is impossible, indeed, that, under any provocation, he should be blind to so much merit, as our great poet possessed; and what he saw of this sort in any man, he was not backward to declare to others. In his Vindication of himself, last year, he had shewn how much he admired Mr. Pope, by quoting a fine passage from him, and applying it to himself in a way, that shewed an esteem of his morals, as well as poetry.

Since

Since that time, he had suffered so much abuse himself from angry zealots, and felt so strongly, in his own case, what it was for a well-meaning man to have his religious sentiments misrepresented, that this attack of M. de Croufaz would naturally find him in a disposition to resent it.

Add to all this, that he saw with concern the ill use which some were ready to make of the supposed fatalism of Mr. Pope, and how hurtful it was to religion to have it imagined, that so great a genius was ill-inclined towards it.

These reasons, working together, seem to have determined him to take the part of the injured poet; as indeed he explains the matter himself in a letter of July 16, 1739, to Dr. Middleton:—"A certain great man is very angry with me for speaking of you in the manner I did. I make no question but another sort of those they call *great* men will hold themselves outraged by me in my vindication of Mr. Pope against M. de Croufaz in some letters which are going to be collected together and published. But I cannot forbear shewing my esteem of merit, and my contempt of their calumniators, or thinking that it is of use to Religion to prove so noble a genius is a friend to it."

These letters were much read, and gave a new lustre to Mr. Warburton's reputation. They shewed the elegance of his taste in polite literature, as well as his penetration into moral subjects. Mr. Pope was supremely struck with them,

them *, and might now exult, as his predecessor Boileau had done, when he cried out, in the face of his enemies—

“*Arnauld, le grand Arnauld, fait mon apologie.*”

From this time there was an intimate acquaintance formed between the poet and his commentator. The effects of this union will be taken notice of presently. I now only add, that it was strongly cemented by a mutual profession of esteem, and a constant interchange of letters.

Among these I find one which Mr. Warburton addressed to his friend, in vindication of Sir Robert Sutton ; written, as appears, with the view of prevailing with him to strike that gentleman’s name out of his satires. As it sets the author in an amiable light, and seems to confirm my conjecture, that his former dissatisfaction with Mr. Pope had arisen from this circumstance, I shall give it in the Appendix [A].

Towards the end of this year [1739] he published a new and improved edition of the first volume of the D.L., and sent it to his friend Bishop Hare ; who, in a kind letter of Dec. 1, 1739, returns his thanks for it, and adds—“I hope not only posterity, but the present age, will do justice to so much merit, and do assure you, it shall not be my fault if it do not.” Which I mention to shew that the envy which was then rising very fast

* See his Letter in his Works, April 11, 1739.

against the author of the D. L. and which was supposed to have the countenance of some considerable Churchmen, had made no alteration in the sentiments of that great prelate, or lessened his esteem of him. Indeed on all occasions he expressed his regard for Mr. Warburton in the friendliest manner, of which the following instance must not be omitted.

Sir Thomas Hanner, who was a man of business, and had been Speaker of the House of Commons in Queen Anne's time, grew ambitious, in the latter part of his life, to be taken notice of as a critick on Shakespeare. He had seen some notes on his favourite poet by Mr. Warburton in Mr. Theobald's edition: And as he was now preparing one of his own, which he afterwards printed at the Clarendon press, he very justly conceived that the assistance of Mr. Theobald's co-adjutor might be of service to him in the execution of that project.

With this view he got himself introduced to Mr. Warburton by the Bishop of Salisbury, Dr. Sherlock, and managed so well as to draw from his new acquaintance a large collection of notes and emendations, which were, in confidence, communicated to him in a series of private letters.

What followed upon this, and what use he made of those friendly communications, I need not repeat, as the
account

account is given by Mr. Warburton himself in the lively preface to his and Mr. Pope's edition of Shakespeare, of which something more will be said in its place. It is enough to say here, that he very reasonably resented this usage, and complained of it to his two friends, the Bishops of Salisbury and Chichester. The *former* expresses his concern at this ill-treatment, and the more so, he says, *as he had in some measure been the occasion of it* ; i. e. by bringing Mr. Warburton and Sir Thomas Hanmer together.

The *latter* tells him, in a letter of May 9, 1739—"Sir Thomas Hanmer's proceeding with respect to Shakespeare is very extraordinary.—I think you do very well to get your own papers out of his hands: 'tis pity, they have been so long in them, since 'tis probable he has squeezed what he could out of them; which is most ungenerous treatment." He concludes with saying—"I hope you will find leisure to give the world a Shakespeare, yourself, which the sooner 'tis made known the better."

And thus ended this trifling affair, which I should scarcely have mentioned but to do justice to the friendly temper of Bishop Hare, who interested himself so kindly in all his concerns; and to shew that Mr. Warburton's conduct was not directed by caprice or petulance, but was that of a man of sense and honour, and as such was approved by his most judicious friends.

Mr.

Mr. Warburton was so taken up with his studies, and found so much delight in them, that he rarely stirred from home ; which he would often say there was no good reason for doing, except necessary business, and the satisfaction of seeing a friend. What the world calls amusement from a change of the scene, passed for nothing with him, who was too well employed to be tired of his situation, or to have a thought of running away from himself ; which, after all, they, who are incessantly making the experiment, find impossible to be done. Yet he sometimes found himself obliged to go to London ; as he did in the spring of the year 1740 ; and he took that opportunity of making his first visit to Mr. Pope, of which he immediately * gave Dr. Middleton the following account.

“ I passed about a week at Twickenham in the most agreeable manner. Mr. Pope is as good a companion, as a poet ; and what is more, appears to be as *good* a man.”

The last was indeed the consideration, that so much endeared Mr. Pope to him. He found him an honest and well-principled man ; zealous to promote the interests of virtue, and impressed with an awful sense of religion, natural and revealed. In short, he found an image of himself in his new acquaintance : no wonder then, their

* May 6, 1740.

esteem and affection grew so fast as to give umbrage, in no long time, to a certain nobleman, who had taken to himself the honour of being the *guide and philosopher* of Mr. Pope.

The acquisition of this new friend came very seasonably to support Mr. Warburton under the loss of another, the excellent Bishop Hare, who died after a short illness the 6th of April this year.

How he felt that loss, the publick has been informed by himself in the preface to the second volume of the D. L., and with a flow of sentiment and expression, which only the truest friendship, operating on a mind like his, could inspire. But we are better pleased to hear him express his sense of it in a private letter to a friend. Speaking of the Bishop's death to Dr. Middleton, in the letter above mentioned of May 6, 1740, he says—"He has not
 "left his fellow behind him for the love and encourage-
 "ment of learning. I have had a great loss in his death.
 "He honoured me with his esteem and friendship. This
 "I esteemed a great obligation. I never sought to increase
 "it by any other dependance upon him; and by the terms
 "on which we kept up a correspondence, he did me the
 "justice to believe, I expected no other."

This freedom of correspondence does honour to both parties; and was observed, with address, in this letter to Dr. Middleton, who had conceived Bishop Hare to have

taken a prejudice against himself, for his liberty in professing some sentiments, not conformable to his Lordship's. He therefore insinuates there was no ground for such a suspicion, for that he himself, so much and so long in the Bishop's favour, had lived with him on the same free terms. He knew very well, that nothing could recommend his patron or himself to his friend's good opinion more, than such liberality on the one part, and so manly a conduct on the other.

But the truth is, though Mr. Warburton very properly *sought not* to increase his obligation to Bishop Hare, he would certainly have received the highest, had it been in the Bishop's power; which very probably ended with the Queen's death.

In May, 1741, was published the second volume of the D. L. which completed the argument, although not the entire plan of that work. A work! in all views, of the most transcendent merit, whether we consider the invention, or the execution.

A plain simple argument, yet perfectly new, proving the divinity of the Mosaic Law, and laying a sure foundation for the support of Christianity, is there drawn out to a great length by a chain of reasoning, so elegantly connected, that the reader is carried along it with ease and pleasure; while the matter presented to him is so striking for its own importance, so embellished by a lively fancy,

and illustrated, from all quarters, by exquisite learning and the most ingenious disquisition, that, in the whole compass of modern or antient theology, there is nothing equal or similar to this extraordinary performance.

Such is the general idea of the Divine Legation of Moses. But for a more distinct conception of its frame; to see at once

—“ the bearings and the ties,

“ The strong connections, just dependencies;” the reader is referred to the recapitulation at the end of the VIth book *, where the author himself has drawn up a brief comprehensive view of his whole scheme, with great spirit.

This year, but something earlier, came out Dr. Middleton’s famous *History of the Life of Cicero*; which was received by the publick, as it deserved to be, with great applause. Mr. Warburton took the first occasion to compliment his friend upon it; And, as in the concluding part of that work Dr. Middleton had controverted the account given of Cicero’s philosophical opinions in the first volume of the D. L. he takes notice, that *he had a more particular pleasure in the last section, as he was more particularly interested in it*; and then proceeds to moralize in the following manner—“ We perhaps shall neither of us be “ esteemed orthodox writers. But this we shall do, we

* See Vol. III. p. 467.

“ shall

“ shall give an example to the world, which orthodox
 “ writers rarely do, and perhaps of more use to mankind,
 “ than most of the refined subjects they engage in, that
 “ we can differ in many important points, and publicly
 “ avow our difference, without the least interruption of
 “ the declared friendship and esteem, we bear to each
 “ other. And the Life of Tully, and the D. L., will be
 “ a rule, which few have set us and perhaps few will fol-
 “ low, how men, who esteem and love each other, should
 “ comport themselves when they differ in opinion. So
 “ that whichever is right or wrong in *opinion*, the honest
 “ part of the world will judge both of us to be right in
 “ *sentiment* *.”

To whom Dr. Middleton replies, with great complacency, in the same strain—“ As to the circumstance, from
 “ which you draw so just and useful a lesson, of our differing from each other in some particular opinions, as
 “ I was always persuaded that it could not have any other
 “ effect upon you, so I have the comfort to assure you,
 “ that I never felt the least impression from it disadvantageous to our friendship. It is the necessary consequence
 “ of that privilege of our nature on which all men of sense
 “ set the highest value, the liberty of judging for ourselves ; yet since it would be a great satisfaction to me

* April 29, 1741.

“ in all cases to find my judgement confirmed by yours,
 “ so, when you are at full leisure, I should be glad to
 “ know the particular reasons which force you to differ
 “ from me on the subject of Cicero’s opinions ; to which
 “ alone our difference in the present case is to be referred,
 “ that as far as is possible we may come still nearer to each
 “ other *.”

Thus these two ingenious men ; and the same spirit breathes through the rest of their letters : So that their whole temper seems to have resolved itself into a principle of general candour. Yet, within a month or two, a fresh difference of opinion taking place (though on a subject of no more importance than the other about Cicero, respecting only the origin of popish ceremonies) and neither side giving way, our two candid friends cooled insensibly towards each other, and seem, thenceforward, to have discontinued their correspondence ; for I find no letters, that passed between them, of a later date, than those of this year which touch upon that difference. A memorable instance of our common weakness ! which shews how little stress is to be laid on those professions of candour, with which our letters and conversations overflow ; and how impossible it is for any lasting friendship to subsist between men of opposite principles and persua-

* Cambridge, April 5, 1741. I suppose a misdate for May 5th, or Mr. Warburton’s letter is misdated.

sions,

sions, however their feelings may for a time be dissimulated, or disguised even to themselves, by a shew of good breeding.

For a contrary reason, the conformity of their sentiments, the friendship between Mr. Warburton and Mr. Pope became every day closer and more confidential. In the beginning of this summer, when the business that had called him to London, on the publication of his book, was over, he went down again to Twickenham, and passed some weeks with Mr. Pope there, and in a country-ramble, which led them at last to Oxford. The university was naturally pleased at the arrival of two such strangers, and seemed desirous of inrolling their names among their graduates. The degree of Doctor of Divinity was intended for the Divine, and that of Doctor of Law for the Poet, as a testimony of their great respect for each. But intrigue and envy defeated this scheme; and the university lost the honour of decorating, at the same time, the two greatest geniuses of the age, by the fault of one or two of its members*. Mr. Pope retired with some indignation to Twickenham, but consoled himself and his friend with this sarcastic reflexion—"We shall take our degree together in Fame, whatever we do at the university †."

* Pope's Works, Vol. IX. Lond. 1753. Letter CVII.

† Sept. 20, 1741.

The time they spent together this summer gave occasion to some interesting conversations. Mr. Warburton suggested many alterations and improvements of Mr. Pope's moral writings, and particularly advised him to strike out *every thing in them that might be suspected of having the least glance towards fate or naturalism*, which he consented to, we are told, *with extreme pleasure* *. It was, also, at this time that he concerted with him the plan of the IVth book of the Dunciad †.

Mr. Pope lost no time in carrying it into execution. In November following he presses his friend to meet him at Prior-Park, on the invitation of Mr. Allen, with whom he then was, and tells him it was there that he should find most leisure to profit by the advice he had given him "to resume the studies, which he had almost laid aside by perpetual avocations and dissipations."

Here accordingly they met: a great part of the new poem was read and highly approved: the rest was finished in the course of the year 1742, and a project formed for making Mr. Warburton the Editor of the IV books complete; which was executed very early in 1743; and so much to the author's satisfaction, that he afterwards engaged him to sustain the like office with regard to the rest of his Works ‡.

* Pref. to his Works.

† Pope's Works, Vol. IX. Letter CX. note.

‡ Letters 112, 113, 114, 115.

I shall find a fitter place, in the course of these reflexions, to speak my own sentiments of the edition of Mr. Pope's works. All I have now to add on this interesting part of Mr. Warburton's life, is, that the most unreserved confidence continued between the two friends till Mr. Pope's death in May, 1744: and with what warmth of affection on both sides, appears from the last will and testament of the latter, and from the zeal of the former to fulfill his intention and to do all possible honour to his memory.

It must, indeed, be regretted that this memorable friendship commenced so late, and ended so soon. We might otherwise have seen the most valuable fruits of it. Their hearts and heads were exactly attuned to each other; and, had the life and health of Mr. Pope permitted, this harmonious agreement in the powers and purposes of two such men could not have failed to produce many a noble design in favour of virtue and religion.

The death of our great poet, was an event that could not fail of putting the spirits of the ingenious in motion; and of exciting an emulation, among the lovers of polite literature, to adorn his memory and virtues. It accordingly produced Mr. Brown's *Essay on Satire*, which was addressed to Mr. Warburton, and so far approved by him, as to be prefixed to his edition of Mr. Pope's works. It also brought on the dawn of Mr. Mason's genius, in *The*

Monody, entitled *Musæus*; which gave so sure a preface of his future eminence in poetry, and so advantageous a picture of his mind, that Mr. Warburton, on the sight of it,

“ With open arms received one poet more.”

Soon after Mr. Pope's death, Mr. Warburton received a letter from a learned and ingenious lady, Mrs. Cockburne, lamenting that event, and making some enquiry after Mr. Pope's works; but the real purpose of the letter-writer was to draw Mr. Warburton into an explanation of his system concerning *Moral Obligation*, as delivered in the first volume of the *D. L.*, it being different from one espoused by herself, which was that of Dr. Samuel Clarke.

His answer to this Lady is written with great civility and politeness, and was so well received, that, when, a year or two afterwards, she drew up her confutation of Dr. Rutherford's Essay on Virtue, she sent the manuscript to Mr. Warburton; who was extremely pleased with it, and wrote a short preface in recommendation of that work. His Letter may be seen in the Appendix [B].

But to return to what I was saying of Mr. Pope's friendship for Mr. Warburton.

Next to the enjoyment itself of such a friendship, the chief benefit Mr. Warburton derived from it, was the being introduced by his means to his principal friends; particularly Mr. MURRAY, and Mr. ALLEN; two of the greatest

greatest and best men of the age. As I had myself the honour of being well acquainted with these excellent persons, and very much obliged to them, I may the rather be allowed to indulge myself in the recollection of their virtues.

Mr. MURRAY, afterwards Earl of Mansfield and Lord Chief Justice of England, was so extraordinary a person, and made so great a figure in the world, that his name must go down to posterity, with distinguished honour, in the public records of the nation. For his shining talents displayed themselves in every department of the state, as well as in the supreme Court of Justice, his peculiar province; which he filled with a lustre of reputation, not equalled perhaps, certainly not exceeded, by that of any of his predecessors.

Of his conduct in the House of Lords, I can speak with the more confidence, because I speak from my own observation. Too good to be the leader, and too able to be the dupe, of any party, he was believed to speak his own sense of public measures; and the authority of his judgement was so high that, in regular times, the House was usually determined by it. He was no forward, or frequent speaker; but reserved himself, as was fit, for occasions worthy of him. In *debate*, he was eloquent as well as wise; or rather, he became eloquent by his wisdom. His countenance and tone of voice imprinted

the ideas of penetration, probity, and candour ; but what secured your attention and assent to all he said, was his constant good sense, flowing in apt terms and the clearest method. He affected no fallies of the imagination, or bursts of passion ; much less would he condescend to personal abuse or petulant altercation. All was clear, candid reason, letting itself so easily into the minds of his hearers as to carry information and conviction with it. In a word, his public senatorial character resembled very much that of Messala, of whom Cicero says, addressing himself to Brutus—

“ Do not imagine, Brutus, that, for worth, honour,
 “ and a warm love of his country, any one is comparable
 “ to Messala : So that his eloquence, in which he won-
 “ derfully excells, is almost eclipsed by those virtues. And
 “ even in his display of that faculty, his superior good
 “ sense shews itself most : with so much care and skill
 “ hath he formed himself to the truest manner of speak-
 “ ing ! His powers of genius and invention are confess-
 “ edly of the first size ; yet he almost owes less to them,
 “ than to the diligent and studious cultivation of his judge-
 “ ment *.”

* “ Cave putes probitate, constantiâ, curâ, studio reipublicæ, quid-
 “ quam illi simile esse ; ut eloquentia, quâ mirabiliter excellit, vix in eo
 “ locum ad laudandum habere videatur. Quanquam in hac ipsâ sapientiâ
 “ plus apparet : ita gravi judicio multâque arte se exercuit in verissimo
 “ genere dicendi. Tanta autem industria est, tantumque evigilat in stu-
 “ dio, ut non maximè ingenio, quod in eo summum est, gratia habenda
 “ videatur.” Cic. ad Brutum, l. 15.

In

In the commerce of private life, he was easy, friendly, and agreeable, extremely sensible of merit in other men, and ready on all occasions to countenance and produce it. From his early youth, he had attracted the notice, and obtained the friendship and applause, of our great poet.

Mr. ALLEN was a man of plain good sense, and the most benevolent temper. He rose to great consideration by farming the cross-roads; which he put into the admirable order in which we now find them; very much to the public advantage, as well as his own. He was of that generous composition, that his mind enlarged with his fortune; and the wealth he so honourably acquired, he spent in a splendid hospitality, and the most extensive charities. His house, in so public a scene as that of Bath, was open to all men of rank and worth, and especially to men of distinguished parts and learning; whom he honoured and encouraged; and whose respective merits he was enabled to appreciate, by a natural discernment and superior good sense, rather than any acquired use and knowledge of letters. His domestic virtues were above all praise. With these qualities he drew to himself an universal respect; and possessed, in a high degree, the esteem of Mr. Pope, who, in one of his moral essays, has done justice to his modest and amiable character.

To these two incomparable persons Mr. Pope was especially anxious to introduce his friend; and it was not

long before he experienced the most substantial benefits from this recommendation.

In the mean time, his attention was turned towards that numerous host of answerers, which the D. L. of Moses had brought down upon him. The extensive argument, and miscellaneous nature of that work, had led him to declare his sentiments on a multitude of questions, on which he thought differently from other writers, and of course to censure or confute their opinions. Whole bodies of men, as well as individuals of the highest reputation, were attacked by him; and his manner was to speak his sense of all with freedom and force. So that most writers, and even readers, had some ground of complaint against him. Not only the free-thinkers and unbelievers, against whom the tenour of his book was directed, but the heterodox of every denomination were treated without much ceremony; and of the orthodox themselves some tenet or other, which till then they had held sacred, was discussed and reprobated by him. Straggling heresies, or embodied systems, made no difference with him; as they came in his way, no quarter was given to either: "his end and manner of writing," as Dr. Middleton truly observed, "being to pursue truth, wherever he found it, and, from the midst of smoke and darkness, to spread light and day around him *."

* Letter VII. in Dr. Middleton's Works, vol. II.

Such a writer (independently of the envy, which ever attends superior genius) must needs have innumerable enemies. And as all could not receive, nor the greater part deserve, his notice, he determined to select a few of the more respectable, out of the gross body of assailants, and to quit his hands of them at once, in a general comprehensive answer. This was done by *Remarks on several occasional Reflexions*, in two parts; the *former* published in 1744, and the *second* (which he styles the *last*) in 1745; and both, executed in such a manner as was not likely to invite any fresh attacks upon him.

Yet the rage of his answerers was not presently subdued. Writing to a confidential friend from Prior-Park the year following [July 15, 1746] he tells him—"I have a deluge of writers against me. But two great men have made me promise to answer none of them. They said—'You imagine the world takes as much notice of your answerers, as you yourself do. You are mistaken. The names of none of them were ever heard of in good company. And the world wonders you should so misemploy your time.' To this I said, "It was true. But that there 'was another body to which some regard should be had, the inferior Clergy." They said, if such writers misled them, it was in vain for me to think of them. And indeed I begin to think Aristotle mistaken when he defined man to be a rational animal. Not but I know the
source

source of all this opposition is rather to be attributed to a bad heart, than a bad head. And you would be surprized at the instances of envy I could give you. Had I the complaisance to die to-morrow, it would all be over, before the end of the week. I am in this condition of a dead man, already, with regard to the Indies, there being at this immense distance no room for envy, as you will see by the following extract of a letter I received from one of the governors of Virginia :"

" I never had so much profit from any book, except
 " the Bible, as from your's. The flood of infidelity has
 " reached us. The blessing of God upon your excellent
 " pen will, I hope, preserve us from the evil influence:
 " Pennsylvania seems to be over-run with Deism. The
 " Quakers are generally infected, and it being their con-
 " stitution to have no established religion, their too-uni-
 " versal toleration receives all without distinction. And
 " they who worship God, and they who do not, are in
 " the same esteem.

" Your first and second volumes of the Divine Legation
 " came over to their public library. I recommended it
 " strongly. It soon became the subject of all conversa-
 " tion. Never were such struggles about any book, who
 " should first read it. The reasonable were convinced ;
 " the obstinate were astonished. A friend of mine
 " of learning and station there spoke of it with the
 " warmest

“ warmest praise : he said, it had made him ten times
 “ more a Christian, than he had ever been.”—

These reflexions were consolatory to him, and made him bear with more temper the petulance of his adversaries ; whom he seems to have neglected, till one of high fame and confident pretensions forced him again into the field of controversy. But this was not till some years afterwards.—I now go on with my narrative from 1745.

Mr. Pope had very early introduced his friend to the notice of Lord Chesterfield ; who going this year Lord Lieutenant to Ireland, was desirous of taking Mr. Warburton with him, as his first Chaplain. He had his reasons for declining this offer ; but he had a proper sense of the civility, and made his public acknowledgements for it in a dedication of the *Alliance*, reprinted with many corrections and improvements in 1748. The style of compliment in this piece will perhaps be censured as too high. But the truth is, that specious nobleman had the fortune to be better thought of, in his life-time, than he has been since. The general opinion therefore (which came confirmed to him by Mr. Pope) very naturally inflamed the expression of his gratitude, in that panegyrical epistle.

After an acquaintance of some years, Mr. Allen had, now, seen so much of his friend, that he wished to unite him still more closely to himself by an alliance of marriage with an accomplished Lady of his own family *.

* Miss Gertrude Tucker, Mr. Allen's favourite niece.

This event took place in the beginning of the year 1746; and soon after, the preacher'ship of Lincoln's-Inn happening to become vacant, Mr. Murray, then Solicitor General, easily prevailed with the learned Bench to invite so eminent a person, as Mr. Warburton, to accept that office.

II.

From the time of his marriage, Mr. Warburton resided chiefly at Prior-Park. In so agreeable, or, rather, splendid a retreat, he enjoyed health, affluence, and leisure; the best company, when he chose to partake of it; and every other accommodation, which could be acceptable to a man of letters. His ambition was, also, gratified with the highest personal reputation; and, in due time, he succeeded to the chief honours of his profession. All this he could not but be sensible of. Yet, I have heard him say, that the most delicious season of his life was that which he had spent at Newark and Brand-Broughton. So delightful are the springing hopes of youth! and so enchanting the scenes which open to a great genius, when he comes first to know himself, and to make trial of his powers! The impression, these left upon him, is very agreeably described in a letter to Mr. C. Yorke, so late as the year 1758. Mr. Yorke had acquainted him with an excursion he had been making into Nottinghamshire. In his answer from P. P. Oct. 2, 1758, he says—"I am
" glad

“ glad to understand you have amused yourself agreeably
 “ with a ramble into Nottinghamshire. It would have
 “ been the greatest pleasure to have chopped upon you at
 “ Newark : And I would have done so, on the least in-
 “ timation. I could have led you through delicious walks,
 “ and picked off, for your amusement in our rambles, a
 “ thousand notions which I hung upon every thorn, as I
 “ passed, thirty years ago.”

But to return from this reflexion.

The Preachership of Lincoln's-Inn had been offered him in so handsome a manner, that it could not be refused. Otherwise, the thing was not agreeable to him.

In a letter to Dr. Taylor * from Prior-Park, May 22, 1746, he says—“ I think I told you in my last, that the
 “ Society of Lincoln's-Inn had made me an unanimous
 “ offer of the Preachership ; which therefore I could not
 “ refuse, though I would gladly have done it. For it will
 “ require five or six months attendance. And the advan-
 “ tage of the thing itself you may judge of, by this :
 “ Mr. Allen would have me take a house, for which I pay
 “ as much rent, as the whole preachership is worth. This
 “ only to you. And don't think I speak with any affectation
 “ when I tell you in your ear, that nothing can be more

* The physician—first of Newark, afterwards of London ; very eminent in his profession, and from his early youth a friend of Mr. Warburton's.

“ disagreeable to me, than this way of life. But I hope
 “ and determine that it shall not continue long. Don’t
 “ you pity me? I shall be forced to write sermons: and
 “ God knows what will become of the D. L. But if I
 “ can do any good in this new station, I shall know how
 “ to bear the disagreements of it, and that’s all. How
 “ capricious is the fate of mortals! Any other clergyman
 “ would think himself happy in such an honour as the
 “ Society has done me. I believe it is the first * has been
 “ done to their Preacher. Yet I have no joy in it.”

The truth is, the attendance on the term broke in upon his leisure; and, what was worse, the necessity he was under of composing sermons, with which he was but slenderly provided, diverted him from other things, for which he judged himself better qualified, and which he had more at heart.

The fruits of his industry in this new office there will be occasion to speak of, and to appreciate hereafter. For the present, it is true, his greater designs received some interruption, and particularly, as he intimates, that of the D. L.; although other reasons concurred to make him defer (indeed much too long) the prosecution of that noble work.

In the year 1747 appeared his edition of Shakespeare’s works, which he had undertaken at the instance of Mr.

* He means, by the *unanimous* offer of their preachership.

Pope.

Pope. "He was desirous"—the editor speaks in his own person—"I should give a new edition of this poet; and that his edition should be melted down into mine. In memory of our friendship, I have therefore made it our joint edition *."

As the public envy was now at its height, from the rising fortune, as well as fame, of the author, this edition awakened a spirit of criticism, which haunted him in every shape of dull ridicule, and solemn confutation. Happening to speak of this, in a letter written to him 1749 (for by that time I had the honour of being personally acquainted with him) he replies to me in the following lively manner—"I have, as you say, raised a spirit without designing it. And, while I thought I was only conjecturing, it seems I was conjuring. So that I had no sooner evoked the name of Shakespeare from the rotten monument of his former editions, than a crew of strange devils, and more grotesque than any he laughs at in the old farces, came chattering, mewling, and grinning round about me †."

The outcry against him was, indeed, pretty much what is here so pleasantly described. His illustrations of the poet's sense were frequently not taken; and his corrections of the faulty text, not allowed. And, to speak candidly,

* Preface to Shakespeare.

† Prior Park, Sept. 28, 1749.

it could scarce be otherwise. For, though all pretend to be judges of poetry, few have any idea of poetical criticism. And, as to what concerns the emendation of the text, the abler the critic, the more liable he is to some extravagance of conjecture (as we see in the case of Bentley himself); it being dullness, and not judgement, that best secures him from this sort of imputation *.

For the rest, such is the felicity of his genius in restoring numberless passages to their integrity, and in explaining others which the author's sublime conceptions, or his licentious expression, had kept out of sight, that this fine edition of Shakespear must ever be highly

* The apology, which an eminent French writer makes for Joseph Scaliger, may serve for all Commentators of his size:

“ Je ne sçay si on ne pourroit pas dire que Scaliger avoit trop d'esprit, et trop de science, pour faire un bon commentaire; car à force d'avoir de l'esprit, il trouvoit dans les auteurs qu'il commentoit, plus de finesse et plus de genie, qu'ils n'en avoient effectivement; et sa profonde littérature étoit cause qu'il voyoit mille rapports entre les pensées d'un auteur, et quelque point rare d'antiquité. De sorte qu'il s'imaginait que son auteur avoit fait quelque allusion à ce point d'antiquité, et sur ce pied-là il corrigeoit un passage. Si on n'aime mieux s'imaginer que l'envie d'eclaircir un mystere d'érudition inconnu aux autres critiques, l'engageoit à supposer qu'il se trouvoit dans un tel ou tel passage. Quoiqu'il en soit, les commentaires qui viennent de lui, sont pleins de conjectures hardies, ingénieuses, et sont sçavantes, mais il n'est gueres apparent que les auteurs ayent songé à tout ce qu'il leur fait dire. On s'éloigne de leur sens aussi bien quand on a beaucoup d'esprit, que quand on n'en a pas, &c.”

Nouvelles de la République des Lettres, Juin, 1684.

valued by men of sense and taste ; a spirit, congenial to that of the author, breathing throughout, and easily atoning, with such, for the little mistakes and inadvertencies, discoverable in it.

Mr. Warburton very properly neglected all attacks on his own critical fame. But of one, that was made soon after on the moral character of his friend, he took more notice. In 1749 an insignificant pamphlet, under the name of *A Patriot King*, was published by Lord Bolingbroke, or by his direction, with a preface to it, reflecting highly on Mr. Pope's honour. The provocation was simply this. The manuscript of that trivial declamation had been intrusted to the care of Mr. Pope, with the charge (as it was pretended) that only a *certain* number of copies should be printed. Mr. Pope, in his excessive admiration of his Lordship (which was the chief foible of his character) took that opportunity, for fear so invaluable a treasure of patriot-eloquence should be lost to the publick, to exceed his commission, and to run off more copies, which were found, after his death, in the printer's warehouse ; but with so little secrecy that several of his friends, and in particular Mr. Allen (as he told me) was apprized of it at the time, and by Mr. Pope himself. This charge, however frivolous, was aggravated beyond measure ; and, notwithstanding the proofs Lord Bolingbroke had received of Mr. Pope's devotion to him, envenomed
with

with the utmost malignity. Mr. Warburton thought it became him to vindicate his deceased friend; and he did it so effectually, as not only to silence his accuser, but to cover him with confusion.

And here let me have leave to pause a little, while, in emulation of this generous conduct of my friend towards one great man, I endeavour to perform the same office towards another; the most amiable of his time; who has suffered, in the public opinion, by a charge of immoral meannesses brought against him by Mr. Pope himself, and, as I am persuaded, without the least foundation. The person I mean is Mr. Addison, in whose good name, as in that of Mr. Pope, Virtue herself has an interest. He and Mr. Pope were, likewise, friends; and this relation between them brings the two cases into a still nearer resemblance with each other.

The charge, I allude to, is briefly this—Mr. Addison had uniformly * advised and encouraged Mr. Pope's translation of the Iliad, from the year 1713, when the design of that work was first communicated to him. He had even been zealous to promote the subscription to it; and in May, 1716, when a considerable progress had been made in the translation, and some parts of it published, he speaks of it in the *Freeholder*, N° 40, in the following manner :

* See Letters to and from Mr. Addison; in Mr. Pope's Works.

“ When

“ When I consider myself as a British freeholder, I am
 “ in a particular manner pleased with the labours of those
 “ who have improved our language with the translation
 “ of old Latin and Greek authors; and by that means
 “ let us into the knowledge of what passed in the famous
 “ governments of Greece and Rome. We have already
 “ most of their historians in our own tongue : and what
 “ is still more for the honour of our language, it has
 “ been taught to express with elegance the greatest of their
 “ poets in each nation. The illiterate among our coun-
 “ trymen may learn to judge from Dryden’s Virgil of the
 “ most perfect Epic performance : and those parts of Homer
 “ which have already been published by Mr. Pope, give us
 “ reason to think the Iliad will appear in English with as
 “ little disadvantage to that immortal poem.”

Notwithstanding all this, Mr. Pope believed, and his
 friends, as was natural, believed with him, that in 1715
 Mr. Addison either translated himself, or employed Mr.
 Tickell to translate, the first book of the Iliad, in opposition
 to him.

If we ask on what grounds this extraordinary charge is
 brought against such a man as Mr. Addison, we are only
 told of some slight and vague suspicions, without any
 thing that looks like a proof, either external or internal.
 What there is of the *latter* tends to confute the charge.
 For whoever is acquainted with Mr. Addison’s style and

manner, must be certain that the translation was not *his own*, though Steele in a peevish letter, written against Tickell *, has, it seems, insinuated some such thing. And for *external* proof, we have absolutely nothing but a report from hear-say evidence, that Mr. Addison had expressed himself civilly of Tickell's performance; whence it is concluded that this translation was, at least, undertaken by Mr. Addison's advice and authority, if not made by himself.

Still, it will be owned, that so generous a man as Mr. Pope must believe he had some proof of this charge against his friend: and I think, I have, at length discovered what it was.

I have seen a printed copy † of Tickell's translation, in which are entered many criticisms and remarks in Mr. Pope's own hand. And from two of these, compared together, I seem to collect the true ground of the suspicion. But the reader shall judge for himself.

* Dedication of the Drummer to Mr. Congreve.

† It was then in Mr. Warburton's hands. It was afterwards sold, by mistake, among the other books which he had at his house in town, to Mr. T. Payne, and came at length into the possession of Isaac Reed, Esq. of Staple-Inn; who was so obliging as to make me a present of it, to be kept in the library at Hartlebury (in which that of Mr. Pope is included), where it now remains.

To

To the translation, are prefixed a DEDICATION, and ADVERTISEMENT. The *latter* is in these words—"I must inform the reader, that, when I began this first book, I had some thoughts of translating the whole Iliad: but had the pleasure of being diverted from that design, by finding the work was fallen into a much abler hand. I would not therefore be thought to have any other view in publishing this small specimen of Homer's Iliad, than to bespeak, if possible, the favour of the Public to a translation of Homer's Odysseis, wherein I have already made some progress."

To the words in this advertisement—*when I began this first book*—Mr. Pope affixes this note—*See the first line of the Dedication.*

Turning to the dedication, we find it begin thus—"When I first entered upon this translation I was ambitious of dedicating it to the late Lord Halifax.—Over against which words is, likewise, entered, in Mr. Pope's hand, the following note. *The translator was first known to him [Lord Halifax] four months before his death. He died in May, 1715.*

Now, from comparing these two notes together, one sees clearly how Mr. Pope reasoned on the matter. He concluded from Tickell's saying—*when he first entered on this translation*, that is, *began this first book*, he thought of dedicating his work to Lord Halifax—that he could not have

entertained this thought, if he had not at that time been *known* to Lord Halifax. But it was certain, it seems, that Mr. Tickell was *first* known to that Lord only *four months* before his death, in May, 1715. Whence it seemed to follow, that *this first book* had been written within, or since, that time.

Admitting this conclusion to be rightly made by Mr. Pope, it must indeed be allowed that he had much reason for his charge of insincerity on Mr. Addison, who, as a friend that had great influence with the translator, would not have advised, or even permitted, such a design to be entered upon and prosecuted by him at this juncture. But there seems not the least ground for such a conclusion. Lord Halifax was the great patron of wits and poets: and if Tickell had formed his design of translating the Iliad long before Mr. Pope was known to have engaged in that work, he might very well be supposed to think of dedicating to this Mæcenæ, as much a stranger as he then was to him. Nothing is more common than such intentions in literary men; although Mr. Pope might be disposed to conduct himself, in such a case, with more delicacy or dignity.

I see, then, no reason to infer from the premises, that Mr. Tickell began *his first book* but four months before Lord Halifax's death. For any thing that appears to the contrary, he might have *begun*, or even *finished* it, four
years

years before that event, and have only relinquished the thoughts of prosecuting his translation from the time that he *found this work bad fallen*, as he says, *into an abler*, that is, Mr. Pope's, *band*.

These passages, however, of the *Advertisement* and *Dedication*, reflected upon and compared together, furnished Mr. Pope, as I suppose, with the chief of those *odd concurring circumstances*, which, as we are told*, convinced him that this translation of the first book of the Iliad was published with Mr. Addison's participation, if not composed by him. If the work had been begun but *four* months before its appearance, it must have been at least by his allowance and participation: if before that time (Mr. Tickell's acquaintance with Lord Halifax not being of so early a date) it was, most probably, his own composition. And to this latter opinion, it seems, Mr. Pope inclined.

How inconclusive these reasonings are, we have now seen. All that remains therefore is to account for the publication at such a time. And for this, I see not why Mr. Tickell's own reason may not be accepted as the true one—that *he had no other view in publishing this specimen, than to bespeak the favour of the publick to a translation of the Odyssey, in which he had made some progress*.

The time, it must be owned, was an unlucky one. But if Mr. Addison had reason to believe his friend's

* In the notes on Epistle to Dr. Arbuthnot.

motive to be that which he professed, he might think it not fit to divert him from a work which was likely to serve his interest (poetical translation being at that time the most lucrative employment of a man of letters), and though it had less merit than Mr. Pope's, to do him some credit. And for the civility of speaking well of his translation afterwards, or even of assisting him in the revival of it, this was certainly no more than Mr. Addison's friendship for the translator required.

That Mr. Addison had, in fact, no unfriendly intention in the part he had taken in this affair, is certain from the passage before cited from the Free-holder, where he speaks so honourably, in May 1716, of Mr. Pope's translation, after all the noise that had been made about Mr. Tickell's first book in the summer of 1715. We may indeed impute this conduct to fear, or dissimulation: but a charge of this nature ought surely not to be made, but on the clearest and best grounds.

I have the rather introduced these observations into the account of my friend's life, as he himself had been led by Mr. Pope's authority to credit the imputation on Mr. Addison, and, on more occasions than one, had given a countenance to it. And it is but justice to him to assure the reader that when, some years before his death, I shewed him this Vindication, he professed himself so much satisfied

fied with it, as to say, if he lived to see another edition of Mr. Pope's works, he would strike out the offensive reflexions on Mr. Addison's character.

To return now to our subject.

We left Mr. Warburton illustrating the works of one of our great poets, and vindicating the moral character of another. But whatever amusements, or friendly offices, might employ his pen, he never lost sight of what he had most at heart, the defence of religion. And a controversy then carrying on, concerning the miraculous powers of the Christian Church, between Dr. Middleton and his opponents, and so managed, on both sides, as to hurt the cause of Christianity itself, gave him occasion to explain his own sentiments on the subject in an admirable book, entitled JULIAN; or, *A Discourse concerning the earthquake and fiery eruption which defeated that emperor's attempt to rebuild the temple at Jerusalem.* This work was published in 1750, and is written throughout in the genuine spirit of its author.

It is introduced by an exquisite preface on the literary character of the Fathers, and on the condition of moral science before, and after, the appearance of Christianity.

This excellent book had the fate of the author's other writings, to be censured at home. In a letter from Prior-Park to Dr. Balguy, Jan. 17, 1751-2,—“They tell me,” says he, “there are some remarks published against my
“ Julian.

“ Julian. I don’t know the nature of them, nor ever
 “ shall. That matter interests every clergyman, that is to
 “ say, every Christian, in England, as much as myself.
 “ Besides, I have long since bid adieu to controversy. I
 “ give my sentiments to the publick, and there’s an end.
 “ If any body will oppose them, he has my leave. If any
 “ body will defend them, he has my thanks. I propound
 “ them freely : I explain them as clearly and enforce them
 “ as strongly, as I can. I think I owe no more either to
 “ myself or truth. I am sure I owe no more to the publick.
 “ Besides, I know a little (as you will see by the new edi-
 “ tion of the first and second volumes of D. L.) how to
 “ correct myself; so have less need of this assistance from
 “ others : which you will better understand, when you
 “ see that I have not received the least assistance from the
 “ united endeavours of that numerous band of answerers,
 “ who have spared no freedoms in telling me of my faults.”

Again, some months afterwards, writing to the same
 friend—Bedford Row, May 12, 1752, he observes,

—“ I think you judge rightly of the effects of Lord
 “ Bolingbroke’s writings, as well as of their character. As
 “ to his discourse on the Canon of Scripture, I think it
 “ below all criticism, though it had mine. He mentions
 “ (and I believe, with good faith) that foolish rabbinical
 “ fable of Esdras’ restoring the whole lost canon by Inspi-
 “ ration ; and argues from it. However the redoubtable
 “ pen

“ pen of Sykes, though now worn to the stumps, is drawn
 “ upon him ; or, at least, threatened to be drawn. He
 “ threatened, too, to draw it upon poor Julian, but he left
 “ the execution to another. And who do you think that
 “ other provès ? Somebody or other, by far more curious
 “ than myself, would unearth this vermin : And he is
 “ found to be one Nichols, which your university some
 “ time ago prosecuted for stealing their books, or rather
 “ should have prosecuted. Have I not reason to blame
 “ you for your ill-timed clemency ? Had they hanged
 “ him, as Justice called upon them to do, my book had
 “ been safe. It is true, he has not fulfilled the old
 “ proverb, but rather contributed to a new one, “ Save a
 “ rogue from the gallows, and——he will endeavour to
 “ save his fellow. I had gibbeted up Julian, and he
 “ comes by night to cut him down.”—The pleasantry of
 these reflexions has drawn me into a citation of them.
 Otherwise, it was scarce worth while to tell the reader what
 some of our own prejudiced countrymen thought of Julian.
 For the learned abroad were generally much taken with
 this work. Among others, the president Montesquieu*,

* “ Quand vous verrez Mr. le Docteur Warburton, je vous prie de lui
 “ dire l'idée agréable que je me fais de faire plus ample connoissance avec
 “ lui ; d'aller trouver la source du sçavoir, et de voir la lumiere de l'es-
 “ prit : son ouvrage sur Julien m'a enchanté, quoique je n'aie que de très
 “ mauvais lecteurs anglois, et que j'ai presque oublié tout ce que j'en
 “ sçavois.”

K

, who,

who, it seems, was then meditating a visit to his friends in England, writes thus to Mr. Charles Yorke from Paris, June 6, 1753: "When you see Dr. Warburton, pray let him know the satisfaction I propose to myself in making a further acquaintance with him, and in taking a nearer view of his great talents. *His Julian charms me*; although I have but indifferent English readers, and have, myself, forgotten a great deal of what I once knew of that language."

And speaking of this work some years afterwards, in a letter to me, Mr. Warburton says, "My Julian has had a great effect in France, where Free-thinking holds its head as high as in England. This is a consolation to me, as my sole aim is to repress that infernal spirit." And again,—"It has procured me the good will of the best and greatest man * in France, while there is hardly a nobleman in England knows I have written such a book †."

* Duc de Noailles.—The intelligence was communicated to the author by his friend, M. de Silhouette: who was a great admirer of his writings, and translated some of them. See Preface to *Alliance*.

† In planning his treatise on Julian, he had proposed, as the title-page sets forth, to *enquire into the nature of that evidence, which will demand the assent of every reasonable man to a miraculous fact*. But this part of his plan he reserved for another discourse. The subject was, in fact, resumed, and has been sufficiently explained in the discourse on the Resurrection, vol. V. p. 473.

This

This admirable work, as I observed, took its rise from Dr. Middleton's Inquiry concerning the miraculous powers in the Christian Church. That ingenious man died towards the end of this year ; and although some difference had arisen between them in 1741, and seems to have kept them asunder for the rest of Dr. Middleton's life, yet no change appears to have been made, by this misadventure, in Mr. Warburton's opinion or even esteem of him, (so constant was he in his friendships !) as the reader will see in the following extract from a letter, which he wrote to me just before the Doctor's death : " Prior-Park, July 11, 1750.—I hear Dr. Middleton has been at London (I suppose to consult Dr. Heberden * about his health) and is returned in an extreme bad condition.—I am much concerned for the poor man, and wish he may recover, with all my heart. Had he had, I will not say, piety, but greatness of mind enough, not to suffer the pretended injuries of some Churchmen to prejudice him against Religion, I should love him living, and honour

* Dr. Heberden had been well known to Dr. Middleton at Cambridge, where he flourished in great reputation for several years, and then removed to London. He has now [1794], for some time past, declined all business ; but, through the whole course of his practice, was the most universally esteemed, of any physician I have known, not only for his skill, but generosity, in the exercise of his profession.—My own personal obligations to him must be my excuse for the liberty I take in paying this small tribute of respect to his merit and character.

“ his memory, when dead. But, good God, that man,
 “ for the discourtesies done him by his miserable fellow-
 “ creatures, should be content to divest himself of the true
 “ viaticum, the comfort, the solace, the asylum from all
 “ the evils of human life, is perfectly astonishing! I
 “ believe no one (all things considered) has suffered more
 “ from the low and vile passions of the high and low
 “ amongst our brethren, than myself. Yet God forbid, it
 “ should ever suffer me to be cold in the Gospel-interests!
 “ which are indeed so much my own, that without it I
 “ should be disposed to consider humanity, as the most
 “ forlorn part of the creation.”

What this letter tenderly hints at, was the exact truth.
 Dr. Middleton was an elegant scholar, and very fine writer:
 but, his vanity having engaged him early in religious
 controversy on a subject which he did not understand, he
 had given just offence to some considerable Churchmen,
 and yet would not condescend to recover their good opinion
 by retracting what he had hastily and unwarily advanced.
 Hence, the obstruction to his views of preferment; which
 by degrees soured his temper so much, that his best friends
 (as Mr. Warburton found by experience) could not calm
 his resentments, or keep them from breaking out into some
 unhappy prejudices against Religion itself. This mis-
 adventure was the effect of his passion, not judgement: for
 his knowledge of theology was but slight, and his talents
 not

not those which qualified him to excell in that science. The bent of his genius and studies lay another way, and had raised him to great eminence in polite literature; of which his *Letter from Rome*, and his *Life of Cicero*, are shining instances. His other works are of much less value, and will soon be forgotten.

Nothing shews the extent of Mr. Warburton's genius, and the command he had of it, more, than his being able to mix the lightest with the most serious studies, and to pass, as his friend speaks,

“ From grave to gay, from lively to severe,”
with so much grace and facility: a striking instance of which power we have, here, in finding *Julian* between our two poets. For in the very next year [1751] he appeared again, as a critic and commentator, in the noble edition he gave of Mr. Pope's works. And, as here there was no room for emendatory criticism, of all others the easiest to be misapplied or misconstrued, so the public found very little to censure on this occasion. Indeed the main object of the edition being to do justice to his friend, it was natural for him to exert his whole force upon it; and as none can *divine* so happily of a poet's meaning, as the well-exercised critic, if he be at the same time of a congenial spirit with his author, it is no wonder that he made this (what I formerly said of it, and still think it to be) *the best edition that was ever given of any classic*.

But,

But, admirable as Mr. Warburton was in this elegant species of literature, we are now to take our leave of him under that character; his editions of Shakespear and Pope being, as he himself expressed it to me, *amusements, which his fondness for the works of one poet, and for the person of another, had engaged him in*. We are, henceforth, to see him only in his proper office of Divine; which he resumed, when Mr. Pope's volumes were out of his hands, and ennobled by a set of Sermons, preached by him at Lincoln's-Inn, and entitled *Principles of Natural and Revealed Religion, in two volumes*; the former published in 1752, and the other in 1754; to which he added a *third* in 1767, consisting chiefly of occasional discourses.

I bring his works of this sort together under one view, that I may consider them at once, and give the reader an idea of their true character.

He had used himself very little to write sermons, till he came to Lincoln's-Inn. His instructions to his parish had either been delivered without notes, or extracted from the plainest discourses of our best preachers. In his present situation, he found it necessary to compose his sermons, and with care; his audience consisting wholly of men of education, and those accustomed to reasoning and inquiry. Here was then a scene, in which his learning and knowledge might be produced with good effect; and it was in this kind of discourse, that his taste and studies had qualified

lified him to excell. His sermons are accordingly, all of them, of this cast ; not slight harangues on ordinary subjects, but close, weighty, methodical discourses, on the most momentous doctrines of natural and revealed religion ; opening the grounds of them, and supporting them against objections ; expressed in that style of nervous eloquence, which was natural to him, and brightened occasionally, but without affectation, by the liveliest strokes of imagination. In short, they were written for the use of men of parts and learning, and will only be relished by such. They are masterly in their way ; but fitter for the closet, than the church ; I mean, those mixt auditories, that are usually to be expected in that place.

There had been a friendship of long standing between Mr. Warburton and Mr. Charles Yorke ; cultivated with great affection and esteem on both sides ; the fruit of which appeared in 1753, in the offer of a prebend in the church of Gloucester, by the Lord Chancellor Hardwicke. In acknowledgement of this favour Mr. Warburton addressed the first volume of the D. L. to his Lordship, when he gave the next edition of that work. Some, who were curious in observing coincidences, and meant to do honour both to the patron and client, took notice that the stall, to which Mr. Warburton was preferred, was the same in which the Lord Chancellor Nottingham, that great patron of all the learned Churchmen in his time, had placed Dr. Cudworth :

worth : Such a similitude was there apprehended to be between the two Magistrates ; and, still more strikingly, between the two Divines, authors of *The Intellectual System*, and *The Divine Legation* !

But what idea of Dignity soever might be annexed to this prebend, he exchanged it, a year or two after, for one of more value in the church of Durham, which Bishop Trevor (who did himself honour by the disposal of his preferments) very obligingly gave him at the request of Mr. Murray (now Attorney General) in 1755.

He had been made Chaplain to the King, the year before ; and that promotion, as well as the present, making it decent for him to take his Doctor's degree, the Archbishop of Canterbury, Dr. Herring, very wisely took to himself the honour (which the University of Oxford had unhappily declined) of conferring that distinction upon him.

But while his friends were vying with each other in their good offices and attempts to serve him, a matter far more interesting to him, than any preferment, engaged his attention during the course of these two years.

Lord Bolingbroke died in 1751, and his philosophical works were published in 1753. Every one knows the principles and presumption of that unhappy nobleman. He was of that sect, which, to avoid a more odious name, chuses to distinguish itself by that of *Naturalism* ; and had boasted in private, what feats he should be able to perform

perform, in the attack, he had long threatened, on *all our metaphysics and theology*; in other words, on natural and revealed religion.

Some had the simplicity to believe him on his word; and others, it may be, wished him success. All serious men stood aghast at the loud vaunts of this Goliath of the infidel party; and, prepossessed with the ideas of consequence, which the fond applauses of his friends, and (what must ever be lamented) of his *tuneful* friend, had thrown about him, waited with anxiety for the event.

In the mean time, as that friend said divinely well (for surely, in this instance, he prophesied, as well as sang)

“Heaven with loud laughter the vain toil surveys,

“And buries madmen in the heaps they raise.”

Dr. Warburton had very early penetrated the views of Lord Bolingbroke; and, observing some tincture of his principles (but without the knowledge of the author, who could not be trusted with the secret) artfully instilled into the *Essay on Man*, had incurred his immortal hatred by making the discovery, and, in consequence of it, by *reasoning Mr. Pope out of his bands* *. It was easy to foresee what would follow from this vigilant and able Divine, when his Lordship's godless volumes should come forth; and the dread of it seems to have kept them back, for the

* Works, Vol. VII. p. 839.

remainder of his life. The interval, however, was made good use of, in seasoning them with poignant invectives against the Alliance and Divine Legation, and with whole pages of the grossest personal abuse. So that, when they appeared, Dr. Warburton was provoked, as well as prepared, to give them a strict examination, and was animated to the undertaking by a just resentment, as well as religious zeal.

And these two principles (the most operative in our nature) were never exerted to better purpose, or with greater effect. He planned the *VIEW* of his Philosophy in *Four Letters to a Friend**, and in writing it has surpassed himself; the reasoning and the wit being alike irresistible, the strongest and keenest that can be conceived. He himself was not a little pleased with this work, and says in confidence to a friend †, “I have given to it all the finishing in my power; and reckon, if any thing of mine should stumble down to posterity, it will have as good a chance as any. And now—*Cæsus artemque repono.*”

Some of Dr. Warburton's friends (such of them, I mean, as had been the friends of Mr. Pope) had, of course, been acquainted with Lord Bolingbroke; and were very naturally in the common opinion of his parts and abilities, without knowing much, or perhaps any thing, of his

* Mr. Allen of Prior-Park.

† Dr. Balguy.

religious sentiments. These were likely to take offence at the freedom of the *View*, which was to shew him in a light very different from that in which the world had hitherto seen him. The consequence to himself was clearly foreseen, and with no small concern.

Writing from P. P. to Mr. C. Yorke, Aug. 24, 1754, while these letters were drawing up, he says—"I am busy
 " with my second volume of Sermons, which I propose to
 " publish early in the winter. I amuse myself too with
 " another thing, which, were you here, you would be
 " plagued with: because I never like my things so well
 " as while you are reading them. I have a better reason
 " for your reading them. But, to tell you the truth, this
 " flatters me most. The thing will be without my name,
 " and a secret. I wish it may in no degree displease one
 " I have so much reason to value, as our friend; nay, I
 " would not have it displease any of his friends, on his
 " account. You will ask me then why I venture upon it?
 " I will tell you sincerely. I think it my duty; for I am
 " a Christian. I think I was designed to be the declared
 " enemy of Infidelity; for I am a little fanatical."

In a letter also to me, Sept. 7, 1754, he says—"As to
 " my *View* of Bolingbroke, I tell it you in confidence, I
 " am apprehensive of displeasing some by it whom I most
 " honour, and at a critical time. So that I solemnly assure
 " you, nothing but the sense of indispensable duty, as a

“ Christian and a Clergyman, could have induced me to
 “ run the hazard of doing myself so much injury. But
 “ *jacta est alea*. All other considerations are now past
 “ with me ; and I let Providence take its course without
 “ any solicitude on my part.”

And again, Dec. 10, 1754, some time after the two
 first letters were published, and while he was preparing
 the two last—“ I go on pushing this grand enemy of God
 “ and Godliness. But what I predicted to you, I am sorry
 “ to tell you, I have experienced to be true ; that I tread
 “ *per cineres dolosos*. However, my duty tells me, this is
 “ a capital case, and I must on.”

What he alludes to, is an anonymous letter, sent him
 by the post, and expostulating with him, but in the friend-
 liest terms, on the manner in which he had treated the
 subject of the *View*, in the parts already printed. He guessed
 at the writer *, and had the highest respect for him. He
 resolved, therefore, to make his apology to him, and (as
 he was denied the opportunity of a private explanation)
 in a public answer to his letter. Accordingly, in 1755,
 he printed the two concluding letters of the *View*, with
 an *Apology for the two first* ; which now stands in this
 edition, as it did in the subsequent ones of the *View* in the
 author's life-time, as a prefatory discourse in vindication of
 the whole work. The occasion of the subject fired the

* Mr. Murray.

writer. His very soul came out in every sentence, and is no where seen to more advantage than in this Apology; which is written throughout with a peculiar glow of sentiment and expression, and is, at once, the most interesting, and the most masterly of all his works.

It had the effect, which was natural, on the so much respected letter-writer; who thought fit to preserve an inviolable silence in regard to this apology, but, by a signal act of friendship, done to the author very soon after, shewed how entirely satisfied he was with him.

As to the View itself, it was universally read and admired. The followers of Lord Bolingbroke and his philosophy hung their heads: the friends of religion took heart: and these big volumes of impiety sunk immediately into utter contempt.

After this complete triumph over the great Chieftain of his party, it would scarce be worth while to celebrate his successes against inferior adventurers, if *one* of them had not published his own shame; and if what I owe to Dr. Warburton's memory did not require me to explain a trifling matter, in which I happened to be concerned.

Mr. Hume had given an early specimen of his free-thinking philosophy in some super-subtile lucubrations of the metaphysical kind: which however did no great mischief to religion; and, what chagrined him almost as much, contributed but little to his own fame, being too sublime,

sublime, or too dark, for the apprehensions of his readers. For so good a purpose as that of assisting in the common cause of impiety, he thought fit to come out of the clouds, and to attempt a popular vein of writing, as the more likely to get himself read and talked of in the world. In 1749 he therefore gave the publick a hash of his stale notions, served up in the taking form and name of *Essays*, and with a stronger, at least a more undisguised, mixture of Atheism than before.

Dr. Warburton, who was then sending his *Julian* to the press, saw these *Essays*, and had thoughts of closing that work with some strictures upon them. In a letter of Sept. 28, of that year, to a friend at Cambridge, he says, —“ I am tempted to have a stroke at Hume in parting. “ He is the author of a little book called *Philosophical Essays*: In one part of which he argues against the being “ of a God; and in another (very needlessly, you will say) “ against the possibility of miracles. He has crowned the “ liberty of the press. And yet he has a considerable “ post under the government. I have a great mind to do “ justice on his arguments against miracles, which I think “ might be done in few words. But does he deserve this “ notice? Is he known amongst you? Pray, answer me “ these questions. For if his own weight keeps him down, “ I should be sorry to contribute to his advancement to any “ place, but the pillory.”

No

No encouraging answer, I suppose, was returned to this letter ; and so the author of the *Essays* escaped, for this time. His next effort was to discredit Religion by what he calls, its *natural history*. This book came out early in 1757, and falling into the hands of Dr. Warburton, provoked him, by its uncommon licentiousness, to enter on the margin, as he went along, such remarks as occurred to him. And when that was too narrow to contain them all, he put down the rest on loose scraps of paper, which he stuck between the leaves. In this state the book was shewn to me (as I chanced at that time to be in London with the author) merely as matter of curiosity, and to give me an idea of the contents, how mischievous and extravagant they were. He had then written remarks on about two thirds of the volume : And I liked them so well, that I advised him, by all means, to carry them on through the remaining parts of it, and then to fit them up, in what way he thought best, for public use, which I told him they very well deserved. He put by this proposal slightly ; but, when I pressed him again on this head, some time after, in a letter from Cambridge, he wrote me the following answer.

“ As to Hume, I had laid it aside ever since you were
 “ here. I will now, however, finish my skeleton. It
 “ will be hardly that. If then you think any thing can
 “ be made of it, and will give yourself the trouble, we
 “ may

“ may perhaps between us do a little good, which I dare
 “ say we shall both think will be worth a little pains. If
 “ I have any force in the first rude beating out the mass,
 “ you are best able to give it the elegance of form and
 “ splendour of polish. This will answer my purpose, to
 “ labour together in a joint work to do a little good. I
 “ will tell you fairly, it is no more the thing it should be,
 “ than the Dantzick iron at the forge is the gilt and painted
 “ ware at Birmingham. It will make no more than a
 “ pamphlet; but you shall take your own time, and make
 “ it your summer’s amusement, if you will. I propose it
 “ bear something like this title—‘ Remarks on Mr. Hume’s
 “ late Essay, called, *The natural history of Religion*, by a
 “ Gentleman of Cambridge, in a Letter to the Rev. Dr.
 “ Warburton.’—I propose the address should be with the
 “ dryness and reserve of a stranger, who likes the method
 “ of the Letters on Bolingbroke’s philosophy, and follows
 “ it here, against the same sort of writer, inculcating the
 “ same impiety, Naturalism, and employing the same kind
 “ of arguments. The address will remove it from me;
 “ the author, a gentleman of Cambridge, from you; and
 “ the secrecy of printing, from us both.”

I saw by this letter, he was not disposed to take much
 trouble about the thing. Accordingly his papers were
 soon after sent down to me at Cambridge, pretty much in
 the state I had seen them in at London, so far as they
 then

then went, only with additional entries in the latter part of the book. However, in this careless detached form, I thought his observations too good to be lost. And the hint of the *Address* suggested the means of preserving them, without any injury to his reputation, and indeed without much labour to myself. Having, therefore, transcribed the Remarks * with little alteration, I only wrote a short introduction and conclusion, merely to colour the proposed fiction; and in this form, sent them to the press.

When Dr. Warburton saw the pamphlet, he said, I should have done much more, and worked up his hasty remarks in my own way. He doubted, also, whether the contrivance, as I had managed it, would not be seen through. But in this he was mistaken; for the disguise, as thin as it was, answered its purpose in keeping the real author out of sight.

Mr. Hume in particular (understanding, I suppose, from his bookseller, who was also mine, that the manuscript came from me) was the first to fall into the trap. He was much hurt, and no wonder, by so lively an attack upon him, and could not help confessing it in what he calls his *own Life*; in which he has thought fit to honour me with greater marks of his resentment, than any other of the

* They are given in this edition [Vol. VI. p. 847.] in their original form.

writers against him : nay the spiteful man goes so far as to upbraid me with being a *follower* (indeed a closer, in this instance, than he apprehended) of the *Warburtonian school*.

This idle story would not have been worth the telling, but for the reason already given, That I could not, in justice to the author, take the merit of so fine a work to myself. And yet in disclaiming it, the reader sees, I make but an awkward figure, as being obliged to open the secret of our little stratagem, in which the grace of it mainly consists.

Dr. Warburton had now, for some time, been preparing, and in 1758 he printed, a correct and improved edition of the first volume of the D. L. The notes to this edition are numerous and large ; some of which are answers to objections made to him by Archbishop Secker. " Where you find me, says he in a Letter to one of his " friends [P. P. April 19, 1758], speaking, in the notes, " of objections that have been made, understand them of " the present Archbishop's, who formerly gave me some " sheets of them, which I have still by me, and have in " this edition considered all I thought worth observing."

Dr. Secker was a wise man, an edifying preacher, and an exemplary Bishop. But the course of his life and studies had not qualified him to decide on such a work, as that of the D. L. Even in the narrow walk of literature
he

he most affected, that of criticizing the Hebrew text, it does not appear that he attained to any great distinction. His chief merit (and surely it was a very great one) lay in explaining clearly and popularly, in his sermons, the principles delivered by his friend, Bishop Butler, in his famous book of *The Analogy*, and in shewing the important use of them to Religion.

Of this last admirable prelate, what Dr. Warburton's sentiments were, appears from a letter he wrote to Dr. Balguy on his death, which happened in 1752—"You
 " have heard of the death of the poor Bishop of Durham.
 " The Church could have spared some other prelates
 " much better ; and, in its present condition, could but ill
 " spare him. For his morals and serious sense of religion
 " (to say nothing of his intellectual endowments) did honour
 " to his station. His death is particularly unhappy
 " for his chaplain, Dr. Forster. He is my friend, whom
 " I much value, as one of great worth, and whose ill luck
 " I much lament. He has not only seen his hopes drop
 " through, when he was every thing but in the very
 " possession of them, but has lost a patron, who deserved
 " the name of *friend*, which goes much harder in the separation
 " than the other." [P. P. June 21, 1752.]

In the memoirs of such a life, as I am now writing, nothing, I am sensible, interests the reader less than the chapter of preferments. Yet these must not be wholly

overlooked. Towards the end of the year 1757 Dr. Warburton had been promoted to the Deanery of Bristol. And in the beginning of the year 1760, by Mr. Allen's interest with the minister, Mr. Pitt, he was advanced to the Bishoprick of Gloucester.

III.

In the common estimation, this last was a preferment suitable to his merit. Mr. Pitt himself gloried in it, as what did honour to his administration. I remember to have seen a letter of his, in which he said—*that nothing of a private nature, since he had been in office, had given him so much pleasure, as his bringing Dr. Warburton upon the bench.* This virtuous self-gratulation became the minister; and others may be of his mind. But I have sometimes doubted with myself, whether the proper scene of abilities, like his, be not a private station, where only great writers have the leisure to do great things.

Here, at least, it was that THE ALLIANCE and DIVINE LEGATION were written: And here, too, was composed the immortal work of ECCLESIASTICAL POLITY, which, in the end, proved so fatal to our *English* Disciplinarians; now rising again in the shape of *Levellers* and *Socinians*; but to fall again, in good time, by one or other of our learned clergy, going forth against them, in the spirit of order.

order and orthodoxy, from the cool invigorating shade of private life *.

But let me not be misunderstood. When I say that great men should not be taken from their privacy, I speak of great men *indeed*. The Church is, no doubt, much benefited and adorned by a learned prelacy. The pastoral functions cannot well be discharged by any other. But a genius of the high order, here mentioned, is given by a gracious Providence, now and then, in a course of ages, *to correct*, as Dr. Middleton observed, *the sentiments and manners of mankind*.

Such a man as this, is lessened by elevation: he is, in himself, methinks, too great to be advanced.

But be this, as it may; it must be allowed that religion and learning suffered somewhat by his promotion, as it interrupted those designs which he had formed for the service of both, and would have executed, if his whole time had been at his command. He himself lamented this inconvenience of his public station; and, after all, was not able (such was the root his former habits of study had taken in him) to be so active in it as he wished.

* Soon after I had hazarded this prediction, I had the pleasure to see one half of it completely fulfilled. See Dr. Horsley's *Charge to the Clergy of the Archdeaconry of St. Alban's*, and his unanswerable *Letters*, in vindication of it.—This able Divine was deservedly advanced to the see of St. David's in 1788; and has since [1793] been translated to that of Rochester.

He performed the ordinary duties of his office with regularity ; but further than this he could not prevail with himself to go. And perhaps, on the whole, it was better that he did not ; as the leisure he thus procured to himself, was spent to more advantage in defending Religion, than it could have been in a vain endeavour to support that discipline, which the spirit of the times has utterly overthrown.

They who stood at a distance from him, and knew him only by the report of such as had no kindness for him, concluded, at least, that he would take an active part in the House of Lords. I have heard of a certain minister, who dreaded his promotion on this account, and thought he saw a second Atterbury in the new Bishop of Gloucester. But all such were egregiously mistaken. Alas, he had neither talents nor inclination for parliamentary intrigue or parliamentary eloquence. He had other instruments of fame and consideration in his hands, and was infinitely above the vanity of being caught

“ With the fine notion of a busy man,”
as one of our poets * well expresses it.

On the 30th of January, 1760, ten days after his consecration, he preached the customary sermon before the Lords. I mention this only, because his sermon, which of course was printed, is one of the best he ever wrote,

* Dryden.

and

and the best, without question, that ever was preached on that day. It could not be any other, since, besides his great abilities, as a writer, he possessed a perfect knowledge of our history, and of that period of it in particular. I have heard him say, there was scarce a pamphlet or memoir, published between 1640 and 1660, which he had not read. This predilection for the history of the rebellion, seems to have been occasioned by a circumstance just touched by me in the entrance of this discourse. I observed that his grandfather had been active in that scene. His grandmother, a woman of sense and spirit, lived to a great age, and would often (as I have heard him say) take a pleasure to relate to him, when a boy, such passages of those times as she remembered and was well acquainted with. This taste of those transactions, made interesting to him by the part which his family had taken in them, raised an eager curiosity in him, as he grew up, to know more of the subject. And thus, he not only acquired an early insight into that part of our history, but continued through life to be so fond of it, that he had thoughts, at one time, of writing the history of the civil wars; and would without doubt have done it with supreme ability, and, as the tenour of his sermon shews, with equal candour, if the studies of his own profession had left him at leisure to engage in so great a work.

Lord

Lord Clarendon was one of his favourite characters, as well as writers; he honoured the man, and admired his history of the Grand Rebellion in the highest degree. Yet there is a copy of that work, now extant and in the hands of his family, in which he has entered marginal notes containing so minute a censure of all that is blameable in it, that a stranger who had heard nothing of his predilection for Lord Clarendon, would be apt to think him an enemy to the noble person's writings and reputation. With such wonderful impartiality is the censure made *!

Another instance of his skill in the story of those times, and of his fairness in representing it, may be mentioned. When he was one summer in residence at Durham, he found Neal's history of the Puritans in their library, and for his amusement took it with him to his own house, and *scribbled enough upon the margins of the several volumes* (I use his own words in a letter to me), *to expose and confute the mistakes and misrepresentations of the writer*. By the favour of a friend, I have obtained a correct copy of those notes, and believe the reader will agree with me, that they deserve a place in this complete collection of his works †.

* Since I wrote this paragraph, the valuable copy, alluded to, of Lord Clarendon's history has been very obligingly put into my hands, to be preserved in Hartlebury Library.

† Vol. VI. p. 891.

To put things of a fort together, I will here mention another book, which he has rendered valuable by some manuscript animadversions. Writing to me from Weymouth, where Mr. Allen had a house, and where he generally passed some part of the year with his family, he tells me how his hours of leisure were employed at that place. The letter is dated Sept. 3, 1758. "If you were here, you would see how I have scribbled over the margins of Tindal's *Christianity as Old as the Creation*. I think I have him as sure as I had Collins. That is, I overturn the *pillars* of this famous edifice of impiety : which all the writers against him hitherto have left standing : busying themselves only to untile his roof. This is my present amusement for a fortnight at Weymouth *."

The Bishoprick of Gloucester was the more agreeable to him (as the Deanery of Bristol had been for the same reason) on account of its situation, being in the neighbourhood of Prior-Park. At so small a distance from his diocese, he could perform the duties of it without much trouble, or loss of time in journeys, which were always irksome to him. Yet some months in the summer he usually passed at Gloucester, and resided there altogether after Mrs. Allen's death.

* This book is also in my possession, and will be found in the Library at Hartlebury.

Wherever he was, he chiefly employed himself in revising his printed works, with the view of making them as complete and useful as he could.

Among others, he spent some time on his *Sermons*; and in 1761 he reprinted one of them, which he took to be of importance, in a small size, that it might be more known, than it was likely to be in the larger volume. This was a well-considered and elaborate discourse on *the Lord's Supper*: a subject, which had been so embroiled by two eminent writers of opposite principles, that it became necessary to take it out of their hands, and to guard the publick from being bewildered and misled, either by a Popish or Socinian comment. In a moderate compass (for he never dealt in the verbiage of ordinary writers) he has refuted the system of either party, and explained his own notion of the sacrament (which was, also, that of the great Cudworth) in so clear a manner, that few men of sense and judgement will now question where the truth lies.

But the good Bishop was always meditating something for the benefit of religion. What is called Methodism, had now spread among the people. It was a new species of Puritanism, or rather the old one revived under a new name. This sect first appeared at Oxford, where two fellows of colleges, Mr. George Whitefield and Mr. John Wesley, were its chief promoters and supports. They were both of them, it may be, frank enthusiasts at setting out.

out. The former is said to have been a weak, the latter was unquestionably a shrewd, man.

Mr. Wesley had rambled through a part of Germany and North America, as well as Great Britain and Ireland, pretending every where to a sort of Apostolic mission : and, at a convenient distance of time from these peregrinations, his manner was to print journals of them, for the edification of his followers. The Bishop of Gloucester had watched his motions with care for some years ; and now thought he had gained such an insight into his views and character from his journals, which he constantly read, as to be able to give a fair and full account of him to the publick.

It seems to have been principally for this reason that he altered and enlarged what he had written on the influence of the Holy Spirit, in the second volume of his Sermons : or rather, he composed that discourse anew, and with many improvements moulded it into a regular treatise on the subject ; which he published in 1762, under the name of *The Doctrine of Grace : or, The Office and Operations of the Holy Spirit vindicated from the insults of Infidelity, and the abuses of Fanaticism*, in two small volumes, 12mo *.

He designed this work, as the title shews, for a vindication of that most important Christian doctrine from the

* See Vol. V. of this edition, p. 535, &c.

abuses of libertine as well as fanatical writers. The former he confuted with his usual energy and precision. The latter, as not being accessible on the side of reason, he attacked with ridicule, in holding up to view and exposing their leader and architype, John Wesley, out of the materials, largely furnished to him in that adventurer's own journals. This discourse, like Pascal's Letters, and for the same reason, the singular merit of the composition, will be read, when the sect, that gave occasion to it, is forgotten; or rather the sect will find a sort of immortality in this discourse.

As to the grave and reasoning part of this work, that also, as I said, is written with great weight and authority. But I think I see a degree of labour, in the expression of some parts, which shews his pen had now lost something of its wonted freedom and facility, though it retained its force.

From this time, he seems to have planned no new work of difficulty and length, but to have confined himself very properly to the single purpose of giving the last finishing* to his former writings.

* The Bishop grew very exact and critical in giving the later editions of his works; so that he would review the same sheet several times, and, of course, gave the compositor no small trouble. Which made his learned printer, Mr. Bowyer, whom he much esteemed for his friendly qualities, as well as merit in his profession, say pleasantly to him on a certain occasion—'Those were fine times, when you never blotted a line, but allowed me to print your copy as fast as it came to hand, and without interruption.'

Accordingly in 1765 he published a new edition of the *Second Part* of the D. L. in three volumes ; and, as it had now received his last hand, he presented it to his great friend, Lord Mansfield ; as he had done the *former* part, when finished to his mind, to Lord Hardwicke. But there was this difference in the character of the two Dedications. That to the Lord Chancellor, was respectful and ceremonious, being little more than a letter of thanks to his patron : this other to the Chief Justice, was sublime and pathetic, in short, the overflowing of an affectionate heart to a generous and much-esteemed friend.

The subject, too, of the latter is of that high importance which a great writer chuses, when he would consult his own and his friend's dignity, and transmit them both, with advantage, to succeeding times. It sets before him the state of religion in England for half a century past, and, with a confidential freedom, deduces the causes of that alarming neglect, into which it had fallen, and by which indeed the author had been induced to project this defence of it, and to put it into his Lordship's hands. The information is interesting ; and the manner in which it is conveyed, solemn and awful. It will be read hereafter with no small attention ; and the time will come, when this discourse will be reckoned among the chief honours of the noble person addressed.

This

This edition of 1765, besides many other improvements, with which it was enriched, is further distinguished by a remarkable discourse, printed at the close of the last volume, and entitled, *An appendix concerning the book of Job*; In this short piece (which is exquisitely written) he repels an attack made upon him by Dr. Lowth. The dispute was managed, on both sides, with too much heat; but, on the part of the Bishop, with that superiority of wit and argument, which, to say the truth, in all his controversial writings, he could not well help.

Dr. Lowth, afterwards Bishop of London, was a man of learning, and ingenuity, and of many virtues: but his friends did his character no service, by affecting to bring his merits, whatever they were, into competition with those of the Bishop of Gloucester. His reputation, as a writer, was raised chiefly on his Hebrew literature, as displayed in those two works—*his Latin Lectures on Hebrew poetry—and his English Version of the Prophet Isaiah*. The *former* is well and elegantly composed, but in a vein of criticism not above the common: The *latter*, I think, is chiefly valuable, as it shews how little is to be expected from Dr. Kennicott's work (which yet the learned Bishop pronounces to be *the greatest and most important, that has been undertaken and accomplished since the revival of letters* *), and from a new translation of the Bible, for public use.

* Prel. Diff. p. 62.

On the subject of his quarrel with the Bishop of Gloucester, I could say a great deal; for I was well acquainted with the grounds and the progress of it. But, besides that I purposely avoid entering into details of this sort, I know of no good end that is likely to be answered by exposing to public censure the weaknesses of such men.

In the next year, 1766, he gave a new and much-improved edition of *The Alliance*; meaning to leave these two great works, now wrought up to all the perfection he could bestow upon them, as legacies to the publick; or rather as monuments to posterity of his unwearied love of the Christian religion, and (for the sake of so dear an interest) of the Church of England.

With a third volume of Sermons, already alluded to, and printed in 1767, he closed his literary course: except that he made an effort towards publishing the IXth and last book of the Divine Legation; on a subject, he had much at heart; which he had long and diligently considered; and which now, for some years, he had been labouring to digest and explain in the best manner he could. But of this matter it will be expected that I give the reader a more particular account.

The argument of the D. L. properly so called, was completed in six books: but the plan of it required three more; in which the author proposed, as he tells us, "To
 " remove all conceivable objections against the conclusion,
 " and

“ and to throw in every collateral light upon the pre-
“ mises *.”

But the argument itself was so ill received and so violently opposed by many of the clergy, that he grew disgusted at the treatment he met with, and could not be prevailed upon to finish his design in support of it. His letters are full of complaints on this head. In 1741, some time before he published the second volume, he says to one of his friends—“ I am still condemned to drudge
“ in the mines of antiquity. I may well give it that flavish
“ appellation, while I am so used by my masters, the
“ clergy, for whose ease and profit I am working.” And writing to another in 1754, when the two first letters of the View were coming out, he observes with indignation—
“ You will see there is a continued apology for the clergy :
“ yet they will neither love me the more, nor forgive me
“ the sooner, for all I can say in their behalf †.”

And so on a hundred other occasions. The truth is, his resentment at the established clergy for their long and fierce opposition to his favourite work, was the greatest weakness I ever observed in him. The number of books and pamphlets, that appeared against him for twenty years together, was, indeed, very great. But, the nature of his work considered, and his own freedom in dissenting from all others, as occasion offered, what less could be expected ?

* Vol. III. p. 504.

† MS Letters in my hands.

And

And when he had given two or three of his principal adversaries, as he did, a complete answer, he should not have suffered the clamour of the rest to divert him from the great design, he had projected. But his conduct in this instance was not that which might have been expected from his usual magnanimity. When I sometimes expostulated with him upon it, his answer was—"I surely
 " have reason to think myself very ill used. The enemies
 " of Revealed Religion and of the Church of England I
 " have treated as they deserved, and am neither surprized
 " nor hurt at their resentments against me. To their
 " censures or commendations I can be equally indifferent.
 " But that my brethren, the established clergy, the friends
 " of religion, and fellow-members of that society whose
 " cause I am pleading, that these should set themselves
 " against me with so much rancour, is what I cannot so
 " well bear. If indeed the published volumes of the D.L.
 " be so weak or so mischievous, as they suppose, I will not
 " add to the offence given them by adding any more."

One sees what was at the bottom of the good man's mind. He loved the Church of England and its ministers, and had shewn his zeal for them on all occasions. He was therefore hurt at not receiving that return of good-will from them, which his life and conscience told him, he might expect, and had deserved. Yet, as much as he felt the injury, and complained of it, he was never moved

by it (as many others, with less provocation, and of less irritability, have been) to retract his good opinion of them, or to alter his conduct towards them in any respect.

He only withheld the sequel of his capital work from them; and unhappily he persisted in this resolution till time had softened their passions, and, of course, his own. At length, the orthodoxy of his sentiments seemed gradually to be acknowledged; his own resentments proportionably abated; and, from the time he had given the corrected edition of his D. L. in 1765, he was in earnest about resuming so much at least of his long-neglected work, as he had meant to comprize in the last or IXth book. The VIIth and VIIIth (though the materials for them, too, were at hand) he had long since despaired of composing: but this last, being an attempt to give a *rationale* of Christianity, he anxiously wished, for the importance of the subject, to leave behind him complete.

But the time was now past. Not only the business of his station broke in upon his leisure: The infirmities of age came insensibly upon him. His faculties, hitherto so bright and vigorous, suffered some eclipse and diminution of their force, from his growing indispositions. "I read still," he would often say to me, "with the usual pleasure. But I compose with less ease, and with less spirit." In a letter to me from Gloucester, Sept. 4, 1769, he writes in the following manner.

"I have

“I have received your kind letter of *advice* *.——You know, by experience, how difficult it is, when we have once got into a wicked habit of thinking, to leave it off. All I can promise is, if that will satisfy you, to *think to no purpose*: And this I know, by experience, I can do; having done so for many a good day.

“I think you have heard me say, that my delicious season is the autumn; the season, which gives most life and vigour to my mental faculties. The light mists, or, as Milton calls them, the *seams*, that rise from the fields in one of these mornings, give the same *relief* to the views, that the blue of the plumb (to take my ideas from the season) gives to the appetite. But I now enjoy little of this pleasure, compared to what I formerly had in an autumn-morning, when I used, with a book in my hand, to traverse the delightful lawns and hedge-rows round about the town of Newark, the *unthinking* place of my nativity.”

And again, July 11th, 1770——“Hunter sent me his View of Lord Bolingbroke’s character. He is a good man; but in this book, I think, he has shewn himself very absurd and indiscreet: absurd, in a florid declamation; and indiscreet, as well as very injudicious, in the most extravagant encomium of Bolingbroke’s parts that

* Not to pursue his studies too closely.

“ ever was, even to say—*be reasoned with the pride of a*
 “ *superior spirit, and I had almost said with the faculties of*
 “ *an angel.*

“ This disposed me to look again into the reasoning of
 “ this *superior spirit*, this *angelic man*, as I have collected
 “ together the best he has, in my View of his Philosophy.
 “ I have done it justice. But this retrospect is accom-
 “ panied with a mortifying conviction, that the time is now
 “ past when I was able to write with that force. Expect to
 “ find in my future writings the marks of intellectual decay.
 “ But so much for that matter.”

In my answer to this letter from Thurcaston, July the
 23d, to soothe the mind of my friend under this unwelcome
 discovery, and to prevail upon him, if I could, to relax
 those efforts in composition, which, not being so easy to
 him as they had been, might affect his health and spirits,
 I wrote as follows—“ As to what you say of your not
 “ writing with the *force*, you formerly did, it may very
 “ well be, and yet be no subject of mortification. For,
 “ besides that you can afford to abate something of your
 “ antient force and yet have enough left, *force* itself has
 “ not, in all periods of life, the same grace. The close of
 “ one of these long and bright days has not the flame and
 “ heat of noon, and would be less pleasing if it had. And
 “ I know not why it may not be true, in the *critical* as well
 “ as moral sense of the poet’s words,

“ *Lenior et melior fis accedente senectâ.*”

“But:

“ But what I would chiefly say, on the subject, is this,
 “ That, whether with force, or without it, I would only
 “ wish your future writings to be an amusement to you,
 “ and not a labour; and this I think is the proper use to
 “ be made of your observation, if it be ever so well
 “ founded.”

In short, I continued to express myself in this way to him and his family with so little reserve, that he saw my intention was to draw him off, by degrees, from writing at all; which he takes notice of in a letter of the next year, June 2, 1771, though with some little chagrin, as was but too natural, at this plain dealing.

“ I never believed I should feel so tenderly for —— as
 “ I now do. A suffering friend's good qualities, in such a
 “ condition, separate themselves, and rise superior to his
 “ failings, which we are insensibly disposed to forget. If this
 “ be the case of common acquaintance, in certain seasons,
 “ what must be our constant sentiments of a real friend, at
 “ all seasons; who loses no occasion of expressing every
 “ mode of tenderness towards those he loves! I fell into
 “ this train of thinking by what my wife told me, with
 “ much pleasure, a little before I left London. She said
 “ that Dr. Hurd assured her, that I would write no more. I
 “ received this news, which gave her so much satisfaction,
 “ with an approving smile. I was charmed with the ten-
 “ derness of friendship which conveyed, in so inoffensive a
 “ manner,

“ manner, that fatal secret which Gil Blas was incapable
 “ of doing, as he ought, to his patron the Archbishop of
 “ Granada.”

I insert these extracts, chiefly in reference to the IXth book of the D. L., which twenty years before would have been finished in a few weeks, and with that flame of genius which irradiates the former books, but which now lay under his hands many years, was written by snatches and with difficulty, and left incomplete by him at last*. An unwelcome part this of the little history I am writing! yet not unuseful, if it may admonish superior writers to place a just confidence in themselves, and little ones to treat them with something more respect. Cudworth and Warburton are memorable and instructive instances, to either purpose.

The misfortune, in the case of the latter, was, that although he had digested in his own mind, long ago, the substance of the IXth book, and was perpetually meditating upon it, yet he had committed very little of it to paper; his way being to put down in writing only short notes of what he intended to enlarge upon, and to work them up

* Yet it may be concluded from the subject, which is a general view of God's moral dispensations from Adam to Christ [See Vol. III. p. 505 and 612], that very little is wanting to complete the author's design; only, what he had proposed to say on the apocalyptic prophecies, and which may be supplied from the discourse on Antichrist.

only when he was preparing to send his copy to the press. This, in his best days, was so easy to him, that, in printing some of his elaborate works, he had not in his hands two sheets together, but sent the copy to his printer as fast as it was composed.

I know indeed that many persons, from the compass and variety of his learning, imagined that he drew the materials of it from a voluminous common-place. The fact was just otherwise. His memory was so tenacious, that he trusted every thing to it : or, if he may be said to have kept a common-place, it was nothing more than a small interleaved pocket-almanack, of about three inches square ; in which he inserted now and then a reference to a curious fact or passage, that he met with in his reading, but chiefly short hints of sentiments and reflections, which occasionally struck him, and might some time or other be put to use. At the end of every year, he tore out of his almanack such leaves as contained any of those reflections, and put them together under general heads, that he might recur to them, on occasion, the more readily. Of these papers, or rather collections of papers, I have many in my hands, relative to the subjects of the three last books of the D. L. ; and from these the IXth book, such as he left it, was composed.

Another inconvenience, attending the late composition of this book, was, That he had occasionally delivered, in
his

his sermons, and other printed works, some of the leading principles contained in it. Thus, he had, in effect, anticipated a good part of his subject. Nor was this all. Finding the labour of composing troublesome to him, he quoted from himself very freely; and such passages, as had found a place elsewhere, when the purpose of completing the last book was suspended or laid aside, were now inserted in it, without much alteration, in order to carry on the thread and order of his discourse.

From both these causes therefore (his not having reduced to form the materials he had provided for the IXth book, and his having already worked up some part of them) it is easy to see the disadvantage with which he came, in the close of his long life, to the composition of this work. His memory and invention were not what they had been; his facility and variety of expression was not the same; and, what was worst of all, the grace of novelty in the subject was in some measure gone off.

It was therefore matter of deliberation with me, for some time, whether I should insert the IXth book (though printed, so far as it goes, by himself) entire and in its own form, or only some fragments of it. But, on further consideration, I judged it right to give that work exactly as the author left it: especially, as the subject is highly interesting, and even new, unless where anticipated by himself; the method, clear and exact; and the whole cast

cast of composition, masterly ; his reasonings being carried on, if not with the splendid ease and perspicuity of his best manner, yet with a force and spirit, both in the sentiment and expression, which may well excite our admiration, when the circumstances, under which he wrote, are considered.

In a word, this IXth book of the D. L. under all the disadvantages with which it appears, is the noblest effort that has hitherto been made to give a *Rationale* of Christianity. How far it may satisfy those who have so long and so loudly called for it, will be now seen : without doubt, no farther, than as it may agree (if, in any respects, it should agree) with *their* reason. In the mean time, the investigation is made with the best design :

“ To justify the ways of God to man ; ”

and, let me add, in a way that entitles it to another sort of regard, than is due to theories, constructed, as they usually are, on fanciful suppositions, and arbitrary assumptions : Since every thing, here, is advanced on the sure grounds of natural and revealed religion : the one, estimated by the purest reason ; the other, interpreted with an awful reverence of the written word, and according to the rules of the soundest and soberest criticism.

While the good Bishop was thus exerting his last strength in the cause of religion, he projected a method by which he hoped to render it effectual service after his death. This

was by the institution of a Lecture on PROPHECY ; a subject, which he conceived had not been considered with the care it ought ; and from a thorough discussion of which, he assured himself, much additional force would arise to the proof of the Christian religion. He had himself opened a way to the successful investigation of the general subject, in some principles delivered in the D. L., and in his confutation of Collins's book by means of those principles. But some particular prophecies had struck his attention, as furnishing the most decisive argument for the truth of Christianity. In the preface to his remarks, part II. printed so long ago as 1745, he says—" I have ever
 " thought, the prophecies relating to Antichrist, inter-
 " spersed up and down the New and Old Testament, the
 " most convincing proof of the truth of the Christian re-
 " ligion, that any moral matter is capable of receiving."
 And again—" This question (namely, what individual
 " power is meant in the prophecies) is one, on the right
 " determination of which alone, I am fully persuaded, one
 " might rest the whole truth of the Christian religion *."

Under this persuasion then in 1768 he gave £. 500. in trust to Lord Mansfield, Sir Eardley Wilmot, and Mr. Charles Yorke, for the purpose of founding a Lecture at Lincoln's Inn, in the form of a sermon, ' To prove the truth of revealed religion in general, and of the Christian in particular, from the completion of the prophecies in the Old

* See Vol. VI. p. 383.

and New Testament, which relate to the Christian Church, especially to the apostacy of Papal Rome.'

The subject is infinitely curious, and of vast extent : for those who have taken it to be too much narrowed by specifying the prophecies concerning Antichrist, seem not to have understood the compass of the controversy, nor the terms of the institution itself. The truth is, there is more danger that Lecturers will be wanting to the institution, than that it will not afford matter and scope enough for their discussion. He was anxious to leave this important trust in the best hands. And while it continues in such as have had the management of it, there is no doubt that the best supply, which the age furnishes, will be provided for this lecture. And, if I had not myself preached the first course of these sermons, I should add that, hitherto, their choice of lecturers has afforded no signal cause of complaint.

It was afterwards in the Bishop's contemplation to double the original endowment. But he was diverted from this design (though with some difficulty) by those who represented to him, that the sum given was sufficient to answer his purpose of engaging men of ability to read his lecture if they were influenced by such motives as became them, a regard for their own honour and a zeal for the service of religion ; and that more could answer no good purpose, nay might easily be abused to bad ones, if they were not.

The last years of the Bishop's life were clouded with misfortune, as well as indisposition. He had for some time been so sensible of his declining health, that he read little, and wrote less. But, in the course of the year 1776, the loss of a favourite son and only child *, who died of a

* He had been placed, much to his father's satisfaction, under the care of Dr. Halifax ; then an eminent tutor of Trinity Hall at Cambridge, and the king's professor of law in that university; who in 1782 was advanced to the see of Gloucester, and translated in 1789 to that of St. Asaph. He died March 4, 1790.—His distinguished worth and ability deservedly raised him to the high rank he held in the church.—But his character is given more at large in the following elegant inscription, composed by his father-in-law, the Reverend Dr. William Cooke, dean of Ely, and provost of King's College, Cambridge, and engraved on his monument in the church of Warfop in Nottinghamshire; of which church the bishop was rector, and in which, for the reason assigned in the two first lines of the inscription, he was buried.

“ Hic juxta filiolum dulcissimum acerbo olim fato
Præptum paternas exuvias deponi voluit vir
reverendissimus Samuel Halifax LL. D. & S. T. P.
Ex hac vicinia oriundus primisque literis imbutus in
academiâ protenus Cantabrigiensi floruit juris civilis
prælector publicus & professor regius in curiâ prærogativâ
Cantuariensi facultatum registrarius in hac ecclesiâ
rector in ecclesiâ cathedrali Glocestriensi primò deinde
Asaphensi episcopus quæ per omnia officia ingenio claruit
& eruditione & industriâ singulari summa in ecclesiam
Anglicanam fide concionum vi ac suavitate flexanima
Scriptorum nitore & elegantia vitâ insuper id quod primarium sibi semper
habuit inculpabili
Natus est apud Mansfield Jan 18, 1733, calculo oppressus properata
morte obiit Martii 4, 1790, ætatis æheu 57. Catharina conjux cum filio
unica & sex filiabus superstes relicta in aliquod desiderii sui solamen
mærens P.”

consumption in his 18th year, when every hope was springing up in the breast of a fond parent, to make amends, as it were, for his want of actual enjoyment—this sudden affliction, I say, oppressed him to that degree, as to put an end to his literary labours, and even amusements, at once. From that disastrous moment, he lived on indeed for two or three years; but, when he had settled his affairs, as was proper, upon this great change in his family, he took no concern in the ordinary occurrences of life, and grew so indifferent to every thing, that even his books and writings seemed, thenceforth, to be utterly disregarded by him. Not that his memory and faculties, though very much impaired, were ever wholly disabled. I saw him so late as October, 1778, when I went into his diocese to confirm for him. On our first meeting, before his family, he expressed his concern that I should take that journey, and put myself to so much trouble, on his account. And afterwards, he took occasion to say some pertinent and obliging things, which shewed, not only his usual friendliness of temper, but the command he had of his attention. Nor was this all. The evening, before I left him, he desired the family to withdraw, and then entered into a confidential discourse with me on some private affairs which he had much at heart, with as much pertinence and good sense, as he could have done in any former part of his life. Such was the power he had over
his.

his mind, when roused to exert himself by some interesting occasion! But this was an effort, which could not be sustained very long. In less than half an hour, the family returned, and he relapsed into his usual forgetfulness and inattention.

In this melancholy state he languished till the summer following, when he expired at the Palace in Gloucester, on the 7th of June, 1779, and was buried in his cathedral, at no great distance from the West door, and near to the grave of one of his predecessors, Bishop Benson.

A neat mural monument has been put up there to his memory, with the following inscription :

“ TO THE MEMORY
OF WILLIAM WARBURTON, D. D.
FOR MORE THAN 19 YEARS BISHOP OF THIS SEE :
A PRELATE
OF THE MOST SUBLIME GENIUS, AND EXQUISITE LEARNING:
BOTH WHICH TALENTS
HE EMPLOYED, THROUGH A LONG LIFE,
IN THE SUPPORT
OF WHAT HE FIRMLY BELIEVED,
THE CHRISTIAN RELIGION,
AND
OF WHAT HE ESTEEMED THE BEST ESTABLISHMENT OF IT,
THE CHURCH OF ENGLAND.”

IV.

It only remains for me to draw together the several parts of the Bishop's character, and to present them to the reader in one view; which I shall now attempt, with the affection of a friend, no doubt, yet on the whole, with as much severity as I ought. For I remember the wise and humane reflexion of the great biographer, who in his life of Cimon expresseth himself to this purpose: "When a painter undertakes to give us the portrait of a beautiful person, if there be any smaller blemishes in his subject, we do not expect him to omit them altogether; for then the picture would be unlike: nor to express them with too much care; for then it becomes disgusting.

"In like manner, it being difficult, or rather impossible, to find a faultless character, the writer of a great man's life will lay himself out in delineating his good qualities, and not dwell with pleasure, or an anxious diligence, on his foibles; out of a respectful tenderness to human nature, which unhappily is not capable of attaining absolute perfection *."

And with this little apology for myself, I proceed to give the outline of my friend's character.

* Plutarch. Cimon. sub init.

HE possessed those virtues, which are so important in society, Truth, Probity, and Honour, in the highest degree ; with a frankness of temper, very uncommon ; and a friendliness to those he loved and esteemed, which knew no bounds : not suspicious or captious, in the least ; quick, indeed, in his resentment of real manifest injuries ; but then again (as is natural to such tempers) of the utmost placability.

He had an ardent love of Virtue, and the most sincere zeal for Religion ; and that, the freest from all bigotry and all fanaticism, that I have ever known. He venerated the civil constitution of his country, and was warmly attached to the Church of England. Yet he was no party-man, and was the sincerest advocate for toleration. It was not his manner to court the good opinion of our Dissenters. But he had nothing of prejudice or ill-will towards them : he conversed familiarly with such of them as came in his way ; and had even a friendship with some of their more noted ministers * ; who did not then glory in Socinian impieties, or indulge themselves in rancorous invectives against the Established Church.

I know, indeed, that he spoke his sense of men and things, occasionally, with force, which in the language of some persons will be termed bigotry. And the truth is,

* See a *Collection of Letters to and from Dr. Doddridge of Northampton* ; published by T. Stedman, M. A. vicar of St. Chad's, Shrewsbury, 1790.

he never indulged his candour so far as to treat all opinions and all characters alike. On the contrary, he held prophane and licentious writers to be fit objects of public reproof: and though civil penalties should not be applied to the coercion of mistaken, or even, to a certain degree, of hurtful opinions, yet literary chastisement, he thought, should; an equal acceptance of *all* being the ready way to introduce Scepticism, under the specious name of Liberality, or rather irreligion itself, under the mask of charity. And if this zeal may be abused, as without doubt every thing may, at most, he had only to answer for that abuse: The use itself being surely unquestionable, if there be truth or meaning in the Apostle's aphorism, "That it is always good to be zealously affected in a good matter." But the reader, if he thinks fit, may see his own vindication of himself in the Apology for his *View of Lord Bolingbroke's Philosophy*.

Indeed his conduct had been always uniform, in this respect. Even in the year 1738, when the first volume of the D. L. was published, he makes a full and frank declaration of his character. For, in his Dedication to the Free-Thinkers, speaking of the advantage he should have, in that address, of not being called upon to disgrace himself, or them, by a style of adulation, he goes on thus—"Not but I must own you have been managed, even by some of our order, with very singular complaisance.

Q

"Whether

“ Whether it was that they affected the fame of moderation,
 “ or had a higher ambition for the honour of your good
 “ word, I know not ; but I, who neither love your cause,
 “ nor fear the abilities that support it, while I preserve
 “ for your persons that justice and charity which my pro-
 “ fession teaches to be due to all, can never be brought to
 “ think otherwise of your character, than as the despisers
 “ of the Master, whom I serve, and as the implacable
 “ enemies of that order, to which I have the honour to
 “ belong. And as such, I should be tempted to glory in
 “ your censures ; but would certainly refuse your com-
 “ mendations.”

Such were his early, as well as late notions, of *candour*.
 They who affect to push them still farther, may do well
 to reflect, whether they be their own dupes, or the dupes
 of others : I mean, whether they have indeed any principle
 themselves ; or can be content to serve the views of those,
 whose interest it is, that men of principle *speak* and *act*, as
 if they had not any.

His love of letters was extreme, and his disposition to
 countenance all those in whom he perceived any kind or
 degree of literary merit, the most prompt and generous ;
 as appeared by his incessant recommendation of them to
 his great friends, when his own scanty patronage (as he
 would oft and vehemently complain) denied him the means
 of rendering them any service himself.

If

If we consider him as a WRITER, and a DIVINE, it is not easy to find terms that will do justice to his merit.

His reading was various and extensive; and his discernment exquisite. He saw and seized what was just and useful in every science which he cultivated, and in every book he read. The lumber and the refuse he shook off, and left to others. Perhaps, no learned writer ever dealt less in ordinary quotation. Even the more familiar passages, unless when cited by him as direct authorities, take an air and turn in his application of them, which makes them in a manner new. The same observation may be extended to his reasonings; which are either purely his own, or appear to be so, by his management of them. So that it seems a natural question which one* of his friends put to him, on the receipt of a volume of his sermons—*how do you manage always to say something new upon old subjects, and always in an original manner?*

To say all in a word, he possessed, in an eminent degree, those two qualities of a great writer, *SAPERE ET FARI*; I mean, superior sense, and the power of doing justice to it by a sound and manly eloquence. It was an ignorant cavil, that charged him with a want of taste. The objection arose from the originality of his manner; but he

* Mr. C. Yorke, in one of his letters, Feb. 2, 1767.

wrote, when he thought fit, with the greatest purity and even elegance, notwithstanding his strength and energy, which frequently exclude those qualities.

The character of his style, is freedom and force united. Nobody understood the philosophy of grammar better : yet in the *construction* of his terms he was not nice, rather he was somewhat negligent. But this negligence has no ill effect in works of reasoning, and of length ; where the writer's mind is supposed intent on the matter, and where a certain degree of irregularity gives the appearance of ease and spirit.

In his use of the *terms* themselves, especially of what are called *mixt modes*, and in the nice adjustment of the *predicate* to the *subject* (in which the accuracy of style chiefly consists) he was of all writers the most scrupulously exact. It was by this secret in his expression (so far as it depended on art and design) that he is never stiff or languid in his style, but every where free and nervous. It never flattens upon you, not being over-laboured in the phrase, or too general in the terms. There is the appearance of freedom, with the utmost energy and precision.

For the rest, the higher excellences of his style were owing to the strength of his imagination, and a clear conception of his subject ; in other words, to his sublime genius.

Thus his style was properly his own, and what we call, *original*. Yet he did not disdain to draw what assistance he

might from the best critics ; among whom, Quintilian was his favourite.

By this union of art and nature, he succeeded, of course, in all sorts of composition. But in one, especially, the **CONTROVERSIAL**, he was so much superior to himself, that barely to say he excelled in it, would be a poor and scanty praise.

From his first entrance on theological studies, he had applied himself with care to the reading of our best writers in controversy, such as Hooker, Chillingworth, and Locke ; of whom he was so fond, that he had their works bound up in small detached pieces, for the convenience of carrying them with him in his hand or pocket, when he travelled, or walked abroad by himself. Of these, I have several in my possession, which appear to have been much used. It is no wonder, he should have this taste ; for, besides that controversy was then in vogue, he disdained to oppose the enemies of religion in any other way, than that of logical confutation ; and *against those*, to use his own words in a letter to me, *he had denounced eternal war, like Hannibal against Rome, at the altar.*

Thus disciplined, he came with advantage to the use of his arms, when he found himself obliged, as he soon was, to take them up. Use and habit did the rest. So that he became consummate in this mode of writing, and at the same time original. For to the authority of Hooker,
the

the acuteness of Chillingworth, and the perspicuity of Locke, he added more than all their learning; together with a force of style, and poignancy of wit, of which we had hitherto seen no example in theological controversy.

With these talents and qualifications, he was the terror of the infidel world, while he lived, and will be their disgrace to future ages. His sublime reason, aided by his irresistible wit, drove them from their old fastnesses of logick and philosophy, and has forced them to take shelter in the thin cover of history and romance; whence we now see them shoot their arrows, dipt in irony and badinage; to the annoyance indeed of some witless passengers; but to the wary and well-appointed, who take a fancy to ramble into those paths, perfectly harmless and insignificant.

But, when I mentioned his making war on our free-thinking philosophers, let me be understood to mean, not the minute, and plebeian, but the more considerable, and, as one may say, *sizeable* men of that party; such as pretended to erudition; and reasoned at least, though weakly or perversely. For, as to those insect-blasphemers, of whatever condition, which the fashion, rather than the philosophy of the age has generated, and sent forth in swarms over a great part of modern Europe, he regarded them but as the summer flies, which teize a little by their murmurings (for stings, he would say, they have none) and are easily brushed away by any hand, or vanish of themselves.

Next

Next to infidels professed, there was no set of writers he treated with less ceremony, than the Socinian ; in whom he saw an immoderate presumption, and suspected not a little ill faith. For, professing to believe the divine authority of the Scriptures, they take a licence in explaining them, which could hardly, he thought, consist with that belief. To these free interpreters of the word, he was ready to say, as St. Austin did to their precursors, the Manichæans—“ *Tell us plainly, that ye do not at all believe the Gospel of Christ : for ye who believe what ye will in the Gospel, and disbelieve what ye will, assuredly believe not the Gospel itself, but yourselves only* *.”

It is true, he himself would reason on revealed truths farther than to some may seem necessary ; but he never reasoned *against* them. It was his principle, and his practice, to follow the Apostolic rule of *casting down all imaginations, that exalt themselves against the knowledge of God*† :” which, when clearly revealed, he held it an extreme impiety in any Christian, not only to question directly, but to elude by any forced interpretation. In short, he regarded Socinianism (the idol of our self-admiring age) as a sort of infidelity in disguise, and as such he gave it no quarter.

* “ *Apertè dicite non vos credere Christi Evangelio : nam qui in Evangelio quod vultis creditis, quod vultis non creditis, vobis potius quam Evangelio creditis.*” *Contr. Faust.* L. 17. c. 3.

† 2 Cor. x. 5.

Other

Other religionists he would confute, as occasion offered, with his usual vivacity : but he made allowance for their prejudices, and, when no malevolence intervened, treated their persons with respect. But enough, you say, of his controversial merits : let us hear something of his *defects*.

“ He was arrogant, and impatient of contradiction.”— It is true, he knew his own strength, and confided enough in it. But then, as that quality made him incapable of envying his opponents, it should have made him careless of being censured by them. Still, it must be owned, that he had the common infirmity of being better satisfied with such as adopted his opinions, than with those who rejected them. I say the *common* infirmity : for, I doubt, it adheres to our very nature, and that we shall in vain seek for a man dispassionate enough to be indifferent to contradiction ; especially, when direct, and public ; and urged, too, with some degree of eagerness, or rather sharpness, which is scarcely separable from controversy.

“ But he was *violent* in his resentments, and excessively severe in his expression of them.”—As to this charge, hear, first, his own apology for himself.—“ The paper I send you *, is the introductory note to ——. I need not explain it to you. You will understand every word. What I want to know is whether some parts of it be not too severe. Whatever there is of this kind, I shall

* In a Letter to me, Jan. 18, 1757.

“ gladly

“ gladly strike out. For though I have had provocation
 “ enough, I can assure you, I have no resentments. I
 “ perhaps may not be thought the best judge of my own
 “ temper in this matter, and reasonably. But why I say
 “ I have so little resentment, I collect from hence, that
 “ there is not one word in this volume against them [his
 “ adversaries], which I could not with the greatest in-
 “ difference strike out, either with reason or without. I
 “ do not expect the world should do me this justice, because
 “ they are to judge by appearances; and appearances are
 “ against me; for there are caustic strokes enough against
 “ the ignorance and ill faith of my adversaries. But, if
 “ this be resentment, it is the resentment I should shew in
 “ the case of any other honest man.”

His resentment then was impartial: and that it was so
 he shewed in his vindication of Mr. Pope, and in other
 instances. But I take upon me to go farther, and to assert,
 that the severity objected to him, was the effect of his
 genius, and of no vindictive spirit. For the difference
 between him, and ordinary writers, who seem to be at their
 ease in disputing, whether on religion or any other sub-
 ject, is merely this—He felt strongly and wrote forcibly:
 They are incapable of doing either. This is the simple
 truth, if it may be told; and hence it is, that the same
 complaint has been made of every great genius in contro-
 versy, from Jerom down to our author.

Not but another consideration may be worth attending to. The end of controversy is either to convince the person you dispute with, or simply to confute his opinions. When the *former* is the object, without doubt the softest words are the best. But, the *other* is best done by vigorous expression ; because it shews the disputant to be in earnest, and sets the error, contended against, in the strongest light ; the likeliest means, to prevent others from being infected with it : And such was the Bishop's view in most of the controversies, in which he engaged. The same observation may be extended to what has been called his *dogmatic manner* of writing ; which is only the firm tone of one who believes what he says, and is indeed very different from the careless unconcerned air of the Sceptick.

But, lastly, I must observe, that the charges of *impatience*, and *severity*, in the sense intended by those that urge them, are not true. When no unfriendliness appeared in those who differed from him, he heard their reasons as patiently, confuted them as calmly, or gave way to them as readily, as other men. Which I may the rather affirm, having had the experience of it on many occasions. Our sentiments, no doubt, agreed in the main : there could not, otherwise, have been so entire a friendship between us, as there was. But I never took greater liberties with any man, than with him, nor with less offence ; and that, in matters of no small delicacy ;

as the reader will see from the following example, among many others which I could easily give him.

Voltaire had spent a great part of his miserable life in railing against the Jewish law and its Divine Author. His complete ignorance of the subject disposed men of learning, very generally, to treat his censures with neglect. But the Bishop of Gloucester, observing the impression they made on a licentious publick, thought it might be of use to shew this fashionable blasphemer in his true light; to strip his sophistical reasonings of the little plausibility they had; and, for the rest, to turn his favourite weapon of ridicule against him.

With this view, he had been at the pains to plan a work of some length, in *three Dissertations*, which would take in the whole of that subject, and give him occasion to expose, with much force, Voltaire's libertine glosses upon it. When he had sketched out the contents of this discourse, he sent it to me, and desired to know what I thought of it, and whether he should proceed in the design, or no. I told him very frankly, "That, although I thought his plan an excellent one, and could trust him with the execution of it, yet, upon the whole, I wished him to prosecute his design no farther. I said, there was no end of confuting every shallow, though fashionable scribbler against religion; that he had done enough already in exposing so many others of that family, and, very lately,

the noble writer that was at the head of it in England, to the just scorn of thinking men; that to go on in this agonistic course, was not only needless, but would bring a storm of envy upon him from all quarters, and that even his friends would, many of them, consider him as too fond of controversy, and as indulging himself too freely in the talent he had for it.—I added other considerations, and particularly this, That I thought it beneath him to commit himself with a person so little acquainted, as Voltaire confessedly was, with the matter in question; and that for *him* to answer such a writer in form, would be like *breaking a butterfly upon a wheel*, according to his friend Pope's ingenious illustration of such achievements.

In conclusion, I pressed him earnestly to leave this man of merriment to his own serious reflections, if he ever had any; and to reserve his force for some better occasion, than that of repelling the slight cavils of ignorant and ill-informed men."

This free remonstrance was not ill taken. He answered me without hesitation, and in one word—"In the matter " of Voltaire, your advice will have its usual weight with " me."—The plan was accordingly laid aside, and forgotten.

After such an example of facility in taking advice, the Bishop of Gloucester will not be thought that impracticable man, he has been sometimes represented to be. Many
perhaps

perhaps will think, with more reason, that his easiness went too far in this instance; for that his *Three Dissertations* on the Jewish law and history would have been highly entertaining, at least; and perhaps as useful in representing the petulance of the French poet, as the *Four Letters* had been in dismounting the arrogance of the English philosopher. And upon these grounds, I might indeed have repented me of the free advice I gave him, but for the pleasure I have since had in seeing the same design undertaken, and executed with great elegance and ability, by another hand *.

But perhaps I have misemployed my pains in setting the controversial character of my friend in a just light. There are those, I know, who will regard this praise, whatever it be, as injurious to the learned prelate, rather than honourable to him; who will be ready to tell us that controversial janglings are out of date; that they never did any good, and are now at length fallen into general and just contempt.

To these wise men I should have much to say, if I could find means to do it without disgracing myself, and disgusting them, by an air of controversy. And would to God that religious controversy were now of no use in this manly age of the world! I should then be for laying it aside with other childish things. But is this the fact? and when all

* See *Lettres de quelques Juifs, &c.* in 3 tom. 12mo. Par. 1776.

quarters,

quarters, besides, resound with controversy, is there no demand for it in the schools of religion? After all, the reader sees what is aimed at by this affected contempt of theological altercation. A hint, in passing, is more than enough on a subject, which the Bishop himself has treated at some length, and with his usual force*.

I apprehend therefore no discredit to my friend or myself, in having dwelt so long on the virtues of the *Controversial writer*. They were eminently conspicuous in him; and exerted for a just purpose, that of confuting error, and repressing calumny. Not that I am concerned to deny all mixture of frailty in my friend's exercise of his polemic talents. It will be found in our best performance of the best things. And it is credible enough, that the abundance of his wit, the vivacity of his temperament, and the petulance of his adversaries, may have sharpened his style too much in some instances. Yet, on the whole, he might apologize for himself, as Erasmus has done in a fine letter to his friend Sadolet—"Some of my opponents, says he, *because they deserved no better of me, I have EXPOSED, perhaps, rather than confuted: yet with more temper, as I think, myself, than they attacked me. Although I am sensible, that passion may have biased my judgement. For I must confess that I am easily warmed by ill usage; but so,*

* See Volume IV. p. 707.

*“ as not to retain the resentment of it long, and to forget injuries as soon as any man *.”*

As a DIVINE, properly so called, he filled and adorned that character with the highest ability.

Strength of reason, exquisite learning, a critical knowledge of antiquity, an enlarged view of the scheme of Revelation, a wonderful sagacity in discovering the sense of Scripture, and in opening the probable grounds of its clearly revealed doctrines, with the profoundest submission of his understanding to them, whether those grounds of reason were apparent to him or not—These rare and admirable qualifications shone out in him with greater lustre, than in any other ornament of our church, Stillingfleet, and Barrow, and Taylor himself not excepted. To which I must add that first and noblest quality, of all, A perfect honesty of mind, and sincere love of truth, which governed his pen in all his religious inquiries †.

After

* “ Quosdam, quia sic merebantur, **IRRISI** veriùs quàm confutavi, nusquam non temperatior his à quibus laceſſebar, ut mea quidem fert opinio; nam fieri et potest et solet, ut meo judicio imponat affectus; atque is sum fateor, qui possem laceſſitus incandescere, sed nec iræ per-tinacis, et injuriarum obliviosus, ut si quis alius.” Ep. **MXCIV**. Ed. Cler. L. B. 1703.

† Considering him in this view, I mean as a **CONSUMMATE DIVINE**, one cannot but lament the fate of a work he had projected, but never

After mentioning to me, in one of his letters*, some interesting meditations, he was then engaged in, he stops short,

executed, at least in the manner intended by him, *On theological studies, for the use of young people*: a plan of which he had digested in his own mind, and communicated to me, by letter, so early as the year 1750.

The principal heads were,

1. The right state and disposition of mind to make proper improvements—in this were to be considered the natures of scepticism, dogmaticalness, enthusiasm, superstition, &c.
2. The previous studies of morality and natural religion from their first principles and foundations; and of antiquity, critical, historical, and philosophical.
3. The study of the Scriptures.
4. Fathers and modern Divines.
5. Ecclesiastical history.
6. Sermonizing, or the art of preaching.

This work he reserved for the amusement of his declining years. But, as what is deferred so long, is rarely executed at all, and never so well as at an earlier season, so this noble design, which required the exertion of his best faculties in their full vigour, was not wholly neglected

* Jan. 12, 1757.

short, and asks—"But what is man ! A fit of the spleen, a fit of illness, and lastly death, may wipe out all these glorious visions, with which my brain at present is painted over : as LAW said, it once was with hieroglyphics. But I hope the best ; because I only aim at the honour of God and good of men. When I say this I need not perhaps add (as I do with the utmost seriousness) *that I shall never wittingly advance one falsehood, nor conceal or disguise one truth.*"

So that those, if any such there were, who thought he wrote for a party, with the views of interest, for the sake

glected indeed, but slightly attempted by him, a few years before his death : as I find from a brief sketch of it among his papers, which appears to have been drawn up hastily for the use of a friend, and was afterwards made to serve by way of charge to his clergy.

Such as it is, I have judged it worth preserving. The reader will be pleased to see the thoughts of so great a man on this subject ; and will, without doubt, make the proper allowances for their being laid before him in this imperfect state ; without the detail, which was intended, and without those embellishments of style and composition, which, in his best time, he could so easily have bestowed upon them.

This discourse, under the name of *Directions for the Study of Theology*, will be found in volume V. page 601. of his Works.

of reputation, or, in short, from any other cause than conviction, and the purest zeal for the advancement of truth, knew nothing of his character, and did him great wrong.

But to take him out of his study, and to consider him in the common walks of life.

He was of a chearful temper ; yet subject, at times, to fits of absence, and, if we may believe himself, even of melancholy. For so he paints his own complexional habit in two remarkable letters, addressed to a friend, and lately made public *.

In one of these, dated Feb. 14, 1742-3, he writes thus : —“ We have all something to make us think less complacently of the world. Religion will do great things. It will always make the bitter waters of Marah wholesome and palatable. But we must not think it will usually turn water to wine, because it once did so. Nor is it fit it should, unless this were our place of rest, where we were to expect the Bridegroom. I do the best I can, and should, I think, do the same, if I were a mere Pagan, to make life passable. To be always lamenting the miseries, or always seeking after the pleasures of it, equally takes us off from the work of our salvation. And though I be extremely cautious what sect I follow in religion, yet any in philosophy will serve my turn, and

* In the Collection before mentioned, p. 77.

“ honest

“ honest Sancho Panca’s is as good as any ; who on his
 “ return from an important commission, when asked by
 “ his master, whether they should mark the day with a
 “ *black* or a *white* stone ; replied, ‘ Faith, Sir, if you will
 “ be ruled by me, with neither, but with good *brown*
 “ *ochre.*’ What this philosopher thought of his commis-
 “ sion, I think of human life in general, *good brown ochre*
 “ is the complexion of it.”

The other letter, I hinted at, is dated Feb. 2, 1740, and is of a still darker cast. For, speaking of what had made him delay so long the second volume of his D. L., he proceeds in the following manner—“ I would not have
 “ you think that natural indolence alone makes me thus
 “ play the fool. Distractions of various kinds, inseparable
 “ from human life, joined with a *naturally melancholy habit*,
 “ contribute greatly to increase my indolence, and force
 “ me often to seek in letters, nothing but mere amuse-
 “ ment. This makes my reading wild and desultory : and
 “ I seek refuge from the uneasiness of thought from any
 “ book, let it be what it will, that can engage my atten-
 “ tion. There is no one whose good opinion I more
 “ value than yours. And the marks you give me of it
 “ make me so vain, that I was resolved to humble myself
 “ in making you this confession. By my manner of wri-
 “ ting upon subjects, you would naturally imagine they
 “ afford me pleasure, and attach me thoroughly. I will

“ assure you, No. I have amused myself much in human learning, to wear away *the tedious hours inseparable from a melancholy habit*. But no earthly thing gives me pleasure, but the ties of natural relation, and the friendship of good men. And for all views of happiness, I have no notion of such a thing, but in the prospects which revealed religion affords us.”

These letters appear to have been written, the latter of them especially, in a splenetic moment. But what is said of a *melancholy habit* means no more (for there was no gloom of melancholy in the tenour of his life or conversation) than that, being of an inventive turn, or, in the language of his friend Bishop Hare, having an *ingenious working head**, the driving of his thoughts sometimes wore his mind too much, and forced him to relieve it by changing the object of his attention. Hence the *desultory reading*; which, however, stored his memory with images of all sorts, and, as I before observed †, while it repaired the vigour of his mind, threw a richness and variety of colouring over all his writings.

But to go on with what I proposed to say of his companionable qualities.

In mixed companies he was extremely entertaining; but less guarded than men of the world usually are; and disposed to take to himself a somewhat larger share of the

* P. 16.

† P. 12, 13.

conversation, than very exact breeding is thought to allow. Yet few, I believe, wished him to be more reserved, or less communicative, than he was. So abundant was the information, or entertainment, which his ready wit and extensive knowledge afforded them! In private with his friends, he was natural, easy, unpretending; at once the most agreeable and most useful companion in the world. You saw to the very bottom of his mind on any subject of discourse; and his various literature, penetrating judgment, and quick recollection, made him say the liveliest, or the justest things upon it. In short, I was in those moments affected by his conversation, pretty much as Cato was by that of Maximus Fabius, and may say, as he does in the dialogue on *Old Age*—“ *I was so fond of his discourse, and listened to it so eagerly, as if I had foreseen, what indeed came to pass, that when I lost him, I should never again meet with so instructive a companion* *.”

I spoke of his *private friendships*. They were with men of learning and genius; chiefly, with clergymen of the Established Church; and those, the most considerable of the time. It would be invidious to give a list of these. I shall only mention, by way of specimen, the learned Archdeacons of Stow and Winchester.

* “ *Ejus sermone ita tum cupidè fruebar, quasi jam divinarem id, quod evenit, illo extincto, fore, undè discerem, neminem.*” *Cic. de Senectute*, C. IV.

The former of these, Mr. Towne, was of his early acquaintance, when he lived in Lincolnshire, and much respected by him to his death. He was an ingenious and learned man, and so conversant in the Bishop's writings, that he used to say of him, "He understood them better than himself." He published some defences of the Divine Legation, in which, with a glow of zeal for his friend, he shewed much logical precision and acuteness *.

The latter, Dr. Balguy, was a person of extraordinary parts, and extensive learning; indeed of universal knowledge; and, what is so precious in a man of letters, of the most exact judgement: as appears from some valuable discourses †, which, having been written occasionally on important subjects, and pub-

* The following is, I believe, an exact list of them :

1. Critical Inquiry into the Practice and Opinions of the antient Philosophers concerning the Soul, &c. Lond. 1748.
2. Exposition of the Orthodox System of Civil Rights, and Church Power; addressed to Dr. Stebbing.
3. Argument of the D. L. fairly stated. Lond. 1751.
4. Free and Candid Examination of Bishop Sherlock's Sermons, and Discourses on Prophecy. Lond. 1756.
5. Dissertation on the antient Mysteries. Lond. 1766.
6. Remarks on Dr. Lowth's Letter to Bishop Warburton. Lond. 1766.

† These discourses, with some others, were afterwards collected into one volume in 1785, and presented, with a handsome Dedication, to his Majesty.

lished

lished separately by him, had raised his reputation so high, that his Majesty, out of his singular love of merit, and without any other recommendation, was pleased in 1781 to make him the offer of the Bishoprick of Gloucester. Dr. Balguy had a just sense of this flattering distinction; but was unhappily prevented by an infirm state of health from accepting it.

With these, and such as these, the Bishop was happy to spend his leisure hours. A general conversation he never affected, or rather took much pains to avoid, as what he justly thought a waste of time in one of his temper, talents, and profession.

But to draw to an end of this long, and, as it may seem to those who knew little of him, too fond a character of my friend.

He had his foibles, no doubt; but such as we readily excuse, or overlook, in a great character. With more reserve in his writings and conversation, he had passed through the world with fewer enemies (though no prudence could have kept a genius, like his, from having many); and, with a temper less irritable, he would have secured a more perfect enjoyment of himself: But these were the imperfections of his nature, or rather the excrescences of his ruling virtues, an uncommon FRANKNESS OF MIND, and SENSIBILITY OF HEART. These qualities appear in all his writings, especially in his private letters;

in which a warm affection for his friends, and concern for their interests, is every where expressed. But his tenderness for his family, and, above all, his filial piety, strikes us with peculiar force.

In a letter to me from Durham, July 12, 1757, he writes thus—"I am now got (through much hot weather and fatigue) to this place. I hurried from the heat of London at a time, and under circumstances, when a true Court Chaplain would never have forgiven himself the folly of preferring the company of his friends and relations, to attendance on the Minister. But every one to his taste. I had the pleasure of finding you well at Cambridge; I had the pleasure of finding a sister and a niece well at Broughton, with whom I spent a few days with much satisfaction. For, you must know, I have a numerous family: perhaps, the more endeared to me, by their sole dependance on me.

"It pleased Providence that two of my sisters should marry unhappily: and that a third, on the point of venturing, should escape the hazard, and so engage my care only for herself.—I reckon this a lucky year: For I have married a niece to a reputable grocer at York, and have got a commission for a nephew in the regiment of artillery. These are pleasures," &c.

What

What his filial piety was, will be seen from the following extracts.

“ I am extremely obliged to you” (says he to a confidential friend *) “ for your remembrance of my dearest, “ my incomparable mother, whom I do more than love, “ whom I adore. No mortal can ever merit more of me, “ than she has done.—Her decline of life possesses me with “ anxiety; and I have no support for this but in the “ thoughts of that last meeting, which excludes all farther “ chance of separation. But I must break off. You have “ had long experience what pain it is to me to speak of “ subjects that affect me most.”

And, again, to the same person, on occasion of her death in 1748—“ You should have heard from me sooner, “ but that the afflictive news of my dear mother’s death, “ which met me at this place †, made me incapable of “ writing, or indeed of doing any thing but grieve for the “ loss of the most admirable woman that ever was. She “ was the last of her family; and had in herself alone “ more virtues than are generally possessed by whole families throughout the whole course of their existence. “ My extreme sorrow for her death can only give place to “ my incessant meditation on her virtues and adoration of “ her memory. This is one of those losses that nothing

* Dr. Taylor. May 22, 1746.

† Prior Park.

“ can repair, and only time can alleviate. For I shall
 “ never enjoy that happiness as in the days when you and
 “ I were conversing together, while she was giving us our
 “ coffee. At present, I can think of nothing,” &c.

But I grow prolix again (for the reader's sake I will not
 say, *tedious*) while I indulge myself in extracting these
 tender passages from his letters.

To conclude at length, in one word.

How differently soever men might think of him in his
 life-time, all are, or will be, agreed in their opinions of
 him, now he is dead. For, as a Divine of his own size,
 and one after his own heart, said excellently well—“ When
 “ great prelates are living, their authority is depressed by
 “ their personal defailances, and the contrary interests of
 “ their contemporaries; which disband, when they are
 “ dead, and leave their credit entire upon the reputation of
 “ those excellent books and monuments of learning and
 “ piety, which are left behind them *.”

What that *credit* of our great prelate is, this collection
 of his works will shew; and will, if I mistake not, deliver
 him down to posterity as the ablest Divine, the greatest
 Writer, and the first Genius of his age. They are faith-
 fully printed from the last editions of the author, and

* Bishop Taylor, L. P. p. 210. 8vo. Lond. 1709.

those in many places corrected by his own hand. In one respect only, I have some apology to make to the reader. Several of his friends had observed to him (and he was, himself, convinced of it) that he had filled the margin of the *Alliance* and *Divine Legation* with too many notes; and had swelled those volumes too much by large extracts under the name of Postscripts, or Appendices, from his controversial tracts. The longer NOTES occupy the reader too much, and divert him from the main argument, which, as it lies in the text of the *Divine Legation* especially, is drawn out to a sufficient length: otherwise, they are infinitely curious and learned, and deserve to be read with great care. They are now, therefore, printed together at the end of each book, and referred to in the text. By this disposition, the reader's convenience is consulted, and the dignity of those capital works is preserved. As for such of the POSTSCRIPTS, as are extracted from his 'controversial works, these I ought, perhaps to have withdrawn: but, as hereafter they may have their use in separate editions of the *Alliance* and *Divine Legation*, I have permitted them to keep their place. I did this the rather, because these discourses are not merely repetitions, but have received many corrections and alterations from the author; while the controversial treatises, from which they are taken, were never retouched by him, but left in their original state.

Those **CONTROVERSIAL PIECES** themselves could by no means be suppressed, or altered in the least, as they present the liveliest image of the writer's character and genius, and derive a peculiar grace from being seen in that connection of thought, and glow of colouring, which they took, in the heat of composition, from his careless and rapid hand.

Some of his private letters (such as had been printed in his life-time by himself, or others) conclude the last volume; and shew how much he excelled in this sort of composition, for which he was indeed singularly qualified by the characteristic virtues both of his head and heart. The reader will therefore wish for a larger collection of them; and he may, in due time, be gratified with it, out of the Editor's long correspondence with him.

It may be proper to add, that this elegant edition of his works is given at the sole expence of his widow, now Mrs. Stafford Smith of Prior Park: who also erected the monument, before spoken of, to his memory in the church of Gloucester.

I have now, as I found myself able, and in the manner I judged most fit, discharged my duty to this incomparable man: a duty, which he seemed to expect would be paid to him by one or other of his surviving friends, when, in the close of his preface to Mr. Pope's works, he has these affecting words—"And I, when envy and calumny take
 " the same advantage of my absence (for, while I live, I
 " will

“ will trust it to my life to confute them) may I find a
 “ friend as careful of my honest fame, as I have been of
 “ his.”—I have, I say, endeavoured to do justice to his
 memory ; but in so doing I have taken, the reader sees,
 the best method to preserve my own. For, in placing my-
 self so near to him in this edition of his immortal works,
 I have the fairest, perhaps the only chance of being known
 to posterity myself. Envy and Prejudice have had their
 day : And when his name comes, as it will do, into all
 mouths, it may then be remembered, that the writer of
 this life was honoured with some share of his esteem ; and
 had the pleasure of living in the most entire and unreserved
 friendship with him, for near THIRTY YEARS.

Hartlebury-Castle,
 Aug. 12, 1794.

R. WORCESTER.

APPENDIX TO THE LIFE.

LETTER [A] P. 24.

—“ I HAVE known this Gentleman about twenty years. I have been greatly and in the most generous manner obliged to him. So I am very capable, and you will readily believe, very much disposed to apologize for him. Yet for all that, if I did not really believe him to be an honest man, I would not venture to excuse him to you. Nothing is more notorious than the great character he had acquired in the faithful and able discharge of a long embassy at Constantinople, both in the public part, and the private one of the merchants affairs. The first reflexion on his character was that unhappy affair of the Charitable-corporation. I read carefully all the reports of the committee concerning it : And as I knew Sir Robert Sutton’s temper and character so well, I was better able than most to judge of the nature of his conduct in it. And I do in my conscience believe that he had no more suspicion of any fraud, carrying on by some in the direction, than I had. That he was guilty of neglect and negligence, as a Director, is certain : but it was only the natural effect of his temper (where he has no suspicion) which is exceedingly indolent.

And he suffered sufficiently for it, not only in his censure, but by the loss of near £. 20,000. And at this very juncture he lost a considerable sum of money (through his negligence) by the villainy of a land-steward, who broke and run away. Dr. Arbuthnot knew him well ; and I am fully persuaded, though I never heard so, that he had the same opinion of him in this affair that I have. But parties ran high, and this became a party matter. And the violence of parties no one knows more of than yourself. And his virtue and integrity have been since fully manifested. Another prejudice against him, with those who did not know him personally, was the character of his brother, the General, as worthless a man, without question, as ever was created. But you will ask, why should a man in his station be engaged in any affair with such dirty people ? 'Tis a reasonable question ; but you, who know human nature so well, will think this a sufficient answer. He was born to no fortune, but advanced to that station in the Levant, by the interest of his cousin Lord Lexington ; besides the straitness of his circumstances, the usual and constant business of that embassy gave him, of course, a mercantile turn. He had seen in almost every country, where he had been, societies of this kind, subsisting profitably to themselves, and beneficially to the public. For not to think he came amongst them with a view to his own profit principally, would indeed be absurd. Yet I am sure
with

with a view of an honest profit. For he is very far from an avaricious man. He lives up to his fortune, without being guilty of any vice or luxury. He is an extreme good and faithful husband, and with reason indeed, for it is to one of the finest women in England. He is a tender and indulgent father to very hopeful children; a kind master, and one of the best landlords to his tenants. I speak all this of my own knowledge. He has a good estate in this place. My parishioners are good people. The times (till very lately) for this last fifteen years have been extreme bad for the graziers; I got of him, for them, two abatements, in their rents, at two several times. I will only beg leave to give you one more instance that relates to myself, and is not equivocal in his character. I chanced to know him, when I was very young, by means of my neighbourhood to Lord Lexington (whom I never knew) where he oft came. And, without any consideration to party or election-interest, he seemed to have entertained an early esteem for me. He had two good livings, on estates he had lately bought: and without the least intimation or solicitation he told me I should have the first that fell. He was as good as his word. But this was not all. As soon as I became possessed of the living, he told me, that (from what he had been informed by my predecessor, who at his death was going to commence a suit for his just dues) the living was much injured by a low and illegal composition. That

he thought I ought to right myself, and he would join with me against the other freeholders (for his estate is something more than one half of the parish). I replied, that as he paid all the tithes for his tenants, the greatest loss, in my breaking the composition, would fall upon himself, who must pay me half as much more as he then did. He said, he did not regard that; I was his friend, and it was my due. I answered, that, however, I could not do it yet, for that the world would never conceive it to be done with his consent, but would say that I had no sooner got his living, than I had quarrel'd with him. But, when I came to my parish, I found them so good a sort of people, that I had as little an inclination to fall out with them. So (though to my great injury) I have deferred the matter to this day. Though the thing in the opinion of Sir R. Raymond, who gave it on the case, as drawn up by the parishioners themselves, is clear and indisputable; yet they won't give it up without a law-suit. In a word, there is nothing I am more convinced of than the innocence of Sir R. S. in the case of the Charitable Corporation, as to any fraud, or connivance at fraud. You, who always follow your judgement, free from prejudice, will do so here. I have discharged my duty of friendship both to you and him."—

LET-

LETTER [B] p. 42.

GOOD MADAM,

Newark, Jan. 26, 1744-5.

I HAD the honour of your obliging letter of the 25th of last August, sent me to Bath, where I then was. After some stay there, where my time was taken up more than I could have wished, I went to London, where I was still less in my own power. I am just now returned home; and the first thing I thought of was to make my acknowledgements for that favour.

I do not wonder that the goodness of your heart, and your love of letters, should make you speak with so much tenderness of poor Mr. Pope's death; for it was a great loss both to the literary and moral world. In answer to your obliging question, what works of Mr. Pope have been published with my commentaries and notes? I am to inform you, they are the *Dunciad* in quarto, and the *Essay on Man* and on *Criticism*, in the same size. Which affords me an opportunity to beg the favour of you to let me know into whose hands in London I can consign a small parcel for you: For I have done myself the honour of ordering these two volumes to be sent to you, as I believed you would with difficulty get them of your booksellers so far North; and I hope you will forgive this liberty.

U. 2.

Towards

Towards the conclusion of your letter, you have sent me one of the politest cartels imaginable. I think, his answer was generally commended, who told the Emperor, when he pressed him, that he never would dispute with a man who had twenty legions at his beck. And do you think I will enter the lists with a lady, whose writings have twenty thousand charms in them? If I confided in myself, and aimed at honour, I could not indeed do better : for the case is there, as in the works of the Italian poets ; who have, with great decorum, when they introduced female warriors, made the overcoming one of them the highest point of valour and address in their heroes. Besides, to speak out of a figure, we differ in what is the true foundation of morality. I have said all I have to say on the subject. And though it be hard to guess when a writer so much the mistress of her subject has said all, yet if I believed what you have said was *all*, I might perhaps be in some measure excuseable ; as I see you say so much more than any writer of your side the question had done before you.

One thing, and only one, you will give me leave, Madam, to observe : that I am a little surprized at the consequence drawn from my position—"that, as without a God there could be no obligation, therefore the Atheist who believes there is none (and might deduce that truth concerning obligation from the principles of right reason) would have no *tye* upon him."

Hence

Hence I concluded, and I thought rightly, that Atheism was highly injurious to society. But how any one could conclude from this (for this is the amount of what I said on that subject) that, on my principles (for as to my opinion, I believe no one would question that) *an atheist is not accountable in a future state for any enormities he may commit here*, I do not see. And my reason for saying so is this. It is a principle, I suppose, agreed on, "That crimes committed *upon wrong principles* are equally punishable with those committed *against right*; for that the falling into this wrong principle was occasioned by some punishable fault in the conduct." Now I have not said one single word, throughout the discourse, that tends to invalidate this principle: Consequently all I have said cannot affect that truth, That *an Atheist is accountable*. I ask your pardon, Madam, for this trouble. It is what I have not given to any other; though several have made the same objection. They deserved nothing at my hands; and you deserve every thing.

You inquire with great civility concerning the third volume of the Divine Legation. Several offices of friendship, several offices of domestic piety and duty, weariness with contradiction of *sinners* both against sense and grammar (for such have been my adversaries) have prevented me doing any thing at the last volume, since the publication of the second. But now being just upon the point

THE
DIVINE LEGATION
OF
MOSES.
IN NINE BOOKS:

VOLUME THE FIRST:

CONTAINING
BOOKS I. and II.

Vol. I.

B 2

DEDI-

DEDICATION

TO A NEW EDITION OF

BOOKS I. II. III. in 1754.

TO THE RIGHT HONOURABLE

PHILIP EARL OF HARDWICKE,
LORD HIGH CHANCELLOR OF GREAT BRITAIN.

MY LORD,

YOUR Lordship having so far approved of the good intentions of my endeavours for above twenty years past, in the cause of RELIGION, as to confer upon me a distinguishing mark of your favour, I am proud to lay hold of the first public opportunity which I have had, of desiring leave to make my most grateful acknowledgments.

I take the liberty to inscribe to your Lordship a new Edition of a work tending to shew and illustrate, by a new argument, the *Divine Legation of Moses*; which in our own, as well as former times, the most celebrated Champions of Infidelity have cunningly, for their own purposes, laboured with all their might, to overthrow.

If I have succeeded, or as far as I have succeeded, or may hereafter succeed, in the further prosecution of this attempt, I shall strengthen one foundation of Christianity.

As an author, I am not solicitous for the reputation of any literary performance. A work given to the world, every reader has a right to censure. If it has merit, it will go down to posterity: if it has none, the sooner it dies and is forgot the better.

iv DEDICATION to LORD HARDWICKE.

But I am extremely anxious that no good man should mistake the view with which I write; and therefore cannot help feeling, perhaps too sensibly, when it is misrepresented.

So far as any censure can shew that my poor labours are not calculated to promote *Letters* or *Learning*, to advance *Truth*, or, above all, to serve the cause of *Religion*, which I profess as a Christian and a Member of the Church of *England*, I own, I have missed my end; and will be the first to join with the censure which condemns them.

In the mean time, the first book of this work, such as it is, is here humbly commended to your Lordship's protection. For to whom does it so properly belong to patronize an argument shewing the UTILITY of Religion to Society, as to that great Magistrate, Legislator, and Statesman, who is best able to recommend and apply the subject, by his being convinced of the TRUTH of Religion; and by his giving the most exemplary proof of his belief, in a steady regard to it's dictates in his life and actions?

It is this which makes me presume on your Lordship's protection, not any thing extraordinary in the work itself. It is enough for your Lordship to find in those you favour a real zeal for the interests of Virtue and Religion. The effectual service of those interests depends on so many accidents, respecting both the ability of the Writer and the disposition of the Reader, that your Lordship's humanity and candour, enlarged, and not (as it often happens) diminished, by your great knowledge of mankind, will always dispose you to estimate merit by a better rule than the success.

I am,

MY LORD,

With the utmost Gratitude;

Your Lordship's most obliged,

and devoted Servant;

London, Nov. 5, 1754.

W. WARBURTON.

D E D I C A T I O N

T O T H E

F I R S T E D I T I O N O F

B O O K S I. II. III. in 1738.

T O

T H E F R E E - T H I N K E R S.

G E N T L E M E N,

AS the following discourse was written for your use, you have the best right to this address. I could never approve the custom of dedicating books to men, whose professions made them strangers to the subject. A discourse on the Ten Predicaments, to a leader of armies, or a system of casuistry to a minister of state, always appeared to me a high absurdity.

Another advantage I have in this address, is that I shall not lie under any temptations of flattery ; which, at this time of day, when every topic of adulation has been exhausted, will be of equal ease and advantage to us both.

Not but I must own you have been managed, even by some of our Order, with very singular complaisance. Whether it was that they affected the fame of moderation, or had a higher ambition for the honour of your good word, I know not ; but I, who neither love your cause, nor fear the abilities that support it, while I pre-
serve

serve for your persons that justice and charity which my profession teaches to be due to all, can never be brought to think otherwise of your character, than as the despisers of the Master whom I serve, and as the implacable enemies of that Order, to which I have the honour to belong. And as such, I should be tempted to glory in your censures ; but would certainly refuse your commendations.

Indeed, were it my design, in the manner of modern dedicators, to look out for powerful protectors, I do not know where I could sooner find them, than amongst the gentlemen of your denomination: for nothing, I believe, strikes the serious observer with more surprize, in this age of novelties, than that strange propensity to infidelity, so visible in men of almost every condition ; amongst whom the advocates of Deism are received with all the applauses due to the inventors of the arts of life, or the deliverers of oppressed and injured nations. The *glorious liberty of the Gospel* is forgotten amidst our clamours against church-tyranny ; and we slight the fruits of the restored *Tree of Knowledge*, for the sake of gathering a few barren leaves of Free-thinking, misgrafted on the old prolific stock of Deism.

But let me not be misunderstood ; here are no insinuations intended against liberty : for, surely, whatever be the cause of this epidemic folly, it would be unjust to ascribe it to the freedom of the Press, which wise men have ever held one of the most precious branches of national Liberty. What, though it midwifes, as it were, these brain-sick births ; yet, at the same time that it facilitates the delivery, it lends a forming hand to the misshapen issue : for, as in natural bodies, become distorted by suffering in the conception, or by too strait imprisonment in the womb, a free unrestrained exposition of the parts may, in time, reduce them nearer to their natural rectitude ; so crude and rickety notions, enfeebled by restraint, when permitted to be drawn out and examined, may, by the reform of their obliquities, and the correction of their virulency, at length acquire health and proportion.

Nor less friendly is this liberty to the generous advocate of religion: for how could such a one, when in earnest convinced by the evidence of his cause, desire an adversary whom the laws had before disarmed; or value a victory, where the Magistrate must triumph with him? Even I, the meanest in this controversy, should have been ashamed of projecting the defence of the great Jewish Lawgiver, did not I know that the same liberty of thinking was impartially indulged to all. And if my dissenting in the course of this defence from some received opinions need an apology, I desire it may be thought, that I ventured into this track the less unwillingly, to shew, by my not intrenching in authorized speculations, that I put myself upon the same footing with you, and would claim no privilege that was not in common.

This liberty then may you long possess; may you know how to use; may you gratefully acknowledge! I say this, because one cannot, without indignation, observe, that amidst the full possession of it, you still continue, with the meanest affectation, to fill your prefaces with repeated clamours against the difficulties and discouragements attending the exercise of Free-thinking: and, in a peculiar strain of modesty and reasoning, employ this very liberty to persuade the world you still want it. In extolling liberty, we can join with you; in the vanity of pretending to have contributed most to its establishment, we can bear with you; but in the low cunning of pretending still to groan under the want of it, we can neither join nor bear with you. There was indeed a time, and that within our own memories, when such complaints were seasonable and even useful; but, happy for you, Gentlemen, you have out-lived it: all the rest is merely Sir Martin*; it is continuing to fumble on the lute, though the musick has been long over. For it is not a thing to be disguised, that what we hear from you, on this head, is but an awkward, though envenomed imitation of an original work of one, whoever he was, who appears to have been amongst the

* In a comedy of Dryden's.

greatest, and most successful of your adversaries. It was published at an important juncture, under the title of *The difficulties and discouragements which attend the study of the Scripture*. But with all the merit of this beautiful satire, it has been its fortune not only to be abused by your bad imitations, but to be censured by those in whose cause it was composed; I mean the friends of religion and liberty. An author of note thus expresses himself: * “Nor was this the worst: “men were not only discouraged from studying and revering the “Scriptures by—but also by being told that this study was difficult, “fruitless, and dangerous; and a public, an elaborate, an earnest “dissuasive from this study, for the very reasons now mentioned, “enforced by two well-known examples, and believed from a person of great eminence in the church, hath already passed often “enough through the press, to reach the hands of all the clergy— “men in Great-Britain and Ireland: God in his great mercy for— “give the author †.” Seriously it is a sad case! that one well-meaning man should so widely mistake the end and design of another, as not to see by the turn and cast of the *Difficulties and discouragements*, that it is a thorough irony, addressed to some hot bigots then in power, to shew them what dismal effects that inquisitorial spirit, with which they were possessed, would have on literature in general, at a time when public liberty looked with a very sickly face! Not, I say, to see this, but to believe, on the contrary, that it was really intended as a *public, an elaborate, an earnest dissuasive from the study of the Scriptures!* But I have so charitable an opinion of the great author, for a great author without doubt he was, as to believe that had he foreseen that the liberty, which animates this fine-turned piece of raillery, would have given scandal to any good man, he would, for the consolation of such, have made any reasonable abatement in the vigour of his wit and argument.

But you, Gentlemen, have a different quarrel with him: you pretend he hath since written on the other side the question. Now

* Revelation Examined with Candour, in the preface.

† The author was the excellent Dr. Hare, late Bishop of Chichester.

though

though the word of his accusers is not apt to go very far with me, yet, I must own, I could be easily enough brought to believe, that an author of such talents of literature, love of truth, and of his country, as this appears to have been, would as freely expose the extreme of folly at one end, as at the other; without regarding what party he opposed or favoured by it. And it is well known, that, at the time this is pretended to have been done, another interest being become uppermost, strange principles of licence, which tended to subvert all order, and destroy the very essence of a Church, ran now in the popular stream. What then should hinder a writer, who was of no party but that of truth, to oppose this extravagance, as he had done its opposite? And if he pleased neither bigot nor libertine by his uniformity of conduct, it was for his honour.

How public a blessing is such a virtue! which, unawed by that *fatal enemy of sense*, as the poet calls it, the *danger of offending*, dares equally oppose itself to the different follies of Party in extremes.

But to return to our subject: The poor thread-bare cant of *want of liberty*, I should hope then you would be, at length, persuaded to to lay aside; but that I know such cant is amongst your arts of controversy; and that something is to be allowed to a weak cause, and to a reputation that requires managing. We know what to understand by it, when after a successful insult on religion, the reader is intreated to believe that you have a strong reserve: but till the door of liberty be set a little wider, you have not room to display it.

Thus, at the very entrance of your works you teach us what we are to expect. But I must beg your patience, now I am got thus far, to lay before you your principal abuses of that liberty indulged to you for better purposes; or, to give them the softest name I can, in an address of this nature, your ARTS OF CONTROVERSY.

By this I shall at once practise the charity I profess, and justify the opinion I have passed upon you.

Your writers, I speak it, Gentlemen, to your honour, offer your considerations to the world, either under the character of petitioners

2 DEDICATION TO THE FREE-THINKERS.

for oppressed and injured truth ; or of teachers to ignorant and erring men. These sure are characters that, if any, require seriousness and gravity to support them. But so great strangers are we to decorum, on our entry on the stage of life, that, for the most part, like Bayes's actor in the Rehearsal, who was at a loss to know whether he was to be serious or merry, melancholy or in love, we run giddily on, in a mixt and jumbled character ; but have most an end, a strong inclination to make a farce of it, and mingle buffoonry with the most serious scenes. Hence, even in religious controversy, while the great cause of eternal happiness is trying ; and men and angels, as it were, attending the issue of the conflict, we can find room for a merry story ; and receive the advocate of infidelity with much welcome *, if he comes with but a disposition to make us laugh : though he brings the tidings of *death*, and scatters round him the poison of our *hopes*, yet, like the dying assassin †, we can laugh along with the mob, though our own despair and agonies conclude the entertainment.

This quality making a writer so well received, yours have been tempted to dispense with the solemnity of their character ; as thinking it of much importance to get the laugh on their side. Hence RIDICULE is become their favourite figure of speech ; and they have composed sad treatises to justify its use, and very merry ones to evince its utility. But to be fair with you, it must be owned, that this strange disposition towards unseasonable mirth, drives all parties upon being witty where they can, as being conscious of its powerful operation in controversy : RIDICULE having, from the hands of a skilful disputant, the same effect in barbarous minds, with the new invented darts of Marius ‡, which, though so weak as to break in the

* Hence Anthony Urceus, surnamed Codrus, as vain and impious as any Free-thinker alive, being asked the reason (as we are told by Blanchini, the writer of his life) why he mixed so much buffoonry in his works, replied, " That nature had formed mankind " in such a manner, as to be most taken with buffoons and story-tellers."

† Balthazar Gerard, who murdered the Prince of Orange. See his story.

‡ See Plut. Vit. Mar. tom. II. p. 766, 767. Edit. Crusæii, 8vo.

throw,

throw, and pierce no farther than the surface, yet sticking there, they more intangle and incommode the combatant, than those arms, which fly stronger, and strike deeper. However, an abuse it is, and one of the most pernicious too, of the liberty of the Press. For what greater affront to the severity of reason, the sublimity of truth, and the sanctity of religion, than to subject them to the impure touch of every empty scurrilous Buffoon? The politeness of Athens, which you pretend so much to admire, should be here a lesson to you; which committed all questions of this nature, when they were to be examined, to their gravest and severest court, the Areopagus, whose judges would not suffer the advocates for either party to apply to the passions, so much as by the common rules of the chastest rhetoric *. But a preposterous love of mirth hath turned you all into Wits, quite down from the sanguine writer of *The Independent Whig*, to the atrabilaire blasphemer of the miracles †. Though it would be but charity to tell you a plain truth, which Cicero told your illustrious predecessors long ago, when infected with the same distemper: “Ita salem istum, quo caret VESTRA NATIO in irridendis nobis, nolitote consumere. Et mehercule, si me audiat, ne ex- periamini quidem: non decet; NON DATUM EST; non potestis.” However, if you will needs be witty, take once more your example from the fine author of *The difficulties and discouragements*, and learn from him the difference between Attic irony and elegance of wit, and your intemperate scurrility and illiberal banter.

What a noise, you will say, for a little harmless mirth. Ah, Gentlemen! if that were all, you had my leave to laugh on: I would say with the old comic,

Utinam male qui mihi volunt, sic rideant.

But low and mean as your buffoonry is, it is yet to the level of the people; who are as little solicitous, as capable, of the point of

* Exemplo legis Atticæ, Martique judicii causæ Patronis denuntiat Præco neque principia dicere, neque miserationem commovere. Apul. Lib. X. Afin. Aur. p. 827. Lugd. 1587. 8vo.

† Woolston.

argument, so they can but catch the point of wit. Amongst such, and to such, you write; and it is inconceivable what havoc false wit makes in a foolish head: "The rabble of mankind," as an excellent writer well observes, "being very apt to think, that every thing which is laughed at, with any mixture of wit, is ridiculous in itself*." Few reflect on what a great wit † has so ingenuously owned, *That wit is generally false reasoning*. But one, in whom your party most glories, hath written in defence of this abusive way of *wit and raillery*, on serious subjects. Let us hear him then ‡: "Nothing is ridiculous, except what is deformed; nor is any thing proof against raillery, except what is handsome and just; and therefore it is the hardest thing in the world to deny fair honesty the use of this weapon; which can never bear an edge against herself. One may defy the world to turn bravery or generosity into ridicule: a man must be soundly ridiculous, who, with all the wit imaginable, would go about to ridicule wisdom, or laugh at honesty or good manners." Yes, ridiculous, indeed, to laugh at bravery, generosity, wisdom, honesty, or good manners, as such: and I hardly think, gentlemen, as licentious as some of you are, you will be ever brought to accept of his defiance. And why need you, when it is but shewing them, with overcharged and distorted features, to laugh at your ease? Call them but temerity, prodigality, gravity, simplicity, foppery, and as you have often experienced, the business is done, and the ridicule is compleat. And what security will the noble writer give us, that they shall not be so called? I am persuaded, if you are never to be thought *ridiculous* till you become so, in the way this gentleman marks out, you may go safely on in the FREEDOM OF WIT AND HUMOUR, till there be never a virtue left, to laugh out of countenance.

* Mr. Addison's Works, vol. iii. p. 293. Quarto.

† Mr. Wycherley to Mr. Pope, Letter XVI.

‡ Characteristics, vol. L. Essay on the freedom of wit and humour.

But

But he will say, he means such clear virtue as hath no equivocal mark about her, which a prevaricator can lay hold on. Admit this: the man of wit will then try to make her ridiculous in her equipage, if he cannot make her so in her person.

However, will he say, it shews at least, that nothing can be done against her, till she be disguised. A mighty consolation this to expiring Virtue, that she cannot be destroyed till you have put her on a fool's coat. As if it were as hard to get that *on*, as Hercules's *off*! The comparison holds better in the converse, that when once *on*, it sticks as close as the envenomed one of old, and often lasts her to her funeral.

But if this noble writer means that truth cannot be obscured, however disguised; nor consequently, be made ridiculous, however represented; the two celebrated examples, which follow, seem to shew he was mistaken. Where, in the first, it is seen, that nothing was stronger than the ridicule, nor, at the same time more open and transparent than the disguise; in the latter, nothing more clouded and obscured than the beauty of the truth ridiculed, nor more out of sight than the fallacy in the representation. Which together may teach us, that any kind of disguise will serve the turn; and, that witty men will never be at a loss for one.

Of all the virtues that were so much in this noble writer's heart, and in his writings, there was not one he more revered than *love of public liberty*; or which he would less suspect should become liable to the impressions of buffoonry. Methinks I hear him say, "One may defy the world to turn the love of public liberty into ridicule: a man must be soundly ridiculous, who, with all the wit imaginable, would go about it."

However, once on a time, a great Wit set upon this task; he undertook to laugh at this very virtue; and that too, so successfully, that he set the whole nation a laughing with him. What mighty engine, you will ask, was employed, to put in motion so large a body, and for so extraordinary a cause? In truth, a very simple one: a *discourse*, of which all the wit consists in the title; and that too
sculking,

sculking, as you will see, under one unlucky word. *Mrs. Bull's vindication of the indispensable duty of CUCKOLDOM, incumbent upon wives, in case of the tyranny, infidelity, or insufficiency of husbands* *. Now had the merry reader been but wise enough to reflect, that reason was the test of ridicule, and not *ridicule the test of truth*, he would have seen to rectify the proposition, and to state it fairly thus : *The indispensable duty of DIVORCE, etc.* And then the joke had been over, before the laugh could have begun.

And now let this noble writer tell us, as he does, that *fair honesty can never bear an edge against herself, for that nothing is ridiculous but what is deformed*; and a great deal to the same purpose, which his Platonic manners supplied.

But very often the change put upon us is not so easily discernible. Sulpicius tells Cicero, that returning by sea from Asia, and seeing in his course Ægina, Megara, the Piræus, and Corinth in ruins, he fell into this very natural, and humane reflexion : “ And shall we, short-lived creatures as we are, bear with impatience the death of our fellows, when in one single view we behold the cases of so many lately flourishing cities † ? ” What could be juster or wiser than the piety of this reflexion ? And yet it could not escape the ridicule of a celebrated French buffoon. “ If neither “ (says he ‡) the Pyramids of Egypt, nor the Colosseum at Rome, “ could

* History of John Bull, part I. chap. xiii.

† Ex Asia rediens, cum ab Ægina Megaram versus navigarem, cœpi regiones circumcirca prospicere. Post me erat Ægina; ante Megara; dextra Piræus; sinistra Corinthus: quæ oppida quodam tempore florentissima fuerunt, nunc prostrata, & diruta ante oculos jacent. Cœpi egomet mecum sic cogitare: Hem! nos homunculi indignamur, si quis nostrum interit, aut occisus est, quorum vita brevior esse debet, cum uno loco tot oppidum cadavera projecta jaceant? Sulpicius M. T. Ciceroni, lib. iv. ep. 5.

‡ *Superbes monumens de l'orgueil des humains,*

Piramides, Tombeaux, dont la vaine structure

A temoigné que l'art, par l'adresse des mains

Et l'assidu travail, peut vaincre la nature!

Vieux palais ruinez, chef d'œuvres des Romains,

“ could withstand the injury of time; why should I think much
“ that my black waistcoat is out at elbows?” Here, indeed, the
first thing to be observed is the superior resistance of truth.

The buffoon, before he could throw an air of ridicule on this admirable sentiment, was forced to change the image; and in the place of *Ægina*, *Megara*, etc. to substitute the *Pyramids* and *Colosseum*, monuments of human pride, and folly; which, on that account, readily submitted to the rude touch of buffoonry: while those free cities, the noblest effort of human wisdom, the nurseries of arts and commerce, could not easily be set in a ridiculous or an idle light.

But then, how few of his readers were able to detect the change put upon them, when it is very probable the author himself did not see it? who, perplexed at the obstinate resistance of *truth*, in the various arrangement of his ideas turned the edge of his raillery, before he was aware, against the phantasm, and was the first that fell into his own deceit.

Hence may be seen what the noble writer seems to have spoken at random, at least, not at all to the purpose of the question he was upon, that such indeed is the inflexible nature of truth, that all the wit in the world can never render it ridiculous, till it be so distorted as to look like error, or so disguised as to appear like folly. A circumstance which, though it greatly recommends the *majesty of virtue*, yet, as it cannot secure it from insult, doth not at all shew the *innocence of ridicule*; which was the point he had to prove.

Et les derniers efforts de leur architecture,
Collisée, où souvent ces peuples inhumains,
De s'entr' affaiblir se donnoient tablature,
Par l'injure des ans vous êtes abolis,
Ou du moins la plus part vous êtes demolis :
Il n'est point de ciment que le temps ne dissoute,
Si vos marbres si durs ont sentis son pouvoir,
Dois-je trouver mauvais, qu'un meschant pourpoint noir,
Qui m'a duré deux ans, soit percé par le coude ?

SCARRON.

But to see what little good is to be expected in this way of *wit and humour*, one may go further; and observe, that even the ridicule of *false* virtue, which surely deserves no quarter, hath been sometimes attended with very mischievous effects. The Spaniards have lamented, and I believe truly, that Cervantes's just and inimitable ridicule of *knight-errantry* rooted up, with that folly, a great deal of their *real honour*. And it was apparent, that Butler's fine satire on *fanaticism* contributed not a little, during the licentious times of Charles II. to bring *sober piety* into disrepute. The reason is evident: there are many lines of resemblance between Truth and its Counterfeits: and it is the province of *wit* only to find out the *likenesses* in things; and not the talent of the *common admirers of it* to discover the *differences*.

But you will say, perhaps, Let Truth, when thus attacked, defend itself with the same arms; for why, as your master asks, should *fair honesty be denied the use of this weapon*? Be it so: come on then, and let us impartially attend the issue. We have, upon record, the most illustrious example of this contention that ever was. The dispute I mean, was between Socrates and Aristophanes. Here *truth* had all the advantage of place, of weapons, and of judges: Socrates employed his whole life in the cause of virtue: Aristophanes, only a few comic scenes against it. But, heavens! against what virtue! against the purest and brightest portion of it that ever enlightened the *gentile* world. The wit of the comic writer is well known: that of the philosopher was in a supreme degree, just, delicate, and forceable; and so habitual, that it procured him the title of the *Attic buffoon*. The *place* was the politest state in the politest time, Athens in its glory; and the *judges* the grave senators of Areopagus. For all this, the comic poet triumphed: and with the coarsest kind of buffoonry, little fitted, one would think, to take so polite a people, had the art to tarnish all this virtue; and, what was more, to make the owner resemble his direct opposite, that character he was most unlike, that character he most hated, that very character he had employed all his wit to detect,
lay

lay open, and confound; in one word, the SOPHIST. The consequences are well known.

Thus will *raillery*, in defence of vice and error, be still an overmatch for that employed on the side of truth and virtue. Because *fair honesty* uses, though a sharp, yet an untainted weapon; while knavery strikes with one empoisoned, though much duller. The honest man employs his wit as correctly as his logic: whereas the very definition of a knave's raillery is a sophism.

But, indeed, when a licentious buffoonry is once appealed to, and encouraged; its effects have no dependance on the fit choice of its object. All characters fall alike before it. In the dissolute times of Charles II, this *weapon*, with the same ease, and indeed in the same hands, completed the ruin of the best, and, of the very worst Minister of that age. The historians tell us, that Chancellor Hyde was brought into his master's contempt, by this court-argument. They mimicked his walk and gesture, with a fire-shovel and bellows, for the mace and purse. The same ingenious stroke of humour was repeated on Secretary Bennet, and, by the happy addition of his black patch, with just the same success. Thus, it being the representation, and not the object represented, which strikes the fancy, Vice and Virtue must fall indifferently before it *.

I hope

* The author of a late book called *Elements of Criticism*, speaking of men's various opinions concerning the *use of ridicule*, proceeds against what is here said, in the following manner—"This dispute has produced a celebrated question, *Whether Ridicule be, or be not, a test of Truth?* Which (says he) stated in ACCURATE TERMS, is, *Whether the SENSE of Ridicule be the proper test for distinguishing ridiculous objects from those that are not so?* To answer the question with PRECISION, I must premise that Ridicule is not a subject of reasoning but of SENSE OR TASTE." Vol. ii. p. 55. The Critic having thus changed the question, which he calls *stating it in accurate terms*; and obscured the answer, which he calls, giving it *with precision*, he concludes, that *Ridicule is not only the best, but the only, test of Truth.*

But what is all this to the purpose? Is the Dealer in Ridicule now debarred the liberty of doing what he has so often done, putting his object in a false light; and, by that means, making Truth appear like Error? As he is not, I inferred, against Lord

I hope then, Gentlemen, you will in time be brought to own, that this method is the most unfair in itself, and most pernicious in its consequences: that its natural effect is to mislead the judgment, and to make the heart dissolute.

It is a small matter, that the State requires of you, sobriety, decency, and good manners, to qualify you for the noble employment of thinking freely, and at your ease. We have been told this, you will say, before: But, when it came to be explained; By, *sober writing* was meant, writing in the *language of the Magistrate*. It may be so; but then, remember, it was not till you yourselves

Shaftesbury, *That Ridicule is not a test of Truth*. How does our Critic address himself to prove the contrary? Not by shewing, that *ridicule* is such a test: but that *the TASTE of ridicule is the test of what is ridiculous*. Who doubts that? It is the very thing complained of. For when our *taste* for ridicule gives us a sensible pleasure in a ridiculous representation of any object, we do not stay to examine whether that representation be a true one, but conclude it to be so, from the pleasure it affords us.

His second change of the question is a new substitution, viz. *Whether Ridicule be a talent to be used or employed at all?* Of which he supposes me to hold the negative. What else is the meaning of these words? "TO CONDEMN A TALENT FOR RIDICULE, because it may be converted to wrong purposes, is not a little ridiculous. Could one forbear to smile if A TALENT FOR REASONING WAS CONDEMNED, because it also may be perverted?" p. 57. He has no reason to smile sure, at his own misrepresentation. I never condemned a talent for ridicule because it may be abused; nor for any other reason. Though others, perhaps, may be disposed to smile at his absurd inference, that we may as well condemn a talent for reasoning. As if reason and ridicule were of equal importance for the conduct of human life.

He may then perhaps ask, "If I do not condemn the use of Ridicule, on what employment I would put it, when I have excluded it from being a test of truth?" Let him not be uneasy about that. There is no danger that the talent for ridicule should lie idle, for want of proper business. When reason, the only test of truth I know of, has performed its office, and unmasked hypocrisy and formal error, then ridicule, I think, may be fairly called in, to quicken the operation. Thus, when Dr. S. Clarke had, by superior reasoning, exposed the wretched sophistry which Mr. Collins had employed to prove the Soul to be only a quality of Body; Dr. Arbuthnot, who very rarely misemployed his inimitable talent for ridicule, followed the blow, and gave that foolish and impious opinion up to the contempt and laughter it deserved, in a chapter of the Memoirs of Scriblerus. But to set Ridicule on work before, would be as unfair, indeed as scandalous, as to bestow the language due to convicted Vice, on a character but barely suspected.

had led the way to the abuse of words; and had called calumny, plain dealing; and a scurril licence, urbanity. Happy for you, that you are in times when liberty is so well understood. Had you lived in the boasted days of classic freedom, he amongst you who had escaped best, had been branded with a character, the ancient Sages esteemed most infamous of all, **AN ENEMY TO THE RELIGION OF HIS COUNTRY**. A very candid and respectable author, speaking of the ancient *restraints* on free-thinking, says, “These “were the maxims, these the principles, which the light of nature “suggested, which reason dictated*.” Nor has this fine writer any cause to be ashamed of his acknowledgment; nor his adversaries any pretence that he must needs esteem it the measure for the present times. For, as a great Ancient well observes, “It is one “thing to speak of truth, and another to hear truth speak of her- “self†.” It was **CHRISTIAN TRUTH** and **CHARITY**, the truth and charity you so much insult, which only could take off those restraints; and require no more of you than to be *as FREE, but not using your liberty for a cloak of maliciousness*‡.

I have now done with your buffoonry; which, like chewed bullets, is against the law of arms; and come next to your scurrilities, those stink-pots of your offensive war.

As the **CLERGY** of the established church have been more *particularly* watchful in what is yet the common cause of all, the interests of *Christianity*, and most successful in repelling the insults of its enemies, they have fallen under the heaviest load of your calumny and slander. With unparalleled licence, you have gone on, representing them as debauched, avaricious, proud, vindictive, ambitious, deceitful, irreligious, and incorrigible. “An order of men profligate and abandoned to wickedness, inconsistent with the good of

* Letter to Dr. Waterland, p. 52, &c.

† Ἄλλως τις περὶ ἀληθείας λέγει, ἢ ἀλήθεια αὐτὴν ἐμνηνύει.

‡ 1 Pet. ii. 16.

xx DEDICATION TO THE FREE-THINKERS.

society, irreconcilable enemies to reason, and conspirators against the liberty and property of mankind *."

To fill up your common place of slander, the most inconsistent qualities have been raked together to deform them: qualities that could never stand together but in idea; I mean, in the misshapen ideas of a Free-thinker.

The Order is now represented as most contemptible for their politics; ever in the wrong, and under a fatality of continued blunders, attending them as a curse: But anon, we are told of their deep-laid schemes of a separate interest, so wisely conducted, as to elude the policy of Courts, and baffle all the wisdom of Legislatures.

Now they are a set of superstitious bigots, and fiery zealots, prompt to sacrifice the rights of humanity to the interests of Mother-Church: but now again, they are *Tartufes without religion; Atheists and Apostates without faith or law.*

This moment, so united in one common confederacy, as to make their own Church-policy the cause of God: But, the next, so divided, that every man's hand is against his brother, *tearing and worrying one another*, to the great scandal of the charitable author of the *Discourse of Free-thinking*.

But it is to be hoped, as the evidence is so ill laid together, the accusation may be groundless.

But why do I talk of the Clergy, when there is not one, however otherwise esteemed by, or related to you, that can escape your slander, if he happen to discover the least inclination for that cause, against which you are so virulently bent? Mr. Locke, the honour of this age, and the instructor of the future, shews us, in the treatment he received from his FRIEND and from his PUPIL, what a believer is to expect from you. It was enough to provoke their resentment, that he had shewn *the reasonableness of Christianity*; and had placed all his *hopes of happiness in another life*.

* Rights of the Christian Church, and Christianity as old as the Creation, passim.

The intimacy between him and Mr. Collins is well known. Mr. Collins seemed to idolize Mr. Locke while living; and Mr. Locke was *confident* Mr. Collins would *preserve his memory when dead* *. But he chanced to be mistaken: For no sooner was he gone, than Mr. Collins publicly † insults a notion of his *honoured friend* concerning the *possibility of conceiving how matter might first be made and begin to be*: And goes affectedly out of the way to shew his good will to his memory.

The noble author of *the Characteristics* had received ‡ part of his education from that great philosopher: And it must be owned, that this Lord had many excellent qualities, both as a man and a writer. He was temperate, chaste, honest, and a lover of his country. In his writings he hath shewn how largely he had imbibed the deep sense, and how naturally he could copy the gracious manner of Plato. How far Mr. Locke contributed to the cultivating these qualities, I will not enquire: But that inveterate rancour which he indulged against *Christianity*, it is certain, he had not from his master. It was Mr. *Locke's* love of it that seems principally to have exposed him to his pupil's bitterest insults. One of the most precious remains of the piety of that excellent man, are his last words to Mr. Collins: "May you live long and happy, " &c. all the use to be made of it is, *that this world is a scene of* " *vanity, that soon passes away, and affords no solid satisfaction*, but " the consciousness of well doing, and the HOPES OF ANOTHER " LIFE. This is what I can say by experience, and what you " will find when you come to make up your account ||." One would think, that if ever the parting breath of pious men, or the last precepts of dying philosophers, could claim reverence of their survivors, this noble monument of friendship, and religion, had

* "I know you loved me living, and will preserve my memory now I am dead," says he in his letter to be delivered to Mr. Collins at his death.

† Answer to Dr. Clarke's third Defence of his Letter to Mr. Dodwell, at the end.

‡ See Bibl. Choise, tom. vi. p. 343.

|| Amongst his Letters published by Desmaizeaux.

been secure from outrage. Yet hear, in how unworthy, how cruel a manner, his noble disciple apostrophizes him on this occasion : “ *Philosopher !* let me hear concerning life, what the right notion is, and what I am to stand to upon occasion ; that I may not, when life seems retiring, or *has run itself out to the very dregs* *, cry VANITY ! condemn the WORLD, and at the same time complain that LIFE IS SHORT AND PASSING. For why so *short* indeed, if not found *sweet* ? Why do I complain both ways ? Is *vanity*, mere vanity, a happiness ; or can misery *pass away* too soon + ? ” Here the polite author had the noble pleasure of ridiculing the *philosopher* and the *Psalmist* † together. But I will leave the strange reflexions, that naturally arise from hence, to the reader ; who, I am sure, will be before-hand with me in judging, that Mr. Locke had reason to *condemn a world* that cast him upon such a *friend and pupil* ||.

But

* Mr. Locke was then in his 73^d year.

† Characteristics, vol. i. p. 302. 3^d ed.

‡ *Man is like to vanity : His days are as a shadow that passeth away.* PSAL. cxliv. 4.

|| The noble writer did not disdain to take up with those vulgar calumnies which Mr. Locke had again and again confuted. “ Some even (says he, *Charact.* vol. i. p. 80. 3^d ed.) of our most admired modern philosophers had fairly told us, that virtue and vice had, after all, no other law or measure than mere fashion and vogue.” The case was this : When Mr. Locke reasoned against *innate ideas*, he brought it as one argument against them, that virtue and vice, in many places, were not regulated by the nature of things, which they must have been, were there such *innate ideas* ; but by mere fashion and vogue. Is this then *fairly told of our admired modern philosopher* ? But it was crime enough that he laboured to overthrow *innate ideas* ; things that the noble author understood to be the foundation of his *moral sense*. (See vol. iii. p. 214.) In vain did Mr. Locke incessantly repeat, that “ the divine law is the only true touchstone of moral rectitude.” This did but increase his pupil’s resentment, who had all his faculties possessed with the MORAL SENSE, as “ the only true touchstone of moral rectitude.” But the whole Essay itself, one of the noblest, and most original books in the world, could not escape his ridicule : “ In reality (says he, vol. i. p. 299.) how specious a study, how solemn an amusement, is raised from what we call philosophical speculations ! The formation of ideas ! their compositions, comparisons, agreement, and disagreement ! —

“ Why

. But to go on, and consider the nature of this abuse of the Clergy : It is not only an affront to *Religion*, which, by your practice, you seem to regard as one of the essential branches of literary liberty ; but likewise, an insult on *civil Society*. For while there is such a thing as a *Church established by law*, its Ministers must needs bear a *sacred*, that is, a *public* character, even on your own principles *. To abuse them, therefore, as a body, is insulting the State which protects them. It is highly injurious likewise, because a Body-politic cannot preserve the reverence necessary for the support of government, longer than its public officers, whether civil or religious, are treated with the regard due to their respective stations †. And here, your apology, when accused of using holy Writ irreverently, is out of doors. You pretend that the Charge is disingenuous, because it takes for granted the thing in dispute. But in the case before us, it is agreed, that the Ministers of the established worship have a *sacred*, that is, a *public* character.

Out of your own mouths likewise, are you condemned. A few instances there are in the first ages of *Christianity*, of something resembling this misconduct ; where the intemperance of private zeal now and then gave the affront to the national religion. But who are they that so severely censure this disorder ‡ ? that raise such tragic outcries against the factious spirit of primitive *Christianity* ?

“ Why do I concern myself in speculations about my ideas ? What is it to me, for instance, to know what kind of idea I can form of space ? Divide a solid body, *etc.*” and so he goes on in Mr. Locke’s own words : And lest the reader should not take the satire, a note at the bottom of the page informs us, that “ these are the words of the particular author cited.” But the invidious Remark on this quotation surpasses all credit. *Thus the atomist, or EPICUREAN.*

* They also that have authority to teach, *etc.* are *public ministers.*” *Leviathan*, p. 124. London, 1651. 4to.

† “ *Ἀρχιερεῖς ἡ ἐφιλομένη αἰδώς, καὶ τὴν φύλασσαν, νόμοι σώζει πᾶσι, καὶ διατηροῦν.*” Ant. Scrip. apud Stob. de rep. Serm. 41. p. 270. Tiguri, 1559, fol. circa finem.

‡ “ The list of Martyrs consisted, I believe, of those who suffered for breaking the “ Peace. The *primitive clergy* were, under pretence of Religion, a very Lawless Tribe.” L. Bolingbroke, vol. iv. p. 434.

Who,

Who, Gentlemen, but Yourselfs ! The very men who, out of spite and wantonness, daily persist in doing what a misguided devotion, now and then, though rarely, betrayed a martyr to commit *.

But would you read *Christian* antiquity with equal minds, you would not want examples of a better conduct. For in general the Apologists for the *Christian* faith observed a decency and moderation becoming the truth and importance of the cause they had to support. We need only look into *Lactantius* for the modesty of their conduct in this respect.

This eloquent Apologist, who wrote in an age which would have indulged greater liberties, giving in his *divine institutions*, the last stroke to expiring paganism ; where he confutes the *national Religion*, spares as much as possible the *Priests* ; but in exposing their *Philosophy*, is not so tender of their *Sophists* : For these last having no public character, the State was not concerned to have them managed. Such, I say, was the general behaviour of the first *Christians*.

Nor can you plead, in your excuse, any other necessity, than that inseparable from a weak cause, of committing this violence. The discovery of truth is so far from being advanced by it, that, on the contrary, it carries all the marks of design to retard the search, when you so industriously draw off the reader's attention from the *Cause*, by diverting him at the expence of the *Advocate*.

It is true, that at what time the Clergy so far forgot the nature of their office, and of the cause they were appointed to defend, as to call in the secular arm to support their arguments against wrong opinions, we saw, without much surprise or resentment, You, Gentlemen, in like delusion, that any means were lawful in sup-

* In the LXth canon of the council of Eliberis, held about twenty years before the council of Nice, it is decreed, that they who were slain by the Gentiles for breaking down their idols, should not be received by the church into the number of Martyrs, since neither the precepts of the Gospel nor the practice of the Apostles gave any countenance to such licentious behaviour.

port of truth, falling without scruple to affront the Public (then little disposed to give you an equal hearing) by the abuse of a Body, whose *private* interests the State had indiscreetly espoused. For where was the wonder, when Government had assumed too much, for those who were oppressed by it, to allow it too little? You thought this a fair return; and your candid enemies confessed, that some indulgence was to be given to the passions of men, raised and enflamed by so unequal a treatment. But now, that the *State* hath withdrawn its power, and confined the Administration within its proper office; and that this *learned Body* hath publicly disclaimed its assistance; it will surely be expected, that You, likewise, should return to a better mind, and forsake a practice insolently continued, without any reasonable pretence of fresh provocation.

Your last abuse, Gentlemen, of the liberty of the press, is a certain dissolute habit of mind, regardless both of truth and falsehood, which you betray in all your attacks on Revelation. Who that had not heard of your solemn professions *of the love of liberty, of truth, of virtue, of your aim at the honour of God, and good of men*, could ever believe you had any thing of this at heart, when they see that spirit of levity and dissipation which runs through all your writings?

That you may not say I slander you, I will produce those marks in your works, on which I have formed my accusation of this illiberal temper.

1. The first is an unlimited buffoonry; which suffers no test or criterion to your ridicule, to shew us, when you are in jest, and when in earnest.

2. An industrious affectation in keeping your true character out of sight; and in constantly assuming some new and fictitious personage.

3. To support your chicane, an unnatural mixture of the Sceptic and Dogmatist.

And here, Gentlemen, in illustrating these three circumstances of your guilt, one might detect all your *arts of controversy*, and easily reveal the whole mystery of modern *Free-thinking*. But the

limits of this address will only permit me in few words to describe the general nature of each ; in order to shew, how certain an indication they are of the turn of mind of which I accuse you.

1. The illimited, UNDISTINGUISHABLE IRONY, which affords no insight into the author's meaning, or so much room as to guess what he would be at, is our first note. This, which is your favourite figure of speech, your noble Apologist owns to be "a dull
" sort of wit which amuses all alike *." Nay, he even ventures to pronounce it "a gross, immoral, and illiberal way of abuse, foreign
" to the character of a good writer, a gentleman, or man of worth †." What pity, if he should chance to fall under his own censure ! Yet this is certain, he hath so managed his *good humour*, that his admirers may always find a handle either to charge us with credulity, or want of charity, determine as we will of his *true* and *real* sentiments. However, the noble writer hath not aggravated this folly, in the character he hath given of it : For, here forgetful of your own precepts, (your common-place topic against public instructors) while you prescribe ridicule to be so managed, *as to shew it tends to a serious issue* ; you practise it so indiscriminately, as to make one believe you were all the time in jest. While you direct it *to unmask formal hypocrisy*, you suffer it to put sober truth out of countenance ; and while you claim its aid, *to find out what is to be laughed at in every thing*, you employ it to bring in every thing to be laughed at.

That a RESTRAINT on free inquiry, will force writers into this vicious manner, we readily allow. Under these circumstances, such a key to ridicule as just writing demands being unsafe ; and the only way men have to escape persecution being to cover and intrench themselves in obscurity ; it is no wonder that *ridicule* should degenerate into the *buffoonry which amuses all alike* : As in *Italy*, which gave birth to this degenerate species of writing, it is the only way, in which the *poor cramp't thinking wretches can discharge a free thought*.

* Charact. vol. i. tract ii. part i. § 2.

† Vol. iii. miscel. iv. c. 2.

But in *Great Britain*, happily for Truth, and You, PHILOSOPHY is at her ease; and you may lead her safely back to Paganism, through all the ancient modes of doubting, objecting, and refuting.

It is difficult, therefore, to assign any other likely cause of this extravagance, than that vicious levity of spirit I have charged upon you. For as Man is formed by nature with an incredible appetite for Truth; so his strongest pleasure, in the enjoyment, arises from the actual communication of it to others. Without this, it would be a cold purchase, would abstract, ideal, solitary Truth; and poorly repay the labour and fatigue of the pursuit. Amongst the Ancients, who, you will allow, had high notions of this SOCIAL SENSE, it was a saying recorded by *Cicero* with approbation, “that even heaven would be no happiness, to him who had not some companion or *social Spirit* to share with him in the pleasure of contemplating the great truths of nature there revealed unto him.” Si quis in cœlum ascendisset, naturamque mundi, et pulchritudinem siderum perspexisset, insuavem illam admirationem ei fore; quæ jucundissima fuisset, si aliquem, cui narraret, habuisset *.” *Seneca* goes yet further: “Nec me ulla res delectabit, licet eximia sit et salutaris, quam mihi uni sciturus sim. Si cum hac exceptione detur sapientia, ut illam inclusam teneam, nec enunciam, rejiciam: nullius boni, sine socio, jucunda possessio est †.” It was this passion which gave birth to writing, and brought literary composition to an art; whereby the Public was made a sharer in those important truths, which particulars had with so much toil excogitated for its use and entertainment. The principal object therefore of an author, while his passions are in their right state, must needs be to deliver his sentiments and opinions with all possible clearness; so that no particular cast of composition, or turn of expression, which he held conducive to the embellishment of his

* De Amicitia. Edit. Oxon. 4to, T. III. p. 349 et 50.

† Ep. vi.

work, be suffered to throw an ambiguity on his propositions, which might mislead the reader in judging of his real sentiments. To such a one, nothing can be a greater mortification than to find that this his principal purpose was defeated.

But when, on the contrary, we see a writer, so far from discovering any thing of this care, that an air of negligence appears in every thing he delivers; a visible contempt of his reader's satisfaction; to which he prefers a dull malicious pleasure of misguiding him in the obscurity of an illimited ridicule; we cannot possibly avoid concluding that such a one is far gone in this wretched depravity of heart.

2. Another mark, is Your perpetually assuming some **PERSONATED CHARACTER**, as the exigence of chicane requires. For the dispute is to be kept on foot; and therefore, when in danger of coming to an issue, a new personage is to be assumed, that the trial of skill may be fought over again with different weapons. So that the modern Free-thinker, is a perfect *Proteus*. He is now a Dissenter, or a Papist; now again a Jew, or a Mahometan; and, when closely pressed and hunted through all the shapes, he at length starts up in his genuine form, an **INFIDEL** confessed*.

Indeed where the Magistrate hath confined the liberty of free debate, to one or two Professions of belief, There an unlicensed writer hath no way of publishing his speculations, but under the cover of one of these authorized Sects. But to affect this practice when the necessity is over, is licentious and immoral. For the personated character, only arguing *ad hominem*, embroils, rather than directs us, in the search of truth; has a natural tendency to promote scepticism; and if not this, yet it keeps the dispute from ever coming to an issue; which is attended with great public inconveniencies. For though the discovery of speculative truth be of much importance to the perfection of man's nature, yet the studious lengthening out literary debates is pernicious to Society, as Societies

* Mr. Collins.

are generally formed. Therefore, though the good of mankind would set an honest man upon publishing what he supposes to be discoveries in truth ; yet the same motive would oblige him to take the fairest, and most direct road to their reception.

But I would not have it thought, by this, that I condemn the assuming a *personated character* on all occasions whatsoever. There are seasons when it is fair and expedient. When the dispute is about the PRACTICAL application of some truth to the good of a particular society ; there it is prudent to take up a suitable character, and to argue *ad hominem*. For there, the end is a benefit to be gained for that society ; and it is not of so great moment on what principles the majority is prevailed upon to make the society happy, as it is, that it should speedily become so. But in the discovery of ABSTRACT SPECULATIVE truth, the affair goes quite otherwise. The business here is *demonstration*, not *persuasion*. And it is of the essence of truth, to be made appear and shine out only by its own lustre.

A familiar example will support this observation. Our great *British* philosopher, writing for *religious liberty*, combats his *intolerant* adversary, all the way, with his own Principles ; well knowing that, in such a time of prejudices, arguments built on received opinions would have greatest weight, and make quickest impression on the body of the People, whom it was his business to gain. But the method he employed in defending mere speculative truth was very different. A Prelate of great name, was pleased to attack his *Essay concerning human understanding* ; who, though consummate in the learning of the Schools, yet happened at that time to apply his principles so very awkwardly, as gave our Philosopher the most inviting opportunity of turning them against him. An advantage most to the taste of him who contends only for victory : but he contended for truth ; and was too wise to think of establishing it on falsehood ; and too honest to affect triumphing over Error by any thing but by its Opposite.

You see then, Gentlemen, you are not likely to escape by this distinction ; the dispute with you is about *speculative truth* : Yourself

selves take care to give the world repeated information of it, as often as you think fit to feign an apprehension of the Magistrate's resentment.

But of as little use as this method, of the *personated character*, is, in itself, to the just end of controversy, you generally add a double share of disingenuity in conducting it. Common sense, as well as Common honesty, requires, that he who assumes a *personated character* should fairly stick to it, for that turn, at least. But we shall be greatly deceived, if we presume on so much condescension: the late famous author of *The Grounds and Reasons of the Christian Religion*, took it into his head to personate a *Jew*, in the interpretation of some prophecies which he would persuade us are not applicable to *Jesus*. The learned Prelate, who undertook to answer him, having shewn that those prophecies had no completion under the *Jewish* dispensation, concludes very pertinently, *that if they did not belong to Jesus, they belong to no one*. What says our impostor *Jew* to this? One would be astonished at his reply: *Suppose they do not*, says he, *I am not answerable for their completion*. What! not as a *Jew*? whose person he assumes, and whose argument he borrows: which argument is not founded on this, That the characters of completion, according to the *Christian* scheme, do not coincide and quadrate; to which, indeed, the above answer would be pertinent; but on this, that there are complete characters of the completion of the prophecies, under the *Jewish* œconomy; and therefore, says the *Jew*, you are not to look for those marks under the *Christian*. The only reasonable way then of replying to this argument, is to deny, that there are such marks under the *Jewish* œconomy; which if the *Jew* cannot prove, his objection, founded on a *prior completion*, is intirely overthrown. Instead of this, we are put off with the cold buffoonry of, *I am not obliged to find a meaning for your prophecies*.

3. The third mark of this abandoned spirit, is that unnatural MIXTURE OF THE SCEPTIC AND DOGMATIST, which so monstrously

strossly variegates your misshapen works. I do not mean by it, that unreasonable temper of mind, which distinguishes the whole class of Free-thinkers; and suffers you, at the same time that you affect much *scepticism* in rejecting Revelation, to *dogmatize* very positively on some favourite points of civil tradition. The noble author, your Apologist, could not forbear to ridicule his party for this foible *.

“ It must certainly, says he, be something else than incredulity
 “ which fashions the taste and judgment of many Gentlemen,
 “ whom we hear censured as Atheists. Who, if they want a true
 “ *Israelitish* faith, can make amends by a *Cinese* or *Indian* one.—
 “ Though *Christian* miracles may not so well satisfy them, they
 “ dwell with the highest contentment on the prodigies of *Moorish*
 “ and *Pagan* countries.”

This is ill enough; but the perversity, I speak of, is much worse: and that is, when the same writer, on different occasions, assumes the *Dogmatist* and *Sceptic* on the same question; and so abuses both Characters, in all the perversity of self-contradiction.

For instance, how common is it for one of Your writers, when he brings *Pagan* antiquity to contradict and discredit the *Jewish*, to cry up a Greek historian as an evidence, to which nothing can be objected? An imperfect hint from *Herodotus*, or *Diodorus*, though one lived a thousand, and the other fifteen hundred years after the case in question, picked up from any lying traveller the one met with in his rambles, or the other found in his collections, shall now outweigh the circumstantial History of *Moses*, who wrote of his own People, and lived in the times he wrote of. But now turn the tables, and apply the testimony of these Writers, and of others of the best credit of the same nation, to the confirmation of the *Jewish history*, and then nothing is more uncertain and fallacious than classical Antiquity. All is darkness and confusion: then we are sure to hear of,

—Quicquid Græcia mendax
 Audet in historia.—

* Characteristics, vol. i. p. 345. edit. 3-

Then *Herodotus* is a lying traveller, and *Diodorus Siculus* a tasteless collector.

Again, when the choice and separation of the *Israelites* for God's peculiar People, is to be brought in question, and made ridiculous, they are represented as the vilest, the most profligate, and perverse race of men: then every indiscreet passage of a *declamatory Divine* is raked up with care to make them odious; and even the hard fate of the great historian *Josephus* pitied, that he had "no better a subject than such an illiterate, barbarous, and ridiculous people*."

But when the Scripture-account of the treatment, which the Holy *Jesus* met with from them, is thought fit to be disputed; these *Jews* are become an humane and wise Nation; which never interfered with the teachings of sects, or the propagation of opinions, but where the public safety was thought to be in danger by seditious doctrines.

But so it is, even with the BIBLE itself, and its best interpreter, HUMAN REASON. It is generally allowed that the Author of *the Discourse of Free-thinking*, and of *the Grounds and Reasons of the Christian Religion*, was one and the same person. Now it being to this man's purpose in the first pamphlet, to blast the credit of the book in general, as a *rule of faith*, the Bible is represented as a most obscure, dark, incomprehensible collection of multifarious tracts. But in his discourse of *The Grounds*, etc. where † he is to obviate the reason of the difficulty in explaining ancient Prophecies, drawn from the genius of the Eastern style, sentiment, and manners; this very book is, on a sudden, become so easy, plain, and intelligible, that no one can possibly mistake its meaning.

Again, the same Writer, where, in his *Essay concerning the Use of Reason*, he thinks fit to discredit the doctrine of the ever blessed Trinity, and other mysteries of the *Christian Faith*, represents hu-

* Discourse of Free-thinking, p. 157.

† Discourse of Free-thinking, p. 68, and of the Grounds and Reasons of the Christian Religion, p. 81, 82.

man reason as omniscient, and the full measure of all things: but when the proof of the *immateriality of the soul*, from the qualities of MATTER and SPIRIT, is to be obstinately opposed, the scene is shifted, and we are presented with a new face of things: then Reason becomes weak, staggering, and impotent: then we know not but one quality may be another quality; one mode, another mode; Motion may be consciousness; and Matter sentient *.

These, Gentlemen, are the several ways in which you have abused the LIBERTY OF THE PRESS. One might defy you, with all your good will or invention, to contrive a new one, or to go further in the old; You have done your worst. It is time to think of growing better. This is the only inference I would draw from your bad conduct. For I am not one of those who say you should be disfranchised of the Rights you have so wantonly and wickedly abused. *Natural* rights were less precariously bestowed: the *Civil*, indeed, are frequently given on the condition of the Receiver's good behaviour. And this difference, in the security of the possession, is founded in the plainest reason. *Natural* rights are so necessary to our Being, that, without them, Life becomes miserable; but the *Civil* only contributing to our easier accommodation, in some circumstances of it, may be forfeited without injury to our common Nature.

In a word then, all that we desire is your amendment; without any sinister aim of calling upon the Magistrate to quicken your pace. So I leave you, as I dare say will *He*, to yourselves. Nor let any good man be above measure scandalized at your faults; or more impatient for your reformation, than mere charity demands. I do not know what panic the present growth of Infidelity may have thrown some of us into: I, for my part, confide so much in the goodness of our Cause, that I too could be tempted to *laugh* in my turn, while I think of an old story told us by *Herodotus* †,

of

* See his Answers to Dr. Clarke.

† Lib. ii. c. 14. Vid. Plutarch. Symp. l. iv. Prob. 5. The learned Gale cannot be reconciled to this kind of husbandry. He is therefore for having the word *τῆς*, used by *He-*

XXXIV DEDICATION TO THE FREE-THINKERS.

of your favourite EGYPTIANS ; of whom you are like to hear a great deal in the following work. With this tale I shall beg leave to conclude my long addrefs unto you.

He tells us then, that at what time their Deity, the NILE, returns into his ancient channel ; and the husbandman hath committed the *good seed* to the opening glebe, it was their custom to turn in whole droves of SWINE ; to range, to trample, root up, and destroy at pleasure. And now nothing appeared but desolation, while the ravages of the obscene herd had killed every chearful hope of future plenty. When on the issue, it was seen, that all their perversity and dirty taste had effected, was only this ; that the SEED took better root, incorporated more kindly with the soil, and at length shot up in a more luxuriant and abundant harvest.

I am,

GENTLEMEN, *etc.*

rodotus, not to signify *swine*, but *cows* or *beifers*. His authority for this use of the word is *Hesychius*. But *Plutarch* is a much better for the other signification, who in his *Symp.* quoted above, speaking to the question *Πότερον αἱ Λαυδαίον ἐνέχουσιν τὴν ἑρ*, *etc.* mentions this very circumstance of tillage from *Herodotus*, and understands by *ἑρ*, *swine*. The truth of the matter seems to be this, *Hesychius* found that *ἑρ*, in some obscure province or other, meant a *Heifer*, as *ναῖρε* amongst the *Tyrrhenians*, we are told, meant a *goat*, and so put it down to enrich his dictionary with an unusual signification.

POST-

P O S T S C R I P T
T O T H E
D E D I C A T I O N
T O
THE FREE-THINKERS,
IN THE EDITION OF 1766.

A POET and a Critic *, of equal eminence, have concurred, though they did not start together, to censure what was occasionally said in this *Dedication* (as if it had been addressed to them) *of the use and abuse of Ridicule*. The Poet was a follower of Lord Shaftesbury's fancies; the Critic a follower of his own. Both Men of TASTE, and equally anxious for the well doing of RIDICULE. I have given some account of the latter in a note of the *Dedication* †. The other was too full of the subject, and of himself, to be dispatched with so little ceremony: he must therefore undergo an examination apart.

Since it is (says he) beyond all contradiction evident, that we have a natural sense or feeling of the ridiculous, and since so good a Reason may be assigned to justify the supreme Being for bestowing it; ONE CANNOT WITHOUT ASTONISHMENT reflect on the conduct of those Men who imagine it for the service of true Religion to vilify and blacken it WITHOUT DISTINCTION, and endeavour to persuade us, that it is never applied but in a bad cause ‡. The Reason here given, to shew, that

* See Pleasures of Imagination, and Elements of Criticism.

† Page xvii.

‡ Pleasures of Imagination, p. 105, 106.

Ridicule and Buffoonry may be properly employed on serious and even sacred subjects, is admirable: it is because we have a *natural sense or feeling of the ridiculous*, and because *no sensation was given us in vain*; which would serve just as well to excuse *Adultery or Incest*. For have we not as *natural a sense or feeling of the voluptuous*? Yes, he will say, but this *sense* has its proper object, *virtuous love*, not *adulterous or incestuous*: And does he think, I will not say the same of his *sense of the ridiculous*? Its proper objects are, not weighty and Sacred matters, but the civil customs and common occurrences of life. For he stretched a point when he told the Reader, I *vili-fied and blackened it without distinction*. The thing I there opposed, was *the abusive way of art and raillery on religious Subjects*. With as little regard to Truth did he say, that *I endeavoured to persuade the Public, that it is never applied but in a bad cause*: For, in that very place, I apologized for an eminent writer who had applied it in a *good* one.

Ridicule (says he) *is not* [i. e. ought not to be] *concerned with mere speculative Truth and Falshood*. Certainly. And, for that very reason I would exclude it from those Subjects. What need? he will say, for when was it so employed? When, does he ask? —When his Master ridiculed the *Subject* of Mr. Locke's ESSAY OF HUMAN UNDERSTANDING, in the manner there mentioned. When the same noble person ridiculed REVELATION, in the merry Story of the travelling Gentlemen, who put a *wrong bias on their Reason* in order to believe right*.—

He goes on, *It is not in abstract Propositions on Theorems, but in Actions and Passions, Good and Evil, Beauty and Deformity, that we find Materials for it; and all these Terms are relative, implying Approbation or Blame*. The reason here given, why, not *abstract Propositions*, &c. but *Actions and Passions*, &c. are the subject of *ridicule* is, because these latter are *relative Terms implying Approbation and Blame*. But are not the former as much *relative Terms*, im-

* Charact. vol. III. Misc. 2. c. 3. p. 99.

plying Assent and Denial? And does not an absurd Proposition as frequently afford materials for Ridicule as an absurd Action? Let the Reader determine by what he finds before him.—*To ask then, (says he) whether Ridicule be a Test of truth, is, in other words, to ask whether that which is ridiculous can be morally true; can be just and becoming: or whether that which is just and becoming can be ridiculous. A question that does not deserve a serious answer.* However, in civility to his Master, or rather indeed to his Master's Masters, the ancient *Sophists*, who, we are told * in the *Characteristics*, said something very like it, I shall give it a *serious answer*. For how, I pray, comes it to pass, that to ask, *whether ridicule be a test of truth, is the same thing as to ask whether that which is ridiculous can be morally true?* As if, whatever thing the *test of Ridicule* was applied to, must needs be *ridiculous*. Might not one ask, *Whether the Copel † be a test of gold*, without incurring any absurdity in questioning, Whether the matter to which the Copel is applied be standard gold. But he takes a *test of truth* and a *detection of error* to be one and the same thing; and that nothing is brought to *this test* but what was known beforehand, whether it was *true* or *false*. His Master seems much better versed in the use of things ‡. Now, *what rule or measure (says he) is there in the world, except in considering the real temper of things, to find which are truly serious, and which ridiculous? And how can this be done, unless by applying the ridicule TO SEE WHETHER IT WILL BEAR?*

But if the Reader be curious to see to the bottom of this affair, he must go a little deeper. Lord Shaftesbury, we find, was willing to know, as every honest man would, Whether those things, which had the appearance of seriousness and sanctity, were indeed what they appeared. The way of coming to this knowledge had been hitherto by the *test of reason*. But this was too dull and tedious a road for this lively genius. He would go a shorter and a

* It was a saying of an ancient sage, "that humour was the only test of ridicule." Vol. I. p. 74.

† *Copella*, It. in English, a *test*.

‡ *Charact.* vol. I. p. 12.

pleasanter way to work, and do the business by *ridicule*; given us, as his Disciple tells us, *to aid the tardy steps of reason*. This the noble Author would needs *apply*, to see *whether the appearances would bear the Touch*. Now it was this ingenious expedient, to which I thought I had cause to object. For when he had applied this *Touch*, and that that, to which it was applied, was found to endure it, what reparation could he make to Truth, for thus placing her in a ridiculous and idle light, in order only, as he pretended, to judge rightly of her? Oh, for that, said his Lordship, she has the amends in her own hands: Let her railley again; *for why should fair Honesty be denied the use of his Weapon**? To this so wanton a liberty with sacred Truth, I thought I had many good reasons to oppose; and so, it seems, thought our Poet likewise: Or why did he endeavour to excuse his Master, by putting another sense on *the application of ridicule as a Test*, which implies that the Truth or Falshood of the thing tried, is *already known*. But the shift is unlucky; for while it covers his Master, it exposes himself. For now it may be asked, what need of ridicule at all, after the Truth is *known*; since the sole use of a *test*, according to his Master, consists in enabling us to *discover* the true state of things?

But now he comes to the *Philosophy* of his Criticism on my absurdity. For *it is most evident* (says he) *that as in a metaphysical Proposition offered to the Understanding for its assent, the faculty of Reason examines the terms of the Proposition; and finding one Idea, which was supposed equal to another, to be in fact unequal, of consequence rejects the Proposition as a falsehood: So in Objects offered to the Mind for its esteem or applause, the faculty of ridicule feeling an incongruity in the claim, urges the Mind to reject it with laughter and contempt*. And now, how does this sublime account, of Reason and Ridicule, prove the foregoing Proposition to be absurd? Just as much, I suppose, as the height of St. Paul's proves GRANTHAM Steeple to stand awry.

* Charact. vol. I. p. 128.

However,

However, if it cannot *prove* what precedes, he will try to make it *infer* what follows: *When THEREFORE* (says he) *we observe such a claim obtruded upon Mankind, and the inconsistent circumstances carefully concealed from the eye of the Public, it is our business, if the matter be of importance to Society, to drag out those latent circumstances, and, by setting them full in view, convince the World how ridiculous the Claim is; and thus a double advantage is gained; for we both detect the moral Falshood sooner than in the way of speculative enquiry, and impress the minds of Men with a stronger sense of the vanity and error of its Authors. And this, and no more, is meant by the application of Ridicule.* A little more, if we may believe his Master: who says, it is not only to *detect* Error, but to *try* Truth, that is, in his own expression, to see *whether it will bear*. But why all this a-do? for now, we see, nobody mistook what was *meant by the application of Ridicule*, but himself.—As to what he said before, that when *Objects are offered to the Mind for its esteem and applause, the faculty of Ridicule, feeling an incongruity in the Claim, urges the Mind to reject it with laughter and contempt*; it is so expressed, as if he intended it not for the description of the *Use*, but the *essence of Ridicule*. But the dealers in this Trash frequently *urge the Mind to reject* many things with *laughter and contempt*, without feeling any other *incongruity*, than in their own pretensions to Truth and Honesty. And this, our Poet seems to be no stranger to.

For now he comes to the point.—*But it is said the practice is dangerous, and may be inconsistent with the regard we owe to Objects of real dignity and excellence. I answer, the practice, FAIRLY MANAGED, can never be dangerous.* Who ever thought any thing *FAIRLY MANAGED* to be dangerous? The danger is in the *abuse* or *unfair management*. The use of Stiletto's and Poisons, *FAIRLY MANAGED*, can never be dangerous. And yet this has not hindered all wise States, whenever they have found a violent propensity to the handling of these things, to forbid their promiscuous use, under the severest penalties, to prevent abuse and *unfair management*.

However,

However, he allows at length, that *Men may be dishonest in obtruding circumstances foreign to the Object ; and we may be inadvertent in allowing those circumstances to impose upon us ; but—but what ? Why the SENSE OF RIDICULE ALWAYS JUDGES RIGHT.* And, he had told us before, that this is a *natural sense, and bestowed upon us by the supreme Being, to aid our tardy steps in pursuit of Reason.* Why, as he says, who can withstand this ? Nothing can be clearer ! Writers may be dishonest ; Readers may be misled ; and, the Public judge wrong. But what then, the *sense of Ridicule always judges right.* And while we can support our *Platonic Republic of Ideas,* it signifies little what becomes of the People, the *Fæces Romuli.* And so again it is in the use of Poisons : *Men may be dishonest in obtruding them ; and we inadvertent enough to be imposed upon.* But what then ? The Virtue of Poison always does its kind. *It is a natural power, and bestowed upon it by the supreme Being, to aid our tardy steps in pursuit of Vermin.*—In truth, one would imagine, by this extraordinary argument, that the question was not *of the injury to Society* by the abuse of Ridicule, but *of the injury to Ridicule itself.*

But let us hear him out : *The Socrates of Aristophanes is* (it will be said) *as truly a ridiculous character as ever was drawn. True ; but it is not the character of Socrates, the divine Moralist, and Father of ancient Wisdom.* Indeed !—But then, if, like the true *Sofia,* in the other Comedy, *he* must bear the blows of his fictitious Brother, what reparation is there to injured Virtue, to tell us, that he did not deserve them ?

Again,—*What then ? Did the ridicule of the Poet binder the Philosopher from detecting and disclaiming those foreign circumstances which he had fully introduced into his character, and thus rendering the Satirist doubly ridiculous in his turn ?* See here again ! all his concern, we find, is, lest good Raillery should be beat at its own weapons. No, indeed, I cannot see how it could possibly *binder the Philosopher from detecting and disclaiming.* But *this* it did, which surely deserves

deserves a little consideration, it hindered the *People* from *seeing* what he had *detected and disclaimed*—A mighty consolation, truly, to the illustrious Sufferer, that he *disclaimed* the Fool's Coat they had put upon him !

But what is the Sacrifice of a SOCRATES now and then to secure to us the *free* use of that inestimable blessing, BUFFOONRY ? So thinks our Poet ; when all the Answer he gives to so natural, so compassionate an objection as this,—*it nevertheless had an ill influence on the minds of the People*,—is telling us a story of the Atheist Spinoza ; while the godlike Socrates is left deserted, in the hands of his Judges ; whither RIDICULE, this noble guide of Truth, had safely brought him.

But let us hear the concluding answer which the *respectable* Spinoza is employed to illustrate.—*And so* (says he) *has the reasoning of Spinoza made many Atheists ; he has founded it indeed on Suppositions utterly false ; but allow him these, and his Conclusions are unavoidably true. And if we must reject the use of Ridicule because, by the imposition of false circumstances, things may be made to seem ridiculous, which are not so in themselves, Why we ought not in the same manner to reject the use of Reason, because, by proceeding on false Principles, conclusions will appear true which are impossible in Nature, let the vehement and obstinate Declaimers against Ridicule determine.*

Nay, we dare trust it with any one ; whose common sense is not all run to *Taste*. What ! because REASON, the guide of Life, the support of Religion, the investigator of Truth, must be still used though it be continually subject to abuse ; therefore RIDICULE, the paultry buffoon Mimic of REASON, must have the same indulgence ! because a KING must be intrusted with Government, though he may misuse his power ; therefore the King's FOOL shall be suffered to play the Madman ! But upon what footing standeth this extraordinary Claim ? Why, we have a *natural sense of the Ridiculous* ; and the *Ridiculous has a natural feeling of the Incongruous* ; and then—who can forbear LAUGHING ? If to this, you add *Taste, Beauty, Deformity, Moral-sense, Moral-rectitude,*

Moral-falshood; you have then, I think, the whole Theory of the RIDICULOUS. But who would have imagined, that while he was defending Ridicule from the charge of ABUSE, he should be adding fresh exceptions to his own Plea? Not indeed, that the comment disgraced the Text; or that there was much *Incongruity* in pleading for a fault he was just then committing. But so it is, that, where he is poetically marshalling the follies of human Life, he places the whole *body of the Christian Clergy* in the foremost rank. Amongst such, who, he tells us, *assume some desirable quality or possession which evidently does not belong to them* *.

“ Others, of graver Mien, behold; adorn’d
 “ With holy Ensigns, how *sublime* they move,
 “ And, bending oft their *sanctimonious* Eyes,
 “ Take homage of the *Simple-minded* Throng,
 “ AMBASSADORS OF HEAV’N †.”

——But let it go for what it is; A poor joke of his Master’s †, and spoil’d too in the telling. The *dulness* of the *Ridicule* will sufficiently atone for the *abuse* of it.

* Page 49.

† Page 96.

‡ Charact. Vol. III. p. 336.

P R E F A C E

T O

THE FIRST EDITION IN MDCCXXXVIII.

THE following sheets make the *first volume* of a work, designed to prove the DIVINE ORIGIN OF THE JEWISH RELIGION. As the author was neither indebted, nor engaged to the Public, he hath done his Readers no injury in not giving them more; and had they not had *this*, neither he nor they, perhaps, had esteemed themselves losers. For writing for no Party, it is likely he will please none; and begging no Protection, it is more likely he will find none: and he must have more of the confidence of a modern Writer than falls to his share, to think of making much way with the feeble effort of his own reason.

Writers, indeed, have been oft betrayed into strange absurd conclusions, from I can't tell what obsolete claim, which LETTERS have to the patronage of the GREAT: a relation, if indeed there ever were any, long since worn out and forgotten; the *Great* now seeming reasonably well convinced, that it had never any better foundation than the rhetorical importunity of Beggars.

But however this claim of Patronage may be understood, there is another of a more important nature; which is the Patronage of RELIGION. The Author begs leave to assure Those who have no time to spare from their attention on the Public, that the Protection

of Religion is indispensably necessary to all Governments; and for his warrant he offers them the following volume; which endeavours to shew the necessity of RELIGION in general, and of the doctrine of a FUTURE STATE in particular, to civil Society, from the nature of things and the universal consent of Mankind. The proving this, I make no question, many Politicians will esteem sufficient: But those who are solicitous to have Religion TRUE as well as USEFUL, the author will endeavour to satisfy in the following volumes.

T H E
D I V I N E L E G A T I O N
O F
M O S E S
D E M O N S T R A T E D.

B O O K I.

S E C T. I.

THE Writers, in defence of revealed Religion, distinguish their arguments into two sorts: the one they call the **INTERNAL**, and the other the **EXTERNAL** Evidence. Of these, the first is, in its nature, more simple and perfect; and even capable of demonstration: while the other, made up of very dissimilar materials, and borrowing aid from without, must needs have some parts of unequal strength with the rest; and, consequently, lie open to the attacks of a willing adversary. Besides, the *internal* evidence is, by its nature, perpetuated; and so fitted for all ages and occasions: while the *external*, by length of time, weakens and decays. For the nature and genius of the religion defended affording the proofs of the first kind, these materials of defence are inseparable from its existence; and so throughout all ages the same. But Time
may,

may, and doth, efface memorials independent of that existence ; out of which the *external* evidence is composed : which evidence must therefore become more and more imperfect, without being affected by that whimsical and partial calculation, to which a certain *Scotchman* * would subject it †. Nay, of such use is the *internal* evidence, that, even the very best of the *external* cannot support itself without it : for when (for instance) the supernatural facts done by the founders of our holy faith, are unquestionably verified by human testimony, the evidence of their divinity will not follow till the nature of that doctrine be examined, for whose establishment they were performed. Indeed, in the instance here given, they must be enforced in conjunction before any conclusion can be drawn for the truth of the Revelation in question. But were there no other benefit arising from the cultivation of the *internal* evidence than the gaining, by it, a more perfect knowledge of God's word ; this, sure, would be enough to engage us in a vigorous prosecution of it. That this is one of its fruits I need not tell such as are acquainted with its nature. And it is not without occasion I take notice of this advantage : for who, in this long controversy between us and the Deists, hath not applied to certain advocates of Revelation, what was formerly said of *Arnobius* and *Lactantius*, "that they undertook the defence of Christianity before they understood it ? A misfortune which

* Craig, *Theologiæ Christi. Principia Mathematica*, London, 1699, 4to.

† This gradual weakening of the *external evidence* hath in fact actually happened ; and was occasioned by the loss of several ancient testimonies, both Pagan and Christian ; for the truth of Revelation ; which learned men, on several occasions, have frequently lamented. This is the only way, I suppose, the *external evidence* can weaken.—As it is of the nature of *true Religion* to suffer by time, so it is of the nature of the *false* to gain by it. "L'Antiquité convient à la Religion (says the learned President de *Montesquieu*) "parce que souvent nous croyons plus les choses à mesure qu'elles sont plus reculées ; "car nous n'avons pas dans la tête des idées accessoires tirées de ces temps-là, qui puissent les contredire." *L'Esprit des Loix*, lib. xxvi. c. 2. For whatever Religion, thus circumstanced, the Writer had then in his thoughts, he must needs suppose it to be a false one ; it being nonsense to suppose the true should ever be attended with any *external evidence* which argued it of falsehood.

probably,

probably, the more careful study of the *internal* evidence would have prevented; because no one, well versed in *that*, could have continued ignorant of so important a principle, as that THE DOCTRINE OF REDEMPTION IS OF THE VERY ESSENCE OF CHRISTIANITY. Notwithstanding these superior advantages, it hath so happened, that the *internal* evidence hath been hitherto used as an introduction only to the *external*: and while by the *latter*, men have proved our Religion actually divine, they have gone no further with the *former*, than to shew it worthy indeed of such original.

What may have occasioned this neglect, is not so easy to say. Perhaps it was because Writers have, in general, imagined that the difficulties of prosecuting the *internal* method to effect, are not so easily surmounted as those which attend the other; as supposing that the Writer on the *external* evidence hath only need of the usual provision of church-history, common diligence, and judgement, to become master of his subject; while the reasoner on the *internal* proof, must, besides these, have a thorough knowledge of human Nature, civil Policy, the universal history of Mankind, an exact idea of the *Mosaic* and *Christian* Dispensations cleared from the froth and grounds of school-subtilties, and church-systems; and, above all, should be blessed with a certain sagacity, to investigate the relations of human actions, through all the combinations of natural, civil, and moral complexities. What may suggest this conclusion is, their reflecting, that, in the *external* evidence, each circumstance, that makes for the truth of revealed Religion, is seen to do so, as soon as known: so that the chief labour, here, is to search and pick out such, and to place them in their proper light and situation; but that, in prosecuting the *internal* evidence, the case is widely different: a circumstance in the frame and composition of this Religion, which perhaps, some time or other, may be discovered to be a Demonstration of its divinity, shall be so far from being generally thought assistant in its proof, that it shall be esteemed, by most, a prejudice against it: of which, I suppose, the subject of the following discourse will afford a remarkable example.

And

And no wonder, that a Religion of divine original, constituted to serve many admirable ends of Providence, should be full of such complicated mysteries, as filled the learned Apostle with astonishment. On the other hand, this Religion being for the use of man, we need not despair, when we have attained a proper knowledge of man's nature, and the dependencies thereon, of making still growing discoveries, on the *internal* evidence, of the divinity of its original.

Now, though all this may be true; and that, consequently, it would appear a childish arrogance in an ordinary writer, after having seen the difficulties attending this method, to hope to overcome them, by the qualities here said to be required; yet no modest searcher after truth need be discouraged. For there are, in revealed Religion, besides those interior marks of truth, above described, which require the delicate operation of a great Genius and Master-workman to bring out and polish, others also, no less illustrious, but more univocal marks of truth, which God hath been pleased to impress upon his Dispensations; which require no great qualities, but humility, and love of truth, in him, who would from thence attempt to *vindicate the ways of God to man*.

The Subject of this Discourse is one of those illustrious marks: from which, the discoverer claims no merit from any long, learned, or laborious search. It is honour enough for him that he is the first who brings it out to observation; if he be indeed the first. For the demonstration is so strong and beautiful, and, at the same time, appears to be so easy and simple, that one cannot tell whether the pleasure of the discovery, or the wonder that it is now to make, be the greater.

The Medium, I employ, is the Omission of the doctrine of a future state of rewards and punishments, in the laws and religion *Moses* delivered to the *Jewish* people. By this, I pretend to carry the *internal* evidence much further than usual; even to the height of which it is capable, moral demonstration.

Why

Why I chuse to begin with the defence of *Moses*, is from observing a notion to have spread very much of late, even amongst many who would be thought *Christians*, that the truth of Christianity is independent of the *jewish* Dispensation: a notion, which was, 'till now, peculiar to the *Socinians*; who go so far as to maintain *, *that the knowledge of the Old Testament is not absolutely necessary for Christians*: and, those who profess to think more soberly, are generally gone into an opinion that the truth of the *jewish* Religion is impossible to be proved but upon the truth of the *Christian*. As to the first sort of people, if they really imagine Christianity hath no dependence on Judaism, they deserve our compassion, as being plainly ignorant of the very elements of the Religion they profess; however suitable the opinion may be to a modern fashionable notion, not borrowed from, but the same with, the *Socinian*, that *Christianity is only the republication of the religion of Nature*. As for the more sober, it is reasonable to think, that they fell into the mistake from a view of difficulties, in the *jewish* Dispensation, which they judged too stubborn to be removed. I may pretend then to their thanks, if I succeed, by coming so seasonably to their relief; and freeing their reasonings from a vicious circle, which would first prove the *christian* by the *jewish*; and then the *jewish*, by the *christian* Religion.

Why I chuse this medium, namely, *the omission of a future state in the jewish Dispensation*, to prove its divine original, is, *First*, for the sake of the *Deists*: being enabled hereby to shew them, 1. That this very circumstance of *Omission*, which they pretend to be such an imperfection, as makes the Dispensation unworthy the Author to whom we ascribe it, is, in truth, a Demonstration that God only could give it. 2. That those several important passages of Scripture, which they charge with obscurity, injustice, and contradiction, are, indeed, full of light, equity, and concord. 3. That their high notions of the antiquity of the Religion and Learning

* Cuper, advers. Tract. Theol. Polit. lib. i.

of the *Ægyptians*, which they incessantly produce, as their *palmary argument*, to confront and overturn the history of *Moses*, do, in an invincible manner, confirm and support it.

Secondly, For the sake of the *Jews*; who will, at the same time, be shewn, that the nature of the *THEOCRACY* here delivered, and the *OMISSION* of the doctrine of a future state in that Dispensation, evidently obliges them to look for a more perfect revelation of God's Will.

Thirdly, For the sake of the *SOCINIANS*; who will find, that *Christianity* agrees neither with itself, nor with *Judaism*; neither with the Dispensations of God, nor the declared purpose of his Son's Mission, on their principle, of its being only a *republication of the religion of Nature*.

In this Demonstration, therefore, which we suppose very little short of mathematical certainty, and to which nothing but a mere physical possibility of the contrary can be opposed, we demand only this single *Postulatum*, that hath all the clearness of self-evidence; namely,

“ That a skilful Lawgiver, establishing a Religion, and civil Policy, acts with certain views, and for certain ends; and not capriciously, or without purpose or design.”

This being granted, we erect our Demonstration on these three very clear and simple propositions:

1. “ THAT TO INCUPLICATE THE DOCTRINE OF A FUTURE STATE OF REWARDS AND PUNISHMENTS, IS NECESSARY TO THE WELL BEING OF CIVIL SOCIETY.
2. “ THAT ALL MANKIND, ESPECIALLY THE MOST WISE AND LEARNED NATIONS OF ANTIQUITY, HAVE CONCURRED IN BELIEVING AND TEACHING, THAT THIS DOCTRINE WAS OF SUCH USE TO CIVIL SOCIETY.

“ 3. THAT

3. " THAT THE DOCTRINE OF A FUTURE STATE OF REWARDS AND
 " PUNISHMENTS IS NOT TO BE FOUND IN, NOR DID MAKE
 " PART OF, THE MOSIAC DISPENSATION."

Propositions so clear and evident, that, one would think, we might directly proceed to our Conclusion,

THAT THEREFORE THE LAW OF MOSES IS OF DIVINE ORIGINAL.
 Which, one or both of the two following SYLLOGISMS will evince.

- I. Whatsoever Religion and Society have no future state for their support, must be supported by an extraordinary Providence.

The *Jewish* Religion and Society had no future state for their support :

Therefore, the *Jewish* Religion and Society were supported by an extraordinary Providence.

And again,

- II. The ancient Lawgivers universally believed that such a Religion could be supported only by an extraordinary Providence.

MOSES, an ancient Lawgiver, versed in all the wisdom of *Egypt*, purposely instituted such a Religion.

Therefore, *Moses* believed his Religion was supported by an extraordinary Providence.

But so capricious are men's passions, now for PARADOX, and now for SYSTEM, that these, with all their evidence, have need of a very particular defence; Libertines and Unbelievers denying the MAJOR propositions of both these *Syllogisms*; and many Bigots amongst Believers, the MINOR of the first. These passions, however different with regard to the objects that excite them, and to the subjects in which they are found, have this in common, that they never rise but on the ruins of Reason. The business of the Religionist being to establish, if his Understanding be too much nar-

rowed, he contracts himself into *System*: and that of the Infidel, to overturn; if his Will be depraved, he, as naturally, runs out into *Paradoxes*. Slavish, or licentious thinking, the two extremes of free enquiry, shuts them up from all instructive views, or makes them fly out beyond all reasonable limits. And as extremes fall easily into one another, we sometimes see the opposite writers change hands: the Infidel, to shew something like coherence in his *paradoxes*, represents them as the several parts of a *system*; and the Religionist, to give a relish to his *system*, powders it with *paradoxes*: in which arts, two late *Hibernians**, the heroes of their several parties, were very notably practised and distinguished.

It was not long then before I found, that the discovery of this important truth would ingage me in a full dilucidation of the *Premises* of the two *Syllogisms*: the *Major* of both requiring a severe search into the civil Policy, Religion, and Philosophy of ancient times; and the *Minor*, a detailed account of the nature and genius of the *jewish* Dispensation. The present volume is destined to the first part of this labour; and the following, to the second. Where, in removing the objections which lie in our way, on both sides, we shall be obliged to stretch the inquiry high and wide. But this, always, with an eye to the direction of our great master of reason †, *to endeavour, throughout the body of this discourse, that every former part may give strength unto all that follow, and every latter bring some light unto all before.*

S E C T. II.

THE first proposition, THAT TO INCULCATE THE DOCTRINE OF A FUTURE STATE OF REWARDS AND PUNISHMENTS IS NECESSARY TO THE WELL BEING OF CIVIL SOCIETY, I shall endeavour

* See the discourse called Nazarenus—An Epistolary Discourse concerning the Immortality of the Soul.—Dissertationes Cyprianicæ, &c.

† Hooker.

vour to prove, from the nature of man, and the genius of civil society.

The general appetite of self-preservation being most indispensable to every animal, nature hath made it the strongest of all. And though, in the rational, this faculty alone might be supposed sufficient to answer the end, for which that appetite is bestowed on the others, yet, the better to secure that end, nature hath given man, likewise, a very considerable share of the same instinct, with which she hath endowed brutes so admirably to provide for their preservation. Now whether it was some *plastic Nature* that was here in fault, which *Bacon* says, *knows not how to keep a mean* *, or, that it was all owing to the perverse use of human liberty, certain it is, that, borne away with the lust of gratifying this appetite, man, in a state of nature, soon ran into very violent excesses; and never thought he had sufficiently provided for his own being, till he had deprived his fellows of the free enjoyment of theirs. Hence, all those evils of mutual violence, rapine, and slaughter, which, in a state of nature, where all are equal, must needs be abundant. Because, though man, in this state, was not without a law, which exacted punishment on evil doers, yet, the administration of that law not being in common hands, but either in the person offended, who being a party would be apt to enforce the punishment to excess; or else in the hands of every one, as the offence was against all, and affected the good of each not immediately or directly, would be executed remissly. And very often, where both these executors of the law of nature were disposed, the one to be impartial, and the other not remiss in the administration of justice, they would yet want sufficient power to enforce it. Which together would so much inflame the evils above mentioned, that they would soon become as general, and as intolerable, as the *Hobbeſſ* represents them in that state to be, were it not for the restraining principle of RELIGION, which kept men from running into the confusion neces-

* *Medum tenere nescia est.* Augm. Scient.

fairly consequent on the principle of inordinate self-love. But yet Religion could not operate with sufficient efficacy, for want, as we observed before, of a common Arbiter, who had impartiality fairly to apply the rule of right, and power to enforce its operations. So that these two PRINCIPLES were in endless jar; in which, Justice generally came by the worst. It was therefore found necessary to call in the CIVIL MAGISTRATE as the Ally of Religion, to turn the balance.

*Jura inventa metu injusti, fateare necesse est,
Tempora si fastosque velis evolvere mundi.*

Thus was Society invented for a remedy against injustice; and a Magistrate, by mutual consent, appointed, to give a sanction “to that common measure, to which, reason teaches us, that “creatures of the same rank and species, promiscuously born to “the same advantages of nature and to the use of the same faculties, have all an equal right*.” Where it is to be observed, that though society provides for all those conveniences and accommodations of a more elegant life, which man must have been content to have lived without, in a state of nature; yet it is more than probable that these were never thought of when Society was first established †; but that they were the mutual violences and injustices, at length become intolerable, which set men upon contriving this generous remedy: Because Evil felt hath a much stronger influence on the mind than Good imagined; and the means of removing the one is much easier discovered, than the way to procure the other. And this, by the wise disposition of the Creator; the avoiding pain

* Locke.

† Though the judicious Hooker thinks those advantages were principally intended, when man first entered into society: *this was the cause*, says he, *of mens uniting themselves at first into politique societies*. Eccl. Pol. l. i. § 10. pag. 25. l. 1. His master Aristotle, though extremely concise, seems to hint, that this was but the secondary end of civil society, and that That was the first, which we make to be so. His words are: *ἡρώπιον μὲν ἔστι τὸ ζῆν ἑνῶν, ὅθεν δὲ τὸ ὦ ζῆν*. Pol. lib. i. cap. 2. p. 396. B. Tom. III: Paris. 1639. fol.

being

being necessary to our nature ; not so, the procuring pleasure. Besides, the idea of those unexperienced conveniencies would be, at best, very obscure : and how unable men would be, before trial, to judge that Society would bestow them, we may guess by observing, how little, even now, the generality of men, who enjoy these blessings, know or reflect that they are owing to society, or how it procures them ; because it doth it neither immediately nor directly. But they would have a very lively sense of evils felt ; and could see that Society was the remedy, because the very definition of the word would teach them how it becomes so. Yet because *civil Society* so greatly improves human life, this improvement may be called, and not unaptly, the *secondary end* of that Convention. Thus, as *Aristotle* accurately observes in the words below, that which was at first constituted for the sake of *living*, is carried on for the sake of *happy living*.

This is further seen from fact. For we find those savage nations *, which happen to live peaceably out of society, have never once entertained a thought of coming into it, though they perceive all the advantages of that improved condition, in their civilized neighbours, round about them.

Civil Society thus established, from this time, as the poet sings,

*abstinerè bello
Oppida caperunt munire, & ponere leges,
Ne quis fur esset, neu latro, neu quis adulter.*

But as before bare RELIGION was no preservative against moral disorders : so now, SOCIETY alone, would be equally unable to prevent them.

I. 1. For *first*, its laws can have no further efficacy than to restrain men from open transgression ; while what is done amiss in

* See § V. iv. 2. where it is shewn, how it might happen that men, in a state of nature, might live together in peace : though we have there given the reasons why they very rarely do.

private, though equally tending to the public hurt, escapes their animadversion ; and man, since his entering into Society, would have greatly improved his practice in this secret way of mischief. For now an effectual security being provided against *open violence*, and the inordinate principle of self love being still the same, *secret craft* was the art to be improved ; and the guards of Society inviting men to a careless security, what advantages this would afford to those hidden mischiefs which civil laws could not censure, is easy to conceive.

2. But, *secondly*, the influence of civil Laws cannot, in all cases, be extended even thus far, namely, to restrain *open* transgression. It cannot *then*, when the severe prohibition of one irregularity threatens the bringing on a greater : and this will always be the case when the irregularity is owing to the violence of the sensual appetites. Hence it hath come to pass, that no great and opulent Community could ever punish *fornication*, in such a sort as its ill influence on Society was confessed to deserve : because it was always found, that a severe restraint of this, opened the way to more flagitious lusts.

3. The very attention of civil Laws to their principal object occasions a further inefficacy in their operations. To understand this we must consider, that the care of the State is for the *WHOLE*, under which *individuals* are considered but in the second place, as accessories only to that *whole* ; the consequence of which is, that, for the sake of the Aggregate, individuals are sometimes left neglected ; which happens when *general*, rather than *particular* views ingross the public attention. Now the care of *Religion* is for *PARTICULARS* ; and a *Whole* has but the second place in its concern. But this is only touched upon to shew, in passing, the natural remedy for the defects here explained.

4. But this was not all, there was a further inefficacy in human Laws : the Legislature, in enquiring into the mutual duties of Citizens, arising from their equality of condition, found those duties

to be of two kinds : the first, they intituled the duties of **PERFECT OBLIGATION** ; because civil Laws could readily, and commodiously, and were, of necessity, required to enforce their observance. The other they called the duties of **IMPERFECT OBLIGATION** ; not, that morality does not as strongly exact them, but because, civil Laws could not conveniently take notice of them ; and, that they were supposed not so immediately and vitally to affect the being of Society. Of this latter kind are *gratitude, hospitality, charity, &c.* Concerning such, civil Laws, for these reasons, are generally silent. And yet, though it may be true, that these duties, which human Laws thus overlook, may not so directly affect Society, it is very certain, that their violation brings on as fatal, though not so swift destruction, as that of the duties of *perfect obligation*. A very competent judge, and who also speaks the sentiment of Antiquity in this matter, hath not scrupled to say : “ Ut
 “ scias per se expetendam esse *grati animi adfectionem*, per se fu-
 “ gienda res est *ingratum* esse : quoniam nihil æque concordiam hu-
 “ mani generis dissociat ac distrahit quam hoc vitium *.”

5. But still further, besides these duties both of *perfect* and *imperfect* obligation, for the encouraging and enforcing of which civil Society was invented ; Society itself begot and produced *a new set of duties*, which are, to speak in the mode of the Legislature, of *imperfect obligation* : the first and principal of which is that antiquated forgotten virtue called the **LOVE OF OUR COUNTRY**.

6. But *lastly*, Society not only introduced a new set of duties, but likewise increased and inflamed, to an infinite degree, those inordinate appetites, for whose correction it was invented and introduced : like some kind of powerful medicines, which, at the very time they are working a cure, heighten the malignity of the disease. For our wants increase, in proportion as the arts of life advance. But in proportion to our wants, so is our uneasiness ;—to our uneasiness, so our endeavours to remove it—to our endeavours, so the weakness of *human restraint*. Hence it is evident, that in

* Seneca de Benef. lib. iv. cap. 18.

a STATE OF NATURE, where little is consulted but the support of our being, our wants must be few, and our appetites, in proportion, weak; and that in CIVIL SOCIETY, where the arts of life are cultivated, our wants must be many, and our appetites, in proportion, strong.

II. Thus far concerning the imperfection of civil Society, with regard to the administration of that power which it hath, namely of *punishing* Transgressors. We shall next consider its much greater imperfection with regard to that power which it wanteth; namely of *rewarding* the Obedient.

The two great functions of all Law and Command are REWARD and PUNISHMENT. These are generally called the two hinges, on which all kinds of Government turn. And so far is certain, and apparent to the common sense of mankind, that whatever laws are not enforced by both these functions, will never be observed in any degree sufficient to carry on the ends of civil Society.

Yet, I shall now shew, from the original constitution and nature of this Society, that it neither had, nor could enforce, the SANCTION OF REWARD.

But, to avoid mistakes, I desire it may be observed, that by *reward*, must needs here be meant, *such as is conferred on every one for obeying the laws of his country*; not such as is bestowed on particulars, for any eminent service: as by *punishment* we understand *that which is inflicted on every one for transgressing the laws*; not *that which is imposed on particulars, for neglecting to do all the service in their power*.

I make no doubt but this will be called a paradox; nothing being more common in the mouths of politicians*, than *that the sanctions of reward and punishment are the two pillars of civil government*; and all the modern *Utopias* and ancient systems of speculative po-

* Neque solum ut Solonis dictum usurpem, qui & sapientissimus fuit ex septem, & legum scriptor solus ex septem. Is rempublicam duabus rebus contineri dixit, premio & pœnâ. Cic. ad Brutum, Ep. 15. Edit. Oxon. 4to. T. IX. p. 85, 86.

litics derive the whole vigour of their laws from these two sources. In support then of my assertion, permit me to enforce the two following propositions :

I. That, by the *original constitution* of civil Government, the sanction of rewards *was not* established by it.

II. That by the very *nature* of civil Government they *could not* be established.

I. The truth of the first proposition appears from hence. On entering into Society, it was stipulated, between the Magistrate and People, that *protection* and *obedience* should be the reciprocal conditions of each other. When, therefore, a citizen obeys the laws, that debt on Society is discharged by the protection it affordeth him. But in respect to disobedience, the proceeding is not analogous; (though protection, as the condition of obedience, implies the withdrawing of it, for disobedience;) and for these reasons: The effect of withdrawing protection must be either expulsion from the Society, or the exposing the offender to all kind of licence, from others, in it. Society could not practise the first, without bringing the body politic into a consumption; nor the latter without throwing it into convulsions. Besides, the first is no punishment at all, but by accident; it being only the leaving one Society to enter into another: and the second is a very inadequate punishment; for though all obedience be the same, and so, *uniform protection* a proper return for it; yet disobedience being of various kinds and degrees, the withdrawing protection, in this latter sense, would be too great a punishment for some crimes, and too small for others.

This being the case, it was stipulated that the transgressor should be subject to pecuniary mulcts, corporal infliction, mutilation of members, and capital severities. Hence arose the Sanction, and the *only sanction* of civil Laws: for, that protection is no reward, in the sense which these are punishments, is plain from hence, that the one is of the essence of Society itself; the other an occasional adjunct. But this will further appear by considering the opposite to protection, which is *expulsion*, or banishment; for this is the

natural consequence of withdrawing protection. Now this, as we said, is no punishment but by accident: and so the State understood it; as we may collect, even from their manner of employing it *as a punishment* on offenders: for banishment is of universal use, with other punishments, in all societies. Now where withdrawing protection is inflicted as a punishment, the practice of all States hath been to retain their right to obedience from the banished member; though, according to the nature of the thing, considered alone, that right be really discharged; obedience and protection, as we observed, being reciprocal. But it was necessary all states should act in this manner when they inflicted exile as a punishment, it being no punishment but by accident, when the claim to subjection was remitted with it. They had a *right* to act thus; because it was inflicted on an *offender*; who by his very offence had forfeited all claim of advantage from that *reciprocal condition*.

II. The second proposition is, that by the nature of civil government, *the sanction of rewards could not be enforced by it*: My reason is, because Society could neither distinguish the objects of its favour; nor reward them, though they were distinguished.

I. First, *Society could not distinguish the objects of its favour*. To inflict punishment, there is no need of knowing the *motives* of the offender; but judicially to confer reward on the obedient, there is.

All that civil judicatures do in punishing is to find whether the act was *wilfully* committed. They enquire not into the intention or motives any further, or otherwise than as they are the marks of a *voluntary act*: and having found it so, they concern themselves no more with the man's motives or principles of acting; but punish, without scruple, in confidence of the offender's demerit. And this with very good reason; because no one of a sound mind, can be ignorant of the principal offences against right, or of the malignity of those offences, but by some sottish negligence which hath hindered his information; or some brutal passion which hath prejudiced

judiced his judgment; both which are highly faulty, and deserve civil punishment.

It is otherwise in rewarding abstinence from transgression. Here the motive must be considered; because as *merely doing ill*, i. e. without any *particular* bad motive, deserves punishment, a crime in the case of wrong judgment being ever necessarily inferred; so *merely abstaining from ill*, i. e. without any *particular* good motive, cannot, for that very reason, have any merit.

In *judicially rewarding*, therefore, the *motives* must be known, but human judicatures cannot know them but by accident: it is only that tribunal, which searches the heart, that can penetrate thus far. We conclude, therefore, *that reward cannot, properly, be the sanction of human laws.*

If it should be said, that though rewards cannot be equitably administered, as punishments may, yet, nothing hinders but that, for the good of Society, all who observe the laws should be rewarded, as all who transgress the laws are punished? The answer will lead us to the proof of the second part of this proposition.

2. That *Society could not reward, though it should discover the objects of its favour*; the reason is, because no Society can ever find a fund sufficient for that purpose, without raising it on the people as a tax, to pay it back to them as a reward.

But the universal practice of Society confirms this reasoning, and is explained by it; the sanction of *punishments* only having, in all ages and places, been employed to secure the observance of civil laws. This was so remarkable a fact, that it could not escape the notice of a certain admirable Wit and studious observer of men and manners; who speaks of it as an universal defect: *Although we usually* (says he) *call reward and punishment the two hinges, upon which all government turns, yet I could never observe this maxim to be put in practice by any nation except that of Lilliput* *. Thus he introduceth an account of the laws and customs of an *Utopian* Consti-

* Gulliver's Travels, vol. i. p. 97.

tution of his own framing; and, for that matter, as good, perhaps, as any of the rest: and, had he intended it as a satire against such chimerical Commonwealths, nothing could have been more just. For all these political romancers, from *Plato* to this Author, make civil rewards and punishments *the two hinges of government*.

I have often wondered what it was, that could lead them from fact, and universal practice, in so fundamental a point. But without doubt it was this: The design of such sort of writings is to give a perfect pattern of civil Government; and to supply the fancied defects in real Societies. The end of government coming first under consideration; and the general practice of Society seeming to declare this end to be only, what in truth it is, *security to our temporal liberty and property*; the simplicity of it displeased, and the plan appeared defective. They imagined, that, by enlarging the bottom, they should ennoble the structure; and, therefore, formed a romantic project of making civil Society serve for all the good purposes it was even accidentally capable of producing. And thus, instead of giving us a true picture of civil Government, they jumbled together all sorts of Societies into one; and confounded the *religious*, the *literary*, the *mercantile*, the *convivial*, with the *civil*. Whoever reads them carefully, if indeed they be worth reading carefully, will find that the errors they abound in are all of this nature; and that they arise from the losing, or never having had, a true idea of the simple plan of civil Government: a circumstance which, as we have shewn elsewhere*, hath occasioned many wrong judgments concerning it. No wonder, then, that this mistake concerning the *end* of civil Society, drew after it others, concerning the *means*; and this, amongst the rest, that *reward was one of the sanctions of human laws*.

On the whole then, it appears, that civil Society hath not, in itself, the *Sanction of rewards*, to secure the observance of its laws. So true, in this sense likewise, is the observation of *St. Paul*, that

* See The Alliance between Church and State.

THE LAW WAS NOT MADE FOR THE RIGHTEOUS, BUT FOR THE UNRULY AND DISOBEDIENT.

But it being evident, that the joint sanctions of rewards and punishments are but just sufficient to secure the tolerable observance of Right (the mistaken opinion, that these are the two hinges of government, arising from that evidence) it follows, that, AS RELIGION ONLY CAN SUPPLY THE SANCTION OF REWARDS, WHICH SOCIETY NEEDS, AND HATH NOT; RELIGION IS ABSOLUTELY NECESSARY TO CIVIL GOVERNMENT.

Thus, on the whole we see, I. That Society, by its own proper power, cannot provide for the observance of above one third part of moral duties; and of that third, but imperfectly. We see likewise, how, by the peculiar influence of its nature, it enlarges the duty of the Citizen, at the same time that it lessens his natural ability to perform it.

II. We see, which is a thing of far greater consequence, that Society totally wants one of those two sanctions which are owned by all to be the necessary hinges on which government turns, and without which it cannot be supported.

To supply these wants and imperfections, some other coercive power must be added, (which hath its influence on the mind of man) to keep society from running back into confusion. But there is no other than the power of RELIGION; which, teaching an over-ruling Providence, the Rewarder of good men, and the Punisher of ill, can oblige to the duties of *imperfect obligation*, which human laws overlook: and teaching also, that this Providence is omniscient, that it sees the most secret actions and intentions of men, and hath given laws for the perfecting their nature, will oblige to those duties of *perfect obligation*, which human laws cannot reach, or sufficiently enforce.

Thus have we explained in general the mutual aid, *religion* and *civil policy* lend to one another: not unlike that which two Allies, in the same quarrel, may reciprocally receive against a com-

common enemy: While one party is closely pressed, the other comes up to its relief; disengages the first; gives it time to rally and repair its force: By this time the assisting party is pushed in its turn, and needs the aid of that which it relieved; which is now at hand to repay the obligation. From henceforth the two parties act in conjunction, and, by that means, keep the common enemy at a stand.

Having thus proved the service of Religion in general, to Society; and shewn after what manner it is performed, we are enabled to proceed to the proof of the proposition in question: For by what hath been said, it appears that Religion doth this service solely, *as it teacheth a Providence, the rewarder of good men, and the punisher of evil*: so that although it were possible, as I think it is not *, that there could be such a thing as a Religion not founded on the doctrine of a Providence; yet, it is evident, such a Religion would be of no manner of use to Society. Whatsoever therefore is necessary for the support of this doctrine is mediately necessary for the well-being of Society. Now the doctrine of A FUTURE STATE of rewards and punishments is absolutely and indispensably necessary for the support of the general doctrine of providence, under its present dispensations in this life; as we shall now shew.

Religion establishing a Providence, the rewarder of virtue, and the punisher of vice, men naturally expect to find the constant and univocal marks of such an administration. But the history of mankind, nay even of every one's own neighbourhood, would soon inform the most indiligent observer, that the affairs of men wear a face of great irregularity: the scene, that ever and anon presents itself, being of distressed virtue, and prosperous wickedness; which unavoidably brings the embarrassed Religionist to the necessity of giving up his belief, or finding out the solution of these untoward

* St. Paul supposes there can no more be a Religion without a Providence, than without a God: *He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.* Hebr. xi. 6.

appearances. His first reflexion might perhaps be with the poet * :

omnia rebar
 Confilio firmata Dei ; qui lege moveri
 Sidera, qui fruges diverso tempore nasci,——
 Sed cum res hominum tanta caligine volvi
 Adspicerem, lætosque diu florere nocentes,
 Vexarique pios, rursus LABEFACTA CADEBAT
 RELIGIO.

But, on second thoughts, Reason, that, from the admirable frame and harmony of the material universe, taught him that there must needs be a superintending Providence, to influence that order which all its parts preserve, for the sake of the Whole, in their continued revolutions, would soon instruct him in the absurdity of supposing, that the same care did not extend to Man, a creature of a far nobler nature than the most considerable of inanimate beings. And therefore human affairs not being dispensed, at present, agreeably to that superintendence, he must conclude, that Man shall exist after death, and be brought to a future reckoning in another life, where all accounts will be set even, and all the present obscurities and perplexities in the ways of Providence unfolded and explained. From hence Religion acquires resistless force and splendor ; and rises on a solid and unshaken basis †.

* Claud.

† Hear an unexceptionable evidence to this whole matter : Et quidem (says the free-thinking Lord Herbert) præmium bonis, & supplicium malis, vel hac invita, vel post hanc vitam dari, statuebant Gentiles.—Nihil magis congruum naturæ divinæ esse docuerant, tum philosophorum, tum theologorum Gentilium præcipuorum scholæ, quam ut bona bonis, mala malis remetiretur Deus. Cæterum quum id quoque cernerent, quemadmodum viri boni calamitatibus miseriisque oppressi heic jacerent ; mali improbique e contra lautitiis omnibus affluerent ; certissimis ex justitia bonitateque divina argumentis deductis, bonis post hanc vitam præmium condignum, malis poenam dari credebant : SECUS ENIM SI ESSET, NULLAM NEQUE JUSTITIÆ NEQUE BONITATIS DIVINÆ RATIONEM CONSTARE POSSE.
De religione Gentilium, cap. Præmium vel poena.

Now this doctrine of a FUTURE STATE being the only support of Religion under the present and ordinary dispensations of providence, we conclude (which was what we had to prove) that the *inculcating this doctrine is NECESSARY to the well-being of Society.*

That it was the general sentiment of mankind, we shall see hereafter; where it will be shewn, that there never was, in any time or place, a civilized People (the *jewish* only excepted) who did not found their Religion on this doctrine, as being conscious it could not be sustained without it. And as for the necessity of Religion itself to Society, the very enemies of all Religion are the loudest to confess it: For, from this apparent truth, the Atheist of old formed his famous argument against the divine origin of Religion; which makes so great a figure in the common systems of infidelity. Here then, even on our adversary's confession, we might rest our cause; but that we find (so inconstant and perverse is irreligion) some modern Apologists for Atheism have abandoned the system of their predecessors, and chosen rather to give up an argument against the divine original of religion, than acknowledge the civil use of it; which with much frankness and confidence they have adventured to deny.

These therefore having endeavoured to cut away the very ground we stand upon, in proof of our proposition, it will be proper to examine their pretensions.

S E C T. III.

THE three great Advocates for this paradox are commonly reckoned POMPONATIUS, CARDAN, and BAYLE; who are put together, without distinction: whereas nothing is more certain than that, although *Cardan* and *Bayle* indeed defended it, *Pomponatius* was of a very different opinion: but *Bayle* had entered him into this service; and so great is *Bayle's* authority, that nobody perceived the

the delusion. It will be but justice then to give *Pomponatius* a fair hearing, and let him speak for himself.

This learned *Italian*, a famous Peripatetic of the fifteenth century, wrote a treatise * to prove that, on the principles of *Aristotle*, it could not be proved that the soul was immortal: But the doctrine of the mortality of the soul being generally thought to have very pernicious consequences, he conceived it lay upon him to say something to that objection. In his xiiiith chapter, therefore, he enumerates those consequences; and in the xivth, gives distinct answers to each of them. That which supposeth his doctrine to affect society, is expressed in these words: “*Obj. 2. In the second place, a man persuaded of the mortality of the soul ought in no case, even in the most urgent, to prefer death to life: And so, fortitude, which teaches us to despise death, and, when our country, or the public good requires, even to chuse it, would be no more. Nor on such principles should we hazard life for a friend: on the contrary, we should commit any wickedness rather than undergo the loss of it: which is contrary to what Aristotle teacheth in his Ethics †.*” His reply to this, in the following chapter, is that *virtue requires we should die for our country or our friends; and that virtue is never so perfect as when it brings no dower with it:* But then he subjoins, “*Philosophers, and the learned, only know*

* *De Immortalitate Animæ*, printed in 12mo, An. 1534. It is of him chiefly that the celebrated Melchior Canus seems to speak, in the following words: “*Audivimus Italos quosdam, qui suis & Aristoteli & Averroï tantum temporis dant, quantum sacris literis ii, qui maximè sacra doctrina delectantur; tantum vero fidei, quantum Apostolis & Evangelistis ii qui maximè sunt in Christi doctrinam religiosi. Ex quo nata sunt in Italia pestifera illa dogmata de mortalitate animi, & divina circa res humanas improvidentia, si verum est quod dicitur.*” *Opera*, l. x. c. 5. p. 446. *Colen.* 1605, 8vo.

† *Secundò, quia stante animi humani mortalitate, homo in nullo casu, quantumcunque urgentissimo, deberet eligere mortem: & sic removeretur fortitudo, quæ præcipit contemnere mortem, & quod pro patria & bono publico debemus mortem eligere: neque pro amico deberemus exponere animam nostram; imo quodcunque scelus & nefas perpetrare magis quam mortem subire: quod est contra Arist. 3 Ethic. & 9 ejusdem.* P. 99.

“ what pleasures the practice of virtue can procure ; and what misery attends ignorance and vice :—but men not understanding the excellence of virtue, and deformity of vice, would commit any wickedness rather than submit to death : To bridle therefore their unruly appetites, they were taught to be influenced by hope of reward, and fear of punishment*.”—This is enough to shew what *Pomponatius* thought of the necessity of Religion to the State. He gives up so much of the objection as urges the ill consequence of the doctrine of the mortality to mankind in general ; but in so doing hath not betrayed the cause he undertook : which was to prove that the belief of the mortality of the soul would have no ill influence on the practice of a learned Peripatetic : he pretends not that it would have no evil influence on the gross body of mankind to the prejudice of Society. This appears from the nature and design of the treatise ; written entirely on peripatetic principles, to explain a point in that philosophy : by the force of which explanation, whoever was persuaded of the mortality of the soul, must give his assent on those principles ; principles only fitted to influence learned men. It was his business therefore to examine, what effects this belief would have on such, and on such only. And this, it must be owned, he hath done with dexterity enough. But that this belief would be most pernicious to the body of mankind in general, he confesses with all ingenuity. And as his own words are the fullest proof that he thought with the rest of the world, concerning the influence of Religion, and particularly of the doctrine of a future state of rewards and punishments, on Society, I shall beg leave to transcribe them at large. “ There are some men of so ingenuous and well framed a nature, that they

* Soli enim philosophi & studiosi, ut dicit—*Ariff. 6 Ethic.* sciunt quantam delectationem generent virtutes, & quantam miseriam ignorantia & vitia.—Sed quod homines non cognoscentes excellentiam virtutis & sordiditatem vitii, omne scelus perpetrarent, priusquam mori : quare ad refranandum diras hominum cupiditates, data est spes præmii & timor punitionis. P. 119.

“ are brought to the practice of virtue from the sole consideration
“ of its dignity ; and are kept from vice on the bare prospect of its
“ baseness : but such excellent persons are very rare. Others there
“ are of a somewhat less heroic turn of mind ; and these, besides
“ the dignity of virtue, and the baseness of vice, are worked upon
“ by fame and honours, by infamy and disgrace, to shun evil and
“ persevere in good : These are of the second class of men. Others
“ again are kept in order by the hope of some real benefit, or the
“ dread of corporal punishment ; wherefore that such may follow
“ virtue, the Politician hath contrived to allure them by dignities,
“ possessions, and things of the like nature ; inflicting mulcts, de-
“ gradations, mutilations, and capital punishments, to deter them
“ from wickedness. There are yet others of so intractable and
“ perverse a spirit, that nothing even of this can move them, as
“ daily experience shews ; for these, therefore, it was, that the
“ Politician invented *the doctrine of a future state* ; where eternal re-
“ wards are reserved for the virtuous, and eternal punishments,
“ which have the more powerful influence of the two, for the
“ wicked. For the greater part of those who live well, do so,
“ rather for fear of the punishment, than out of appetite to the
“ reward : for misery is better known to man, than that immea-
“ surable good which Religion promiseth : And therefore as this
“ last contrivance may be directed to promote the welfare of men
“ of all conditions and degrees, the Legislator, intent on public
“ good, and seeing a general propensity to evil, established the
“ doctrine of the IMMORTALITY OF THE SOUL. Little solicitous for
“ *truth*, in all this, but intent only on *utility*, that he might draw
“ mankind to virtue. Nor is he to be blamed : for as the physician
“ deceives his patient in order to restore his health, so the lawgiver
“ invents apologies to form the manners of his people. Indeed
“ were all of that noble turn of mind with those enumerated under
“ the first class, then would they all, even on the supposition of
“ the soul's mortality, exactly perform their mutual duties to one
“ another.

“another. *But as there are, upon the matter, none of this disposition,*
 “he must, of necessity, have recourse to arts *, more fitted to the
 “general disposition.”

After all this, it is surprizing that Mr. *Bayle* should so far mistake this book, as to imagine the author argues in it *against the usefulness of religion to society*: especially, when we consider that Mr. *Bayle* appears to have examined the book so nearly as to be able to confute a common error concerning it, namely, *that it was wrote to prove the mortality of the soul*: Whereas he shews, that it was wrote only to prove, that, on the principles of *Aristotle*, neither that, nor the contrary, could be demonstrated. But let us hear him; “That which *Pomponatius* hath replied to the reasoning
 “borrowed from hence, that the doctrine of the mortality of the
 “soul would invite men to all sort of crimes, deserves to be con-

* Aliqui sunt homines ingenui, & bene institutæ naturæ, adeo quod ad virtutem inducuntur ex sola virtutis nobilitate, & a vitio retrahuntur ex sola ejus sorditate: & hi optimè dispositi sunt, licet perpauci sunt. Aliqui vero sunt minus bene dispositi; & hi præter nobilitatem virtutis, & sorditatem vitii, ex præmiis, laudibus, & honoribus; ex pœnis, vituperiis, & infamia, studiosa operantur, & vitia fugiunt: & hi in secundo gradu sunt. Aliqui vero propter spem alicujus boni, & timore pœnæ corporalis studiosi efficiuntur: quare, ut tales virtutem consequantur, statuunt politici vel aurum, vel dignitatem, vel aliquid tale; ut vitia vero fugiant, statuunt vel in pecunia, vel in honore, vel in corpore, seu mutilando membrum, seu occidendo puniri. Quidam vero ex ferocitate & perversitate naturæ, nullo horum moventur, ut quotidiana docet experientia; ideo posuerunt virtuosus in alia vita præmia æterna, vitiosis vero æterna damna, quæ maxime terrent: majorque pars hominum, si bonum operatur, magis ex metu æterni damni quam spe æterni boni operatur bonum, cum damna sunt magis nobis cognita, quam illa bona æterna: & quoniam hoc ultimum ingenium omnibus hominibus potest prodesse, cujusunque gradus sint, respiciens legislator pronitatem viarum ad malum, intendens communi bono, sanxit animam esse immortalem, non curans de veritate, sed tantum de probitate, ut inducat homines ad virtutem. Neque accusandus est politicus: sicut namque medicus multa sugit, ut ægro sanitatem restituat; sic politicus apologos format, ut cives rectificet.—Sed omnes homines essent in illo primo gradu enumerato, stante etiam animorum mortalitate, studiosi fierent; sed quasi nulli sunt illius dispositionis; quare aliis ingeniis incedere necesse fuit.—Pag. 123, 124, 125.

“sidere:|

“sidered *.” And then he produces those arguments of *Pomponatius*, which we have given above, of the natural excellence of virtue, and deformity of vice; that happiness consists in the practice of the one, and misery in that of the other, &c. These he calls *poor solutions*: Indeed *poor* enough, had it been, as Mr. Bayle supposes, *Pomponatius’s* design to prove that the doctrine of the mortality of the soul did not invite the generality of men to wickedness: for the account given by *Pomponatius* himself of the origin of the contrary doctrine, shews, that, but for this, they would have run headlong into vice. But supposing the Peripatetic’s design to be, as indeed it was, to prove that the doctrine of the mortality would have no ill influence on the learned followers of *Aristotle*, then these arguments, which Mr. Bayle calls *poor ones*, will be found to have their weight. But he goes on, and tells us, that *Pomponatius brings a better argument from fact, where he takes notice of several, who denied the immortality of the soul, and yet lived as well as their believing neighbours*. This is indeed a good argument to the purpose, for which it is employed by *Pomponatius*; but whether it be so to that, for which, Mr. Bayle imagined, he employed it, shall be considered hereafter, when we come to meet with it again in this later writer’s apology for atheism. But Mr. Bayle was so full of his own favourite question, that he did not give due attention to *Pomponatius’s*; and having, as I observed above, refuted a vulgar error with regard to this famous tract, and imagining that the impiety, so generally charged on it, was solely founded in that error, he goes on insulting the enemies of *Pomponatius* in this manner: “If the charge of impiety, of which *Pomponatius* hath been
 “accused, was only founded on his book of the immortality of the
 “soul, we must needs say there was never any accusation more
 “impertinent or a stronger instance of the iniquitous perversity of

* Ce que Pomponace a répondu à la raison empruntée de ce que le dogme de la mortalité de l’ame porteroit les hommes à toutes sortes de crimes, est digne de considération. Dict. Hist. & Crit. Art. POMPONACE, Rem. (H.)

"the persecutors of the philosophers *." But *Pomponatius* will not be so easily set clear: For let him think as he would concerning the soul, yet the account he gives of the origin of Religion, as the contrivance of statesmen, here produced, from this very tract *De immortalitate animæ*, is so highly impious, that his enemies will be hardly persuaded to give it a softer name than downright atheism. Nor is it impiety in general, of which, we endeavour to acquit him, but only that species of it, which teaches *that Religion is useless to Society*. And this we think we have done; although it be by shewing him to have run into the opposite extreme, which would insinuate it was *the creature of politicks*.

Cardan comes next to be considered: and him nobody hath injured. He, too, is under *Bayle's* delusion, concerning *Pomponatius*: For, writing on the same subject †, he borrows the Peripatetic's arguments to prove that *Religion was even pernicious to Society*. This was so bold a stroke, that Mr. *Bayle*, who generally follows him pretty closely, drops him here: Nor do I know that he ever had a second, except it was the unhappy philosopher of *Malmſbury*; who, scorning to argue upon the matter, imperiously pronounced, that he who presumed to propagate Religion in a Society, without leave of the Magistrate, was guilty of the crime of *Lese Majesty*, as introducing a power superior to the *Leviathan's*. But it would be unpardonable to keep the reader much longer on this poor lunatic Italian, in whom, as Mr. *Bayle* pleasantly observes, *sense was, at best, but an appendix to his folly* ‡. Besides, there is little in that tract,

* Si l'on n'a fondé les impietez, dont on l'accuse, que sur son livre *de l'immortalité de l'ame*, il n'y eut jamais d'accusation plus impertinente, que celle-la, ni qui soit une marque plus expresse de l'entetement inique des persecuteurs des philosophes.

† *De immortalitate animorum liber*, Lugd. ap. Gryph. 1545; et *Opera omnia*, fol. Lugduni, 1663, Tom. II. p. 458.

‡ The charming picture he draws of himself, and which he excuses no otherwise than by laying the fault on his stars, will hardly prejudice any one in favour of his opinions. How far it resembles any other of the brotherhood, they best know, who have examined the

tract, but what he stole from *Pomponatius*; the strength of which, to support *Cardan's* paradox, hath been considered already; or what Mr. *Bayle* hath borrowed from him; the force of which shall be considered hereafter: But that little is so peculiarly his own, that as no other can claim the property, so no one hath hitherto usurped the use. Which yet, however, is remarkable: for there is no trash so worthless, but what some time or other finds a place in a Free-thinker's system. We will not despair then but that this paltry rubbish may one day or other have an honourable station in some of these fashionable fabricks. And, not to hinder its speedy preferment, I shall here give it the reader in its full force, without answer or reply. He brings the following argument to prove that the doctrine of the *immortality* of the soul is even destructive to society;—"From this flattering notion of a FUTURE STATE, ill
 "men get opportunity to compass their wicked designs: and, on
 "the same account, good men suffer themselves to be injuriously
 "treated. Civil laws, relying on this fanciful assistance, relax their
 "necessary severity; and *thus* is the opinion productive of much
 "mischief to mankind*." And then, by another argument as good, he shews the benefits accruing to the state from the belief of the soul's *mortality*: "Those who maintain that the soul dies with
 "the body, must needs be, by their principles, honest men than
 "others, because they have a peculiar interest in preserving their re-
 "putation; this being the only future property they pretend to:

the genius of modern infidelity. However, thus he speaks of his own amiable turn of mind: "In diem viventem, nugacem, religionis contemptorem, injuriæ illatæ memorem, invidum, tristem, insidiatorem, proditorem, magum, incantatorem, suorum osorem, turpi libidini deditum, solitarium, inamœnum, austerum; sponte etiam divinantem, zelotypum, obscœnum, lascivum, maledicum, varium, ancipitem, impurum, calumniatorem, &c." We have had many *Free-thinkers*, but few such *Free-speakers*. But though these sort of writers are not used to give us so direct a picture of themselves, yet it hath been observed, that they have unawares copied from their own tempers, in the ungracious drawings they have made of HUMAN NATURE and RELIGION.

* *De immortalitate animorum*, cap. ii.

“ And the Profession of the Soul’s mortality being generally esteemed
 “ as scandalous as that of usury, such men will be most exact and
 “ scrupulous in point of honour, as your usurer, to keep up the
 “ credit of his calling, is of all men the most religious observer of
 “ his word *.”

S E C T. IV.

MR. BAYLE, the last supporter of this paradox, is of a very different character from these *Italian Sophists*: A writer, who, to the utmost strength and clearness of reasoning, hath added all the liveliness, and delicacy of wit: who, pervading human nature at his ease, struck into the province of PARADOX, as an exercise for the unwearied vigour of his mind: who, with a soul superior to the sharpest attacks of fortune, and a heart practised to the best philosophy, had not yet enough of real greatness to overcome that last foible of superior minds, the temptation of honour, which the ACADEMIC EXERCISE OF WIT is conceived to bring to its professors.

A writer of this character will deserve a particular regard: for *paradoxes*, which in the hands of a *Toland* or a *Tindal* end in rank offensive impiety, will, under the management of a BAYLE, always afford something for use or curiosity: Thus, in the very work we are about to examine †, the many admirable observations on the nature and genius of polytheism, happen to be a full answer to all which the Author of *Christianity as old as the Creation* hath advanced against the use of revelation. For a skilful chemist, though disappointed in his *grand magisterium*, yet often discovers, by the way, some useful and noble medicament; while the ignorant pretender to the art, not only loses his labour, but fills all about him with the poisonous steams of *sublimate*.

* Cap. xxxiii. ejusd. tract.

† *Pensées diverses*, écrites à un docteur de Sorbonne à l’occasion de la comete qui parût au mois de Decembre, 1680. &c.—Continuation des *Pensées diverses*, &c. ou Réponse à plusieurs difficultez, &c.

The *profess'd* design of Mr. Bayle's work is to enquire, *which is least hurtful to mankind, ancient idolatry, or modern atheism*: And had he confined himself to that subject, we had had no concern with him, but should have left him in the hands of Mess. *Jacquelot* and *Bernard*. I freely own they are both stark naught: All the difference is, that Atheism directly excludes and destroys the *true* sense of moral right and wrong; and Polytheism sets up a *false* species of it.

But the more paticular, though less avowed, purpose of this elaborate treatise is to prove, that *Atheism is not destructive of Society*; and here he falls under our notice; no distinct answer, that I know of, having been yet attempted to this part of his performance.

His arguments in support of this Paradox, are occasionally, and so without any method, interspersed throughout that large work: But, to give them all the advantage they are capable of, I have here collected and disposed them in such order, that they mutually support, and come in to the aid of one another.

It had been generally esteemed a proof of the destructive nature of Atheism to Society, that *this principle excludes the knowledge of moral good and evil*; such knowledge being, as will be seen, posterior to the knowledge of a God. His first argument therefore for the *innocence of Atheism* is,

I. "That an Atheist may have an idea of the moral difference
" between good and evil, because Atheists, as well as Theists, may
" comprehend the first principles of morals and metaphysics, from
" which this difference may be deduced. And in fact (he says) both
" the *Epicurean* atheist, who denied the providence of God, and the
" *Siratonian* atheist, who denied his Being, had this idea *."

This often repeated argument is so loosely expressed, that it is capable of many meanings; in some of which the assertion is true, but not to the purpose; in others to the purpose, but not true.

* *Voiez les Pensées diverses, cap. clxxviii. & suiv. & l'addition à ces Pensées cap. iv. Réponse à la 10 & à la 13 objections, & la Continuation des Pens. div. cap. cxliii.*

Therefore before any precise answer can be given to it, it will be necessary to trace up moral duty to its first principles. And though an enquiry of this sort should not prove the most amusing either to myself or my reader, it may be found however to deserve our pains. For a spirit of dispute and refinement hath so entangled and confounded all our conclusions on a subject, in itself, very clear and intelligible, that I am persuaded, were MORALITY herself, of which the *ancients* made a Goddess, to appear in person amongst men, and be questioned concerning her birth, she would be tempted to answer as *Homer* does in *Lucian*, that her commentators had so learnedly embarrassed the dispute, that she was now as much at a loss as They to account for her original.

To proceed therefore with all possible brevity : Each animal hath its *instinct* implanted by nature to direct it to its greatest good. Amongst these, man hath his ; to which modern philosophers have given the name of

1. The MORAL SENSE : whereby we conceive and feel a pleasure in right, and a distaste and aversion to wrong, prior to all reflexion on their natures, or their consequences. This is the first inlet to the *adequate idea of morality* ; and plainly, the most extensive of all ; the Atheist as well as Theist having it. When instinct had gone thus far,

2. The *reasoning faculty* improved upon its dictates : For, men led by reflexion to examine the foundation of this *moral sense*, soon discovered that there were real essential differences in the qualities of human actions, established by nature ; and, consequently, that the love and hatred excited by the *moral sense* were not capricious in their operations ; for, that in the essential properties of their objects there was a SPECIFIC DIFFERENCE. Reason having gone thus far (and thus far too it might conduct the *Stratonic* atheist) it stopped ; and saw that something was still wanting whereon to establish the MORALITY, properly so called, OF ACTIONS, that is, an OBLIGATION on men to perform some, and to avoid others ; and that,

that, to find this something, there was need of calling in other principles to its assistance : Because nothing can thus *oblige* but,

3. A *superior* WILL : And such a *will* could not be found till the being and attributes of God were established ; but was discovered with them.

Hence arose, and only from hence, a MORAL DIFFERENCE. From this time human actions became the subject of *obligation*, and not till now : For though INSTINCT felt a difference in actions ; and REASON discovered that this difference was founded in the nature of things ; yet it was WILL only which could make a compliance with that difference a DUTY.

On these three Principles therefore, namely *the moral sense*, *the essential difference in human actions*, and *the will of God*, is built the whole edifice of *practical morality* : Each of which hath its distinct motive to enforce it ; Compliance with *the moral sense* exciting a pleasurable sensation ; compliance with *the essential differences of things* promoting the order and harmony of the universe ; and compliance with *the will of God* obtaining an abundant reward.

This, when attentively considered, can never fail of affecting us with the most lively sense of God's goodness to Mankind, who, graciously respecting the imbecillity of Man's *nature*, the slowness of his *reason*, and the violence of his *passions*, hath been pleased to afford three different excitements to the practice of Virtue ; that men of all ranks, constitutions, and educations, might find their account in one or other of them ; something that would hit their *palate*, satisfy their *reason*, or subdue their *will*. The first principle, which is the *moral sense*, would strongly operate on those, who, by the exact temperature and balance of the passions, were disengaged enough to feel the delicacy of it's charms ; and have an elegance of mind to respect the nobleness of its dictates. The second, which is the *essential difference*, will have its weight with the speculative, the abstract and profound reasoners, and on all those who excel in the knowledge of human nature. And the third, which resolves itself into the *will of God*, and takes in all
the

the consequences of obedience and disobedience, is principally adapted to the great body of Mankind.

It may perhaps be objected, to what is here delivered, *that the true principle of morality should have the worthiest motive to enforce it: Whereas the Will of God is enforced by the view of rewards and punishments; on which motive, virtue hath the smallest merit.* This character of the true principle of morality is perfectly right; and agrees, we say, with the principle which we make to be the true: For the legitimate motive to virtue, on that principle, is *compliance with the Will of God*; a compliance which hath the highest degree of merit. But this not being found of sufficient power to take in the Generality, the consequences of compliance or non-compliance to this Will, as far as relates to rewards and punishments, were first drawn out to the people's view. In which they were dealt with as the teachers of mathematics treat their pupils; when, to engage them in a sublime demonstration, they explain to them the use and fertility of the theorem.

To these great purposes serve the THREE PRINCIPLES while in conjunction: But now, as in the *civil world* and the affairs of men, our pleasure, in contemplating the wisdom and goodness of Providence, is often disturbed and checked by the view of some human perversity or folly which runs across that Dispensation; so it is here, in the *intellectual*. This admirable provision for the support of virtue hath been, in great measure, defeated by its pretended advocates; who, in their eternal squabbles about the true foundation of morality, and the obligation to its practice, have sacrilegiously untwisted this THREEFOLD CORD; and each running away with the part he esteemed the strongest, hath affixed that to the throne of God, as the golden chain that is to unite and draw all unto it.

This man proposes to illustrate the doctrine of the MORAL SENSE; and then the morality of actions is founded only in *that sense*: with him, metaphysics and logic, by which the *essential difference*, in human actions, is demonstrated, are nothing but *words, notions, visions; the empty regions and shadows of philosophy.* The professors
of

of them are *moon-blind wits*; and *Locke* himself is treated as a school-man *. To talk of reward and punishment, consequent on the *will of a superior*, is to make the practice of virtue mercenary and servile; from which, pure human nature is the most abhorrent.

Another undertakes to demonstrate THE ESSENTIAL DIFFERENCES OF THINGS, and their natural fitness and unfitness to certain ends; and then *morality* is solely founded on those differences; and God and his Will have nothing to do in the matter. Then the Will of God cannot make any thing morally good and evil, just and unjust; nor consequently be the cause of any obligation on moral Agents: because the essences and natures of things, which constitute actions good and evil, are independent on that Will; which is forced to submit to their relations like weak Man's. And therefore, if there were no natural justice; that is, if the rational and intellectual nature were, of itself, undetermined and unobliged to any thing, and so destitute of *morality* properly so called, it were not possible that any thing should be made morally good or evil, obligatory or unlawful, or that any moral obligation should be begotten by any Will or positive command whatsoever.—And then our knowledge of moral good and evil is solely acquired by abstract reasoning: And to talk of its coming any other way into the mind, is weak and superstitious, as making God act unnecessarily and superfluously.

A third, who proposes to place *morality* on *the will of a superior*, which is its true bottom, acts yet on the same exterminating model. He takes the other two Principles to be merely visionary: The *moral sense* is nothing but the impression of education; the *love of the species* romantic; and invented by crafty knaves, to dupe the young, the vain, and the ambitious. Nature, he saith, hath confined us to the narrow sphere of *self-love*; and our most pompous pretences of pure disinterestedness, but the more artful disguise of

* Characteristics, passim.

that

that very passion. He not only denies all *moral difference* in actions, antecedent to the Will of God, which (as we shall shew anon) he might well do; but likewise, all *specific difference*: will not so much as allow it to be a *RULE* to direct us to the performance of God's will; for that the *notions* of fit and unfit proceed not from that *difference*, but from the arbitrary impositions of *Will* only; that God is the free cause of Truths as well as Beings; and then, consequently, if he so wills, two and two would not make four. At length his system shrinks into a vile and abject selfishness; and, as he degrades and contracts his nature, he slips, before he is aware, quite besides his foundation, which he professes to be the *Will of God*.

Thus have men, borne away by a fondness to their own idle systems, presumptuously broken in upon that *TRIPLE BARRIER* *, with which God has been graciously pleased to cover and secure Virtue; and given advantage to the cavils of Libertines and Infidels; who on each of these three Principles, thus advanced on the ruins of the other two, have reciprocally forged a scheme of Religion independent on Morality †; and a scheme of Morality independent

* St. Paul might have taught them better; who, collecting together and enforcing all the motives for the PRACTICE OF VIRTUE, expresseth himself in this manner: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just"—Τὸ λυγρὸν, ἀδελφοί, ὅσα ἵκιν ΑΛΗΘΗ, ὅσα ΣΕΜΝΑ, ὅσα ΔΙΚΑΙΑ—ἀλλὰ evidently relating to the *essential difference of things*; σιμὴ (implying something of worth, splendour, dignity) to the *moral sense* which men have of this difference; and δικαιο, just, is relative to *Will* or *Law*. The Apostle proceeds—"whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report"—ὅσα ἀγνὰ, ὅσα πρεσβυλὰ, ὅσα εὐφρονα. In these three latter characters marking the nature of the three preceding: ἀγνὰ pure, referring to *abstract truth*; πρεσβυλὰ lovely, amiable, to *innate or instinctive honesty*; and εὐφρονα of good report, reputable, to the observation of *Will* or *Law*. He concludes, "If there be any virtue, and if there be any praise, think of these things." εἰ τις ἀρετὴ, καὶ εἰ τις ἰψαυτοῦ, ταῦτα λογίζεσθι. That is, If the moral sense and the essential difference of things can make the practice of morality, a *virtue*; or obedience to a *superior Will*, matter of *praise*, think of these things.

† See The Fable of the Bees, and confer the enquiry into the original of Moral virtue, and the jearch into the nature of society, with the body of the book.

on Religion *; who, how different soever their employments may appear, are indeed but twisting the same rope at different ends: the plain design of both being to overthrow RELIGION. But as the Moralist's is the more plausible scheme, it is now become most in fashion: So that of late years a deluge of moral systems hath overflowed the learned world, in which either the *moral sense*, or the *essential difference*, rides alone triumphant; which like the chorus of clouds in *Aristophanes*, the Αἰῶνοι Νεφέλαι, the ETERNAL RELATIONS, are introduced into the scene, with a gaudy outside, to supplant *Jupiter*, and to teach the arts of fraud and *sophistry*; but in a little time betray themselves to be empty, obscure, noisy, impious Nothings.

In a word, with regard to the several sorts of *Separatists*, those, I mean, who are indeed friends to Religion, and who detest the Infidel's abuse of their principles, I would recommend to their interpretation the following oracle of an ancient sage. ΟΥ ΓΑΡ ΕΣΤΙΝ ΕΥΤΕΙΝ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΑΛΛΗΝ ΑΡΧΗΝ ΟΥΔΕ ΑΛΛΗΝ ΓΕΝΕΣΙΝ, Η ΤΗΝ ΕΚ ΤΟΥ ΔΙΟΣ ΚΑΙ ΤΗΣ ΚΟΙΝΗΣ ΦΥΣΕΩΣ.

This noble truth, *that the only true foundation and original of morality is the Will of God interpreted by the moral sense and essential difference of things*, was a random thought of *Chrysippus* the Stoic. I give it this term, 1. Because the ancient philosophy teaches nothing certain concerning the true ground of moral obligation. 2. Because *Plutarch's* quoting it amongst *the repugnances of the Stoics*, shews it to be inconsistent with their other doctrine. And indeed, the following the ancient philosophers too servilely, hath occasioned the errors of modern moralists, in unnaturally separating the three principles of practical morality, *Plato* being the patron of the *moral sense*; *Aristotle* of the *essential differences*; and *Zeno* of *arbitrary will*.

* See the fourth Treatise of the Characteristics, intituled, "An Enquiry concerning Virtue and Merit."

And now, to come more directly to our Adversary's argument :
We say then,

1. That the Atheist can never come to the knowledge of the MORALITY of actions properly so called.
2. That though he be capable of being affected with the *moral sense*, and may arrive to the knowledge of the real *essential differences* in the qualities of human actions ; yet this *sense* and these *differences* make nothing for the purpose of Mr. Bayle's argument : because these, even in conjunction, are totally insufficient to influence society in the practice of virtue : which influence is the thing in question.

Both these conclusions, I presume, have been clearly proved from what hath been said above, of *the origin of Society* ; and, just before, of *the foundation of moral virtue* : But that nothing may be wanting to the argument, I shall crave leave to examine the matter with a little more exactness.

1. And first, *that an Atheist, as such, can never arrive to the knowledge of the morality of actions properly so called*, shall be further made good against the reasoning which Mr. Bayle brings to prove, *that the Morality of human actions may be demonstrated on the principles of a Stratonicean, or atheistic Fatalist* ; whom he personates in this manner : “ The * beauty, symmetry, regularity, and order, seen
“ in the universe, are the effects of a blind unintelligent Nature ;
“ and though this Nature, in her workmanship, hath copied after
“ no ideas, she hath nevertheless produced an infinite number of
“ species, with each its distinct essential attribute. It is not in
“ consequence of our opinion, that fire and water differ in species,
“ and that there is a like difference between love and hatred, affirmation and negation. Their specific difference is founded in
“ the nature of the things themselves. But how do we know

* La beauté, la symétrie, la régularité, l'ordre que l'on voit dans l'univers, sont l'ouvrage d'une nature qui n'a point de connoissance, & qu'encore, &c. Contin. des Pensées diverses, c. cli.

“ this ?

“ this? Is it not by comparing the essential properties of one of
 “ these beings with the essential properties of another of them?
 “ But we know, by the same way, that there is a specific difference
 “ between truth and falsehood, between good faith and perfidious-
 “ nefs, between gratitude and ingratitude, &c. We may then be
 “ assured, that vice and virtue differ specifically by their nature,
 “ independent of our opinion.” This, Mr. *Bayle* calls their being
naturally separated from each other: And thus much we allow.
 He goes on: “ Let * us see now by what ways *Stratonic* atheists
 “ may come to the knowledge of vice and virtue’s being *morally*
 “ as well as *naturally* separated. They ascribe to the same necessity
 “ of nature the establishment of those relations which we find to
 “ be between things, and the establishment of those rules by
 “ which we distinguish those relations. There are rules of rea-
 “ soning independent of the will of man: It is not because men
 “ have been pleased to fix the rules of syllogism, that therefore
 “ those rules are just and true: they are so in themselves, and all
 “ the endeavours of the wit of man against their essence and their
 “ attributes would be vain and ridiculous.” This likewise we grant
 him. He proceeds: “ If then there are certain and immutable
 “ rules for the operation of the understanding, there are also such
 “ for the determinations of the will.” But this we deny. He
 would prove it thus: “ The † rules of these determinations are not
 “ altogether arbitrary; some of them proceed from the necessity of
 “ nature; and these impose an indispensable obligation. The most
 “ general of these rules is this, *that man ought to will what is most*
 “ *conformable to right reason*: For there is no truth more evident
 “ than this, that it is fit a reasonable creature should conform to
 “ right reason, and unfit that such a creature should recede from it.”

* Voions comment ils pouvoient savoir qu’elles estoient outre cela séparées morale-
 ment. Ils attribuoient, &c. Idem ibid.

† Les regles de ces actes-là ne sont pas toutes arbitraires: il y en a qui emanent,
 &c. Idem ibid.

This is his argument. To which I reply, that from thence, no *moral difference* can arise. He contends that *things are both naturally and morally separable*. He speaks of these ideas as very different (as indeed they are) and proves the truth of them by different arguments. *The natural essential difference of things* then, if we mean any thing by the terms, hath this apparent property; that it creates a *fitness* in the agent to act agreeably thereto: As the *moral difference* of things creates, besides this *fitness*, an *obligation* likewise: When therefore there is an *obligation* in the agent, there is a *moral difference* in the things, and so on the contrary, for they are inseparable. If then we shew, that right reason alone cannot properly *oblige*, it will follow that the knowledge of what is agreeable to right reason doth not induce a *moral difference*: Or that a Stratonicean is not under any *obligation* to act agreeably to right reason; which is the thing Mr. Bayle contends for.

1. Obligation, necessarily implies an Obliger: The Obliger must be different from, and not one and the same with, the obliged: To make a man at once the Obliger and obliged, is the same thing as to make him treat or enter into compact with himself, which is the highest of absurdities. For it is an unquestioned rule in law and reason, that whoever acquires a right to any thing from the obligation of another towards him, may relinquish that right. If therefore the Obliger and obliged be one and the same person, in that case all obligation must be void of course; or rather no obligation would have commenced. Yet the *Stratonic* atheist is guilty of this absurdity, when *he* talks of actions being *moral* or *obligatory*. For what *Being* can be found whereon to place this obligation? Will he say *right reason*? But that is the very absurdity we complain of; because *reason* is only an attribute of the person obliged, his assistant to judge of his obligations, if he hath any from another Being: To make *this* then the Obliger, is to make a man oblige himself. If he say, he means by *reason* not every man's particular reason, but *reason in general*; I reply, that *this* reason is
a mere

a mere abstract notion, which hath no real subsistence: and how that which hath no real subsistence should *oblige*, is still more difficult to apprehend.

2. But farther, *moral obligation*, that is, the obligation of a free agent, implies a *Law*, which enjoins and forbids; but a *Law* is the imposition of an intelligent superior, who hath power to exact conformity thereunto. But blind unintelligent Nature is no law-giver, nor can what proceeds necessarily from thence come under the notion of a *Law*: We say indeed, in common speech, the *law of necessity*, and *the law of reason and nature*; but these are merely popular expressions: By the first, we mean only to insinuate, that *necessity* hath, as it were, one property of a *law*, namely that of *forcing*; and by the second, we mean the rule which the supreme Lawgiver hath laid down for the judging of his Will. And while this light and direction of *reason* or *nature* is considered as a rule only, given by the *God of nature*, the term may be allowed: Those who so considered the term were the first who so used it. After-writers retained the name; but, by a strange absurdity, separated the *Law-giver* from his *Law*; on a fancy of its being of virtue to *oblige* by its own intrinsic excellence, or by the good of which it is productive. But how any thing except a *Law*, in the proper philosophic sense, can oblige a dependent reasonable Being endued with will, is utterly inconceivable. The fundamental error in Mr. *Boyle's* argument seems to be this: He saw the essential difference of things; he found those differences the adequate object of the *understanding*; and so too hastily concluded them to be the adequate object of the *will* likewise. In this he was mistaken: they are indeed the adequate object of the *understanding*; because the *understanding* is passive in its perceptions, and therefore under the sole direction of these necessary differences. But the *will* is not passive in its determinations: for instance, that three are less than five, the *understanding* is necessitated to judge, but the *will* is not necessitated to chuse five before three: Therefore the essential differences of things are not the adequate

adequate object of the *will*; the Law of a Superior must be taken in to constitute *obligation* in choice, or *morality* in actions.

Hobbes seems to have penetrated farther into this matter, than the *Stratonicean* of Mr. *Bayle*; he appeared to have been sensible that *morality* implied *obligation*, and obligation a *law*, and a law a *Lawgiver*: Therefore, having (as they say) expelled the Legislator of the universe, that morality of actions might have some foundation, he thought fit to underprop it with his earthly God, the *Leviathan*; and to make him the creator and supporter of *moral right* and *wrong*.

But a favourer of Mr. *Bayle's* paradox may perhaps object, that as he was allowed a *fitness*, and *unfitness* in actions, discoverable by the essential difference of things; and as this fitness and unfitness implies benefit and damage to the actor, and others; it being in fact seen, that the practice of virtue promotes the happiness of the Individual, or at least of the Species, and that vice obstructs it; it may be said, that this will be sufficient to make *morality*, or *obligation*, in the *Stratonic* system; if not in the strict sense of the word, yet as to the nature of the thing. To this I reply, that in that System, whatever advanced human happiness, would be only a natural good; and virtue as merely such, as food and covering: and, that which retarded it, a natural evil, whether it was vice, pestilence, or unkindly seasons. *Natural*, I say, in contradistinction to *moral*, or such a good as any one would be *obliged* to seek or promote. For 'till it be made appear that Man hath received his being from the *will* of another; and so depending on that other, is accountable to him for it; he can be under no *moral obligation* to prefer good to evil, or even life to death. From the *nature* of any action, *MORALITY* cannot arise; nor from its *effects*: Not from the first, because, being only reasonable or unreasonable, nothing follows but a *fitness* in doing one, and an *absurdity* in doing the other: Not from the second, because, did the good or evil produced make the action *moral*, brutes, from whose actions proceed both good and evil, would have *morality*.

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If it be farther urged, that the observance of these essential differences is promoting the perfection of a particular system, which contributes, in its concentration, to the perfection of the universe; and that therefore a reasonable creature is OBLIGED to conform thereto: I answer, first, that (on the principles before laid down) to make a reasonable creature *obliged* in this case, he must first be enforced by the Whole, of which he is part. This enforcement cannot here be by intentional command, whose object is free agency, because the *Stratonic* Whole, or universal Nature, is blind and unintelligible. It must force then by the necessity of its nature; and this will, indeed, make men obliged as clocks are by weights, but never as free agents are; by the command of an intelligent Superior, which only can make actions *moral*. But secondly, an uniform perfect Whole can never be the effect of blind fate; but is the plain image and impression of one intelligent self-existent Mind. In a word, as it is of the nature of the *independent* first Cause of all things to be obliged only by his own *wisdom*; so it seems to be of the nature of all *dependent* intelligent beings to be obliged only by the *will* of the first Cause.

“ All things therefore (says the great Master of reason) do work,
 “ after a sort, according to Law: All other things according to a
 “ LAW, whereof, some SUPERIOR, to whom they are subject, is
 “ Author; only the works and operations of God have him both
 “ for their worker, and for the Law whereby they are wrought.
 “ The Being of God is a kind of Law to his working; for that per-
 “ fection which God is giveth perfection to that he ДОТН *.”

Nor does this contradict what we have asserted, and not only asserted, but proved, in speaking of moral obligation, *that nothing, but Will, can oblige*: Because our whole reasoning is confined to *man's obligation*. And if there be any thing certain, in the first principles of law or reason, this must be confessed to be of the number, *that a man can neither oblige himself, nor be obliged by names*

* Hooker's Eccl. Pol. B. I. Sect. 2. p. 3. circa finem.

and notions ; so that, to create an obligation, the *Will* of some other being must be found out. A principle, which the common conceptions of man, and the universal practice of human life confirms. But, as in our discourse of God, the weakness of our intellects constrains us to explain our conceptions of his nature by human ideas, therefore when we speak of the *morality* of *his* actions, finding them to be founded in no other, or superior Will, we say, he is *obliged only by his own wisdom* : *Obligation*, when applied to God, meaning no more than *direction* : for, that an *independent* being can be subject to obligation in the sense that a *dependent* being is subject, is, by the very terms, an high absurdity. *Obligation*, therefore, when applied to man, being *one* thing ; when applied to God *another* ; the strictest rules of logic will allow different attributes to be predicated of each. It is confessed, we have a clear and adequate idea of *obligation*, as it relates to man ; of *this* obligation, we have affirmed something plain and evident : It is likewise confessed we have a very obscure and inadequate idea of *obligation*, as it relates to God : of *this* obligation, too, we have affirmed something, whose evidence must needs partake of the imperfection of its subject. Yet there have been found Objectors so perverse, who would not only have *clear* conceptions regulated on *obscure* ; but what is *simply predicated* of God, to destroy what hath been *proved* of man.

But to set this matter in a fuller light, I will just mention two objections (*not peculiar* to the *Stratoniceans*) against morality's being founded in will.

Obj. 1. It is said, “ That, as every creature necessarily pursues “ happiness, it is *that* which obliges to moral observance, and not “ the Will of God ; because it is to procure happiness that we obey “ command, and do every other act : and because, if that Will “ commanded us to do what would make us unhappy, we should “ be forced to disobey it.” To this I answer, that when it is said *morality is founded on Will*, it is not meant that every Will obliges, but that nothing but Will can oblige. It is plain the Will of an inferior

inferior or equal cannot be meant by it * : It is not simply Will then, but Will so and so circumstanced : And why it is not as much Will which obliges, when it is the *Will of a superior seeking our good*, as the *Will of a superior simply*, I am yet to learn. To say then that happiness and not Will makes the obligation, seems like saying, that when in mechanics a weight is raised by an engine, the *wheels* and *pullies* are not the cause, but that universal affection of matter called *attraction*. *Obj.* 2. If it be still urged, “ that *one* can no more be called the obliger than the *other* ; because “ though happiness could not oblige without Will, on the other “ hand, Will could not oblige without happiness ; ” I reply, this is a mistake. Will could not indeed oblige to unhappiness ; but it would oblige to what should produce neither one nor the other, though all considerations of the consequence of obeying or disobeying were away.

Obj. 3. It is said, “ That if, according to the modern notions of “ philosophy, the will of God be determined by the eternal relations of “ things, they are properly those relations (as Dr. *Clarke* would have “ it) which oblige, and not the will of God. For if A impel B ; and “ B, C, and C, D ; it is A and not C that properly impels D.” But here I suspect the objection confounds *natural cause and effect* with *moral agent and patient* ; which are two distinct things, as appears, as on many other accounts, so from their effects ; the one implying *natural necessity*, the other, only *moral fitness*. Thus, in the case before us, the eternal relations are, if you will, the *natural cause*, but the will of God is the *moral agency* : And our question is, not of *natural necessity* that results from the former, but, of *moral fitness* that results from the latter. Thus that which is not properly the natural cause of my acting, is the moral cause of it. And so on the contrary.

* “ Whence comes the restraint [of the Law of Nature] ? From a higher Power ; “ nothing else can bind. I cannot bind my selfe, for I may untie my selfe again ; nor “ an equal cannot bind me, for we may untie one another. It must be a superior “ power, even God Almighty.” SELDEN’s Table Talk, art. LAW OF NATURE.

On the whole, then, it appears, that *Will*, and *Will only*, can constitute *obligation*; and, consequently, make actions *moral*, *i. e.* such as deserve *reward* and *punishment*. Yet when men reflect on the affections of their own minds, and find *there* a *sense* of *right* and *wrong* so strongly impressed as to be attended with a *consciousness* that the one deserves *reward* and the other *punishment*, even though there were no God; this so perplexes matters, as to dispose them, in opposition to all those plain *deductions*, to place morality in the *essential difference* of things. But would they consider that *that very sensation*, which so much misleads us in judging of the true foundation of morality, is the plainest indication of *WILL*, which, for the better support of virtue*, so framed and constituted the human mind; a constitution utterly inconceivable on the supposition of *no God*; would they, I say, but consider this, the difficulty would intirely vanish.

But so it hath happened, this evident truth, that *morality is founded in will*, hath been long controverted even among *Theists*. What hath perplexed their disputes is, that the contenders for this

* We have explained above the admirable disposition of things, by the God of nature, for the support of virtue. And it was from this view that an able writer, who is for moderating in the dispute about *moral obligation*, calls the *essential difference of things*, discoverable by reason, the *internal obligation*, and the *will of God*, the *external*. J'entends (dit-il) par *obligation interne* celle qui est uniquement produite par notre propre raison, considérée comme la regle primitive de notre conduite, et en consequence de ce qu'une action a, en elle-meme, de bon ou de mauvais. Pour l'*obligation externe* ce sera celle qui vient de la volonté de quelque être, dont on se reconnoit dependant, et qui commande ou defend certaines choses, sous la menace de quelque peine. *Barlamaqui, Principes du droit naturel*, p. 76.

If he had called the first, *the improper obligation*, and the other the *proper*, his terms had been a great deal more exact. For it being of the essence of the relative term, *obligation*, to have an outward respect, or external relation, *internal obligation* must be a very *figurative*, that is to say, a very absurd expression, when applied to man. Perhaps, indeed, that ruling Nature which draws all *MACHINES*, whether *brutal* or *rational* (if there be any of the latter kind) to pursue *happiness*, may, in a *philosophic* sense, be called the *internal obligation*; but, surely, when applied to *man*, supposed a free-agent, the terms are mere jargon.

truth .

truth have generally thought themselves obliged to deny the *natural essential differences* of things, antecedent to a Law; supposing, that the *morality* of actions would follow the concession. But this is a mistake, which the rightly distinguishing between things *naturally* and *morally* separable (as explained above) will rectify. That the distinction hath not been made or observed, is owing to the unheeded *appetite* and *aversion* of the *moral sense*: And their adversaries being in the same delusion, that the *one* inferred the *other*, never gave themselves any farther trouble, but when they had clearly demonstrated the *natural essential difference*, delivered *that* as a proof of the *moral difference*, though they be, in reality, two distinct things, and independent of each other. More than one of our ablest writers have not escaped this delusion. Dr. S. Clarke going on the Principle, that Obligation was founded in the nature of things, to support it, was perpetually forced to confound *moral* and *natural* fitnesses with one another; which makes him, contrary to his character, very inaccurate and confused*: And Mr. Wollaston†, dissatisfied with all the principles, from which the preceding writers of his party had deduced the morality of actions, when he had demonstrated, with greater clearness than any before him, *the natural essential difference of things*, unluckily mistook it for the *moral difference*; and thence made *the formal ratio of moral good and evil, to consist in a conformity of mens actions to the truth of the case, or otherwise*. For it is a principle with him, that things may be denied or affirmed to be what they are, by *deeds* as well as *words*. But had both parties been pleased to consider *this natural essential difference of things*, as, what it must be confessed by both to be, THE DIRECTION WHICH GOD HATH GIVEN HIS CREATURES TO BRING THEM TO THE KNOWLEDGE OF HIS WILL; AND THE RULE OF THAT WILL; the dispute had been at an end: and they had employed *this difference*, not as the atheist does, for the *foundation* of morality; but, as

* Evidence of natural and revealed Religion, 6th Ed. p. 5—27.

† The Religion of Nature delineated.

all true theists should do, for the *medium* to bring us to that only sound foundation, the *will* and command of God. Those who imagine, as the author of *the principles of natural law* seems to do, that this is only a dispute about words*, are much deceived. The man who regards the essential difference of things as a command or a Law properly so called, hath a very different idea of it, from him who regards it only as a Rule or a Law improperly so called. And the reason is plain, because these relative terms have an essential difference; a *Rule*, referring singly to those directed by it; but a *Law* has a double reference; to those governed by it, and to the Lawgiver who gave it. He therefore who regards it as a *Rule*, stops short, and rests obligation there, where no obligation can abide: But he who regards it as a *Law* properly so called (for those who consider it as a *mere rule* give it the name of *law*, because they make *obligation* to arise from it) rests obligation in a Lawgiver, and pursues it to its true source, the throne of God. The dispute, therefore, is not about *words*, but *things*: Or if we will needs have it to be about words, it is of the *proper* and *improper* use of them, which intimately concerns *things*; indeed TRUTH itself and COMMON SENSE. We say a *sound* is *sweet*, or a *colour* *hot*; and as nobody is misled by these expressions, we hold it foolish to divest them of their figure, and formally to contend that (strictly and philosophically speaking) inconsistent properties are ascribed to them. But should it once be assumed that a *sound* may be the subject of *taste* and a *colour* the subject of *touch*, it would be time, I suppose, to rectify an absurdity which tends to confound all our *ideas of sensation*: Just so it is, in the expressions of *truth* or *happiness*, OBLIGING: While these were considered as the *rule* or *reward* of

* Je conclus—que les differences qui se trouvent entre les principaux systemes sur la nature & l'origine de l'obligation, ne sont pas aussi grandes qu'elles le paroissent d'abord. Si l'on examine de pres ces sentimens, l'on verra que des differentes idées, reduites à leur juste valeur, loin de se trouver en opposition, peuvent se rapprocher—*Burlamaqui*, p. 75, 76.

actions, given and imposed by a Master on his servants, by a Creator on his creature, the figure was neither forced nor inelegant ; and did not deserve to be quarrelled with. But when the question was of *real obligation*, in a metaphysic sense, then, seriously to contend, that it arises from *truth* or *happiness*, or from any thing but *WILL*, is the very philosophy of *tasting sound* and *feeling colour* ; and equally tends to the confusion of all our *ideas of reflexion*.

On the whole then we see, that an Atheist, as such, cannot arrive to the knowledge of MORALITY *.

2. We now come to our second conclusion against Mr. Bayle's argument, " that the idea of the *moral sense*, and the knowledge of " the *natural essential difference of things*, are, even in conjunction, " insufficient to influence Communities in the practice of virtue : " But we must previously observe, that the arguments, which we allow to be conclusive for the *Stratonic* atheist's comprehension of the natural essential difference of things, take in only that species of atheism : the *other*, which derive all from chance and hazard, are incapable of this knowledge ; and must be content with only the *moral sense* for their guide. Let us therefore *first* enquire what this *moral sense* is able to do alone, towards influencing virtuous practice ; and *secondly*, what new force it acquires in conjunction with the knowledge of the *natural essential difference of things*.

1. Men are misled by the name of *instinct* (which we allow the *moral sense* to be) to imagine that its impressions operate very strongly, by observing their force in brute animals. But the cases are widely different : In Beasts, the instinct is invincibly strong, as it is the sole spring of action : In Man, it is only a friendly monitor of the

* One would not have imagined any body could be so wild to assert, that, on these principles, it could not be proved, that a vicious Atheist deserved punishment at the hand of God. To such shrewd discerners, I would recommend the following case. Your servant gets drunk ; and, in that condition, neglects your orders, forgets your relation to him, and treats it as an imposition. Does he, or does he not, deserve punishment ? When this is resolved, the point in question will be so too.

judgment :

judgment; and a conciliator, as it were, between Reason and the sensual appetites; all which have their turn in the determinations of the Will. It must consequently be much weaker, as but sharing the power of putting upon action with many other principles. Nor could it have been otherwise without destroying human liberty. It is indeed of so delicate a nature, so nicely interwoven into the human frame and constitution, and so easily lost or effaced, that some have even denied the existence of a quality, which, in most of its common subjects, they have hardly been able to observe. Inasmuch that one would be tempted to liken it to that *candid appearance*, which, as the modern philosophy has discovered to us, is the result of a mixture of all kinds of primitive *colours*: where, if the several sorts be not found in fit proportions, no whiteness will emerge from the composition. So, unless the original passions and appetites be rightly tempered and balanced, the *moral sense* can never shew itself in any strong or sensible effect. This being the state of *moral instinct*, it must evidently, when alone, be too weak to influence human practice.

When the *moral sense* is made the rule, and especially when it is the only rule, it is necessary that its rectitude, as a rule, should be known and ascertained: But this it cannot be by an Atheist: For till it be allowed there was design in our production, it can never be shewn that one appetite is righter than another, though they be contrarious and inconsistent. The appetite therefore, which, at present, is most importunate to be gratified, will be judged to be the right, how adverse soever to the *moral sense*. But, supposing this *moral sense* not to be so easily confounded with the other appetites; but that it may be kept distinct, as having this peculiar quality so different from the rest, that it is objective to a *whole*, or entire species; whereas the others terminate in *self*, or in the private system (though, as to *whole* and *parts*, an Atheist must have very slender and confused ideas); granting this, I say, yet national Manners, the issue of *those appetites*, would, in time, effectually, though insensibly,

insensibly, efface the idea of the *moral sense*, in the generality of men. Almost infinite are the popular Customs; in the several nations and ages of mankind, which owe their birth to the more violent passions of fear, lust, and anger. The most whimsical and capricious, as well as the most inhuman and unnatural, have arisen from thence. It must needs therefore be, that customs of this original should be as opposite to the *moral sense*, as those appetites are, from whence they were derived. And of how great power, Custom is to erase the strongest impressions of Nature, much stronger than those of the *moral sense*, we may learn from that general practice, which prevailed in the most learned and polite countries of the world, of EXPOSING THEIR CHILDREN *; whereby the strong instinctive affection of Parents for their offspring was violated without remorse.

This would lead one into a very beaten common place. It suffices that the fact is too notorious to be disputed. And what makes more particularly for my argument is, that *Custom* is a power which opposes the *moral sense* not partially, or at certain times and places, but universally. If therefore Custom in the politest States, where a Providence was taught and acknowledged, made such havock of Virtue; into what confusion must things run, where there is no

* Of all the moral painters, TERENCE is the man who seems to have copied human nature with most exactness. Yet, his Citizen of universal benevolence, whom he draws with so much life, in that masterly stroke, *homo sum, humani nihil a me alienum puto*, is the same person who commands his wife to expose her new-born daughter, and falls into a passion with her for having committed that hard task to another, by which means the infant escaped death,—*si meum imperium exequi voluisses, interemptam oportuit*. Hence even the divine PLATO reckons the exposing of infants, if not amongst the dictates of nature, yet amongst the precepts of right reason: For in his *book of laws*, which he composed for the reformation of popular prejudices and abuses in human Policies, he decrees, that if the parents had children, after a certain age, they should *expose* them; and that so effectually, he says, that they should not escape dying by famine. Chremes therefore speaks both the dictates of Philosophy and Custom, when he characterizes such who had any dregs of this natural instinct remaining, as persons—*qui neque jus, neque bonum atque æquum sciunt*.

other

other barrier than the feeble idea of the *moral sense*? Nor can it be replied, that the customs here spoken of, as so destructive to the *moral sense*, are the product of false Religions; which spring and fountain-head of evil, Atheism at once dries up: For the instance here given is of a Custom merly civil; with which Religion had no manner of concern. And so are a vast number of others that are carefully collected by the two writers mentioned above.

2. But now, secondly, for our *Stratonic* Atheist; in whom, we suppose, the *moral sense*, and the *knowledge of the essential difference of things* act in conjunction to promote virtuous practice. And in conjunction, they impart mutual strength to one another: For as soon as the *essential difference* is established and applied, it becomes a mark to distinguish the *moral sense* from the other appetites, which are irregular and wrong. And, the *moral sense* being thus carefully kept up and supported, the mind, in its metaphysical reasonings on the *essential difference*, is guarded from running into visionary refinements.

The question then is, “Whether a clear conviction of right and “ wrong, abstracted from all Will and Command, and consequently, “ from the expectation of reward and punishment, be sufficient to “ influence the generality of Men in any tolerable degree?” That it is not, will, I suppose, be clearly seen by the following consideration. All, who have considered human nature attentively, have found *, that it is not enough to make men follow Virtue, that it be owned to be the *greatest* good; which, the *beauty*, *benefit*, or *reasonableness* of it may evince. Before it can raise any desire in them, it must first be brought home to them; and considered by them as a good that makes a necessary part of their happiness. For it is not conceived needful, that a man’s happiness should depend on the attainment of the greatest possible good; and he daily forms schemes of complete happiness without it. But the gratification of craving appetites, moved strongly by self-love, being thought to

* See Locke’s Essay, Chap. Of Power, § 71.

contribute much to human happiness, and being at the same time so opposite to, and inconsistent with Virtue, the generality will never be brought to think, that the uniform practice of it makes a necessary part of human happiness. To balance these appetites, something, then, more interesting must be laid in the scale of Virtue; and this can be only rewards and punishments, which Religion proposes by a *morality founded in Will*.

But this may be farther understood by what hath been observed above, concerning the nature and original of civil Society. *Self-interest*, as we there shew, spurring to action by hopes and fears, caused all those disorders amongst men, which required the remedy of civil Society. And *self-interest*, again, operating by hopes and fears in Society, afforded means for the redress of those first disorders; so far forth as Society could carry those hopes and fears. For to combat this universal passion of *self-love*, another, at least as strong, was to be opposed to it; but such a one not being to be found in human nature, all that could be done was to turn this very Passion in an opposite direction, and to a contrary purpose. Therefore, because Society failed (from the natural deficiency of its plan) in remedying the disorders it was instituted to correct, and consequently was obliged to call in the aid of Religion, as is above explained; it is evident it must proceed *still* on the same principles of *hopes and fears*. But, of all the three grounds of Morality, the third only thus operating, and an Atheist not having the third, Religion, which only can give it, must be unavoidably necessary for Society. Or in other words, the *moral sense*, and the knowledge of the *natural essential difference of things* in conjunction, will be altogether insufficient to influence the generality in virtuous practice.

S E C T. V.

BUT Mr. Bayle, who well understood the force of this Argument, is unwilling to rest the matter here; and so casts about for a motive of more general influence. This, he thinks, he finds

in that strong appetite for glory, praise, and reputation, which an Atheist must needs have as well as other men. And this makes his second Argument.

II. “ It is most certain *, (says he) that a man devoid of all Religion may be very sensible of worldly honour, and very covetous of praise and glory. If such a one find himself in a country where ingratitude and knavery expose men to contempt, and generosity and virtue are admired, we need not doubt but he will affect the character of a man of honour; and be capable of restoring a trust, even where the Laws could lay no hold upon him. The fear of passing for a knave would prevail over his avarice. And as there are men, who expose themselves to a thousand inconveniencies, and a thousand dangers, to revenge an affront, which perhaps they have received before very few witnesses, and which they would readily pardon, were it not for fear of incurring infamy amongst those with whom they had to do; so I believe the same here; that this person, whom we suppose devoid of Religion, would, notwithstanding all the opposition of his avarice, be capable of restoring a trust, which it could not be legally proved he had withheld; when he sees that his good faith will be attended with the applauses of the whole place where he resides; while his perfidy might, some time or other, be objected to him, or at least so strongly suspected, that he could not pass in the world’s opinion for an honest man: For it is that inward esteem in the minds of others, which we aspire at, above all things. The words and actions, which mark this esteem, please us on no other account, than as we imagine them to be the signs of what passes in the mind: A machine so ordered as to make the most respectful gesticulations, and to pronounce the clearest articulate sounds, in all the detours of flattery, would never contribute to give us a better opinion of ourselves, because

* Il est—fort certain, qu’un homme déstitué de foi, peut être fort sensible à l’honneur du monde, &c. Pens. div. c. 179.

“ we should know they were not signs of esteem in the mind of
 “ another. On these accounts therefore, he, of whom I speak, might
 “ sacrifice his avarice to his vanity, if he only thought he should
 “ be suspected of having violated a trust. And though he might
 “ even believe himself secure from all suspicion, yet, still, he could
 “ easily resolve to prefer the honourable part to the lucrative, for
 “ fear of falling into the inconvenience, which has happened to
 “ some, of publishing their crimes themselves, while they slept, or
 “ in the transports of a fever. *Lucretius* uses this motive to draw
 “ men, without Religion, to virtue.”

To this, I reply, 1. That it is indeed true, that commendation and disgrace are strong motives to men to accommodate themselves to the opinions and rules of those, with whom they converse ; and that those rules and opinions, in a good measure, correspond, in most civilized countries, with the unchangeable rule of right, whatever *Sextus Empiricus* and *Montaigne* have been pleased to say to the contrary. For virtue evidently advancing, and vice as visibly obstructing the general good, it is no wonder, that *that* action should be encouraged with esteem and reputation, wherein every one finds his account ; and *that*, discountenanced, by reproach and infamy, which hath a contrary tendency. But then we say, that seeing this good opinion of the world may be almost as surely gained, certainly with more ease and speed, by a well acted hypocrisy than by a sincere practice of virtue, the Atheist, who lies under no restraints with regard to the moral qualities of his actions, will rather chuse to pursue *that* road to reputation, which is consistent with an indulgence of all his other passions ; than *that* whereby they will be at constant war with one another ; and where he will be always finding himself under the hard necessity of *sacrificing*, as Mr. *Bayle* well expresses it, *his avarice to his vanity*. Now this inconvenience he may avoid by resolving to be honest only before company, which will procure him enough of reputation ; and to play the rogue in secret, where he may fully indulge his avarice, or what other passion he is most dis-

posed to gratify. That this will be his system, who has no motive, but popular reputation, to act virtuously, is so plain, that Mr. Bayle was reduced to the hardest shifts imaginable to invent a reason why an Atheist, thus actuated by the love of glory, might possibly behave himself honestly, when he could do the contrary without suspicion.—“And though he might believe himself secure from all suspicion, yet still he could easily resolve to prefer the honourable part to the lucrative, for fear of falling into the inconvenience which hath happened to some, of publishing their crimes themselves, while they slept, or in the transports of a fever.” *Lucretius*, says he, *uses this motive to draw men, without religion, to virtue.* It had been to the purpose to have told us, what man, from the time of *Lucretius* to his own, had been ever *so drawn*. But they must know little of human nature, who can suppose, that the consideration of these remote, possible indeed, but very unlikely accidents, hath ever any share in the determination of the Will, when men are deliberating on actions of importance, and distracted by the shifting uncertain views of complicated Good and Evil. But granting it to be likely, or common; the man, Mr. Bayle describes, could never get clear of the danger of that contingency, which way soever he resolved to act. Let us suppose him to take the honourable part, even then, sleep or a fever might as easily deprive him of the reputation he affects: For I believe there is no man, of this turn, but would be as ashamed to have it known, that all his virtuous actions proceeded from a selfish vanity, as to be discovered to have stretched a point of justice, of which civil laws could not take cognizance. It is certain, the *first* makes a man as contemptible, and much more ridiculous in the eyes of others, than the *latter*; because the advantage aimed at is fantastical: And one discovery sleep or a fever is as likely to make as the other.

But, 2. Supposing our Atheist to be of so timid a complexion, as to fear that, even in a course of the best-acted hypocrisy, he may risque the danger of being discovered, yet as this practice, by which
he

he so well covers all the lucrative arts of fraud, enables him to provide well for himself, he will be easily brought to hazard all the inconveniences of a detection, to which, indeed, the course is liable, but which it can so easily repair: for he has ample experience that though indeed esteem is generally annexed to apparent good actions, and infamy to bad; yet that there is no virtue which so universally procures popular Opinion as *riches and power*, there being no infamy which they will not efface or cover: and this being a road to Opinion which leads him, at the same time, to the gratification of his other passions; there is no doubt but it will be his choice *.

After many detours, Mr. *Bayle* is, at length, brought to own, that Atheism is, indeed, in its natural tendency, destructive of Society; but then, he insists upon it, that it never in fact becomes so.

III. *Because* (and this is his next argument) *men do not act according to their principles*, nor set their practice by their opinions. He owns this to have very much of a mystery; but for the fact he appeals to the observation of mankind: “For if it were not so,” says he †, “how is it possible that Christians, who know so clearly “by a Revelation, supported by so many miracles, that they must “renounce vice, if they would be eternally happy, and avoid eternal misery; who have so many excellent preachers—so many “zealous directors of conscience—so many books of devotion; how “is it possible, amidst all this, that Christians should live, as they “do, in the most enormous disorders of vice?” And again ‡, agreeably to this observation, he takes notice, “that *Cicero* hath “remarked, that many *Epicureans*, contrary to their principles, “were good friends and honest men; who accommodated their “actions, not to their principle, the desire of pleasure, but to the

* — Πάσης δ' ἀρετῇ καὶ αὐτῷ ἐκδιδύ.

Δαίμονι δ' ὅλος ἐκπαύει — Hesiod. Oper. & Dies, versus 311, 312.

† — Si cela n'étoit pas, comment, &c. Pensées diverses, cap. cxxxvi.

‡ Cicéron l'a remarqué à l'égard de plusieurs Epicuriens, &c. c. clxvii.

“rules of reason.” Hence he concludes: “That those lived better than they talked; whereas others talked better than they lived. The same remark,” says he, “hath been made on the conduct of the *Stoics*: their principle was, that all things arrived by an inevitable necessity, which God himself was subject to. Now this should naturally have terminated in inaction; and disposed them to abstain from exhortations, promises, and menacing. On the contrary, there was no sect of philosophers more given to preaching; or whose whole conduct did more plainly shew, that they thought themselves the absolute masters of their own destiny.” The conclusion he draws from all this, and much more to the same purpose, is *, that “therefore Religion doth not do that service towards restraining vice as is pretended; nor Atheism that injury in encouraging it: while each professor acts contrary to his proper principle.”

Now from this conclusion, and from words dropped up and down †, of the mysterious quality of this phenomenon, one would suspect Mr. *Bayle* thought that there was some strange Principle in man, that unaccountably disposed him to act in opposition to his opinions, whatsoever they were. And indeed, so he must needs suppose, or he supposes nothing to the purpose: for if it should be found, that this Principle sometimes disposes men as violently to act *according to* their opinions, as at other times it inclines them to act *against* them, *it* will do Mr. *Bayle's* argument no service. And if this Principle should, after all, only prove to be the violence of the irregular appetites, *it* will conclude directly against him. And by good luck, we have our Adversary himself confessing, that

* Contin. des Pens. div. cap. cxlix.

† Je conçois que c'est une chose bien étrange, qu'un homme qui vit bien moralement, & qui ne croit ni paradis, ni enfer. Mais j'en reviens toujours-là, que l'homme est une certaine creature, qui avec toute sa raison, n'agit pas toujours conséquemment à sa créance; ce seroit une chose plus infinie que de parcourir toutes les bizarreries de l'homme. Une Monstre plus monstrueux que les Centaures & que la Chimera de la fable. Pensées diverses, cap. clxxvi.

this is indeed the case: for though, as I said, he commonly affects to give our perverse conduct a mysterious air, the necessary support of the sophistry of his conclusion; yet, when he is off his guard, we have him declaring the plain reason of it; as where he says, "The * general idea we entertain of a man, who believes a God, a heaven and a hell, leads us to think, that he would do every thing which he knows agreeable to the will of God; and avoid every thing which he knows to be disagreeable to it: But the life of man shews, he does the direct contrary. The reason is this: Man does not determine himself to one action rather than another by the general knowledge of what he ought to do, but by the particular judgement he passes on each distinct case, when he is on the point of proceeding to action. This particular judgement may, indeed, be conformable to those general ideas of *fit* and *right*; but, for the most part, it is not so. *He complies almost always, with the reigning passion of the heart, to the bias of the temperament, to the force of contracted habits,*" &c. Now if this be the case, as in truth it is, we must needs draw from this Principle the very contrary conclusion, That, if *men act, not according to their opinions*, and that it is the force of the irregular appetites which causes this perversity, a Religionist will *often act against his principles*; but an Atheist, *always conformably to them*: because an Atheist indulges his vicious passions, while he acts *according to his principles*, in the same manner that a Religionist does, when he acts *against his*. It is therefore only *accidental* that men act contrary to their opinions; then, when they oppose their passions: or in Mr. Bayle's words, when *the general knowledge of what one ought to do, doth not coincide with the particular judgement we pass on each distinct case*; which judgement is generally directed by the passions: But that coincidence always happens in an Atheist's determination of himself to action: so that the matter, when stripped of the parade of eloquence, and cleared from the perplexity of the abounding verbage, lies open to this easy answer.

* L'idée générale veut que, &c. Pens. div. c. cxxxv.

We allow, men frequently act contrary to their opinions, both *metaphysical* and *moral*, in the cases Mr. Bayle puts.

1. In *metaphysical*, where the Principle contradicts common sentiments, as the *stoical fate*, and *christian predestination* * : there, men rarely act in conformity to their opinions. But this instance doth not at all affect the question, though Mr. Bayle, by his manner of urging it, would insinuate, that an Atheist might be no more influenced in practice, by his speculative opinion of *no God*, than a Fatalist, by *his*, of *no liberty*. But the cases are widely different : for, as the existence of God restrains all the vicious appetites by enforcing the duties of morality, the disbelief of it, by taking off that restraint, would suffer, nay invite, the Atheist to act according to his principles. But the opinion of *fate* having no such effect on the morality of actions, and at the same time contradicting common sentiments, we easily conceive how the maintainers of it are brought to act contrary to their principles. Nay, it will appear, when rightly considered, that the Atheist would be so far from not acting according to his opinions, that were his principle of *no God*, added to the fatalist's of *no liberty*, it would then occasion the fatalist to act according to his opinions, though he acted contrary to them before ; at least, if the cause Mr. Bayle assigns for men's not conforming their practice to their principles, be true : for the sole reason why the fatalist did not act according to his opinions, was, because they could not be used, while he was a Theist, to the gratification of his passions ; because, that though it appeared, if there were no liberty, men could have no merit ; yet believing a God, the rewarder and punisher of men, as if they had merit, he would act likewise as if they had. But take away from him the belief of a God, and there would be then no cause why he should not act according to his principle of *fate*, as far as relates to moral practice.

* Pens. div. c. clxxvi.

2. Next, *in morals*. We own that men here likewise frequently act contrary to their opinions : For the view (as we observed above) of the greatest confessed possible good, which, to a religionist, is the practice of virtue, will never, till it be considered as making a necessary part of our happiness, excite us to the pursuit of it : and our irregular passions, which are of a contrary nature, while they continue importunate, and while one or other is perpetually soliciting us, will prevent us from thus considering virtue as making a necessary part of our happiness. This is the true cause of all that disorder in the life of man, which Philosophers so much admire ; which the Devout lament ; and for which the Moralist could never find a cure : Where the appetites and reason are in perpetual conflict ; and the man's practice is continually opposing his principles. But, on the other hand, an Atheist, whose opinions lead him to conclude, *sensual pleasure to be the greatest possible good*, must, by the concurrence of his passions, consider it as making a necessary part of *his* happiness : and then nothing can prevent his acting according to his principles.

We own, however, that the Atheist, Mr. Bayle describes, would be as apt, nay apter, to act against his opinions than a Theist : but they are only those slender opinions concerning *the obligation to virtuous practice* which Mr. Bayle hath given him : for if men do not pursue the greatest confessed possible good, till they consider it as making a necessary part of their happiness ; I ask, which is the likeliest means of bringing them so to consider it ? Is it the reflection of *the innate idea of the loveliness of virtue* ; or the more abstract contemplation on its *essential difference* to vice ? (and these are the only views in which an Atheist can consider it) or is it not rather the belief, that the practice of virtue, as religion teaches it, is attended with an infinite reward ? To those opinions, I say, an Atheist is like enough to run counter : but his principles of impiety, which cherish his passions, we must never look to find at variance with his actions : for our adversary tells us, that the reason why practice and principle so much differ, is the violence of human

appetites: from which a plain discourser would have drawn the contrary conclusion; that then, there is the greater necessity to enforce religion, as an additional curb to licentiousness; for, that a curb it is, at least in some degree, is agreed on all hands.

And here, at parting, it may not be amiss to observe, how much this argument weakens one of the foregoing: *There* we are made to believe, that the *moral sense* and *essential differences* are sufficient to make men virtuous: *Here* we are taught, that these, with the *sanction of a Providence* to boot, cannot do it in any tolerable degree.

As to the lives of his *Epicureans*, and other Atheists, which we now come to; the reader is first of all desired to take notice of the fallacy he would here obtrude upon us, in the judgement he makes of the nature of the two different principles, by setting together the effects of *Atheism*, as they appear in the majority of half a score men; and those of *Religion*, as they appear in the majority of infinite multitudes: A kind of sophism, which small sects in religion have perpetually in their mouths, when they compare their own morals with those in large communities, from which they dissent. And now, to come to his palmary argument taken from fact. For,

IV. In the last place, he says *, “that the lives of the several
“Atheists of antiquity fully shew, that this principle does not necessarily produce depravity of morals.” He instances “in *Diagoras*, *Theodorus*, *Eucmerus*, *Nicanor*, and *Hippon*: “whose virtue
“appeared so admirable to a Father of the Church, that he would
“enrich Religion with it, and make Theists of them, in spite of
“all Antiquity.” And then descends to “*Epicurus*, and his followers, whom their very enemies acknowledged to be unblameable
“in their actions, as the *Roman Atticus*, *Cassius*, and the elder
“*Pliny*:” and closes this illustrious catalogue with an encomium on the morality of *Vanini* and *Spinoza*: But this is not all; for he tells us farther †, of whole nations of Atheists, “which modern

* Penf. diver. c. clxxiv. & Contin. des Penf. diver. c. cxliv.

† Contin. des Penf. div. c. lxxxv. & c. cxliv.

“ travellers have discovered in the islands or continents of *Afric* and
 “ *America*, that, in point of morals, are rather better, not worse,
 “ than the idolaters who live around them. It is true, that these
 “ Atheists are savages, without laws, magistrate, or civil policy :
 “ but this (he says) * supplies him with an argument *à fortiori* : for
 “ if they live peaceably together out of civil society, much rather
 “ would they do so in it, where equal laws restrain men from in-
 “ justice.” He is so pleased with this argument, that he reduces it
 to this enthymeme † :

“ Whole nations of atheists, divided into independent families,
 “ have preserved themselves from time immemorial without
 “ law.

“ Therefore, much stronger reason have we to think they would
 “ still preserve themselves, were they under one common master,
 “ and one common law, the equal distributor of rewards and pu-
 “ nishments.”

In answer to all this, I say (having once again reminded the reader, that the question between us is, *whether atheism would not have a pernicious effect on the body of a people in society*) 1. That as to the lives of those philosophers, and heads of sects, which Mr. Bayle hath thought fit so much to applaud, nothing can be collected from thence, in favour of the general influence of atheism on morality. We will take a view of the several motives those men had to the practice of virtue : for thereby it will be seen, that not one of these motives (peculiar to their several characters, ends, and circumstances) reaches the gross body of a people, seized with the infection of this principle. In *some* of them it was the *moral sense*, and the *essential difference of things*, that inclined them to virtue : but we have fully shewn above, that these are too weak to operate on the generality of mankind ; though a few studious, contempla-

* Contin. des Pens. div. c. cxviii.

† Des peuples athées divisés en familles indépendantes se sont, &c.

tive Men, of a more refined imagination and felicity of temperament, might be indeed influenced by them. In *others* it was a warm passion for fame, and love of glory. But though all degrees of men have this passion equally strong, yet all have it not equally pure and delicate: so that though *reputation* is what all affect, yet the gross body of mankind is little solicitous from whence it arises; and reputation, or at least the *marks* of it, which is all the people aspire to, we have shewn, may be easily gained in a road very far from the real practice of virtue: in which road too, the people are most strongly tempted to pursue it. Very small then is the number of those, on whom these motives would operate, as even *Pomponatius*, in his ample confession taken above, hath acknowledged: and yet these are the most extensive motives that these philosophic Atheists had to the practice of virtue: for, in the *rest*, the motive must be owned to have been less legitimate, and restrained to their peculiar ends or circumstances; as concern for the credit of the sect they had founded, or espoused: which they endeavoured to ennoble by this spurious lustre. It is not easy for a Modern to conceive, how tender they were of the honour of their Principles: The conference between *Pompey* and *Pofidonius* the Stoic, is a well-known story*: and if the fear of only appearing ridiculous by their principles were strong enough to make them do such violence to themselves, what must we believe the fear of becoming generally odious would do, where the principle has a natural tendency, as we see *Cardan* frankly confessed, to make the holder of it the object of public abhorrence? But if the sense of shame were not strong enough, self-preservation would force these men upon the practice of virtue: for though, of old, the Magistrate gave great indulgence to philosophic speculations; yet this downright principle of atheism being universally understood to be destructive to Society, He frequently let loose his severest resentment against the maintainers of it: so that such had no other way to disarm his vengeance, than in persuading him by

* *Tusc. Disp.* l. ii. c. 25. Edit. Oxon. 4°. t. II. p. 297.

their

their lives, that the principle had no such destructive tendency. In a word then, these motives being peculiar to the leaders of sects, we see that the virtuous practice arising from thence makes nothing for the point in question.

2. But he comes much closer to it, in his next instance ; which is of whole nations of modern Savages, who are all atheists, and yet live more virtuously than their idolatrous neighbours. And their being yet unpolicied, and in a state of nature, makes, he thinks, the instance conclude more strongly for him. Now, to let the truth of the fact pass unquestioned ; though *Homer* seemed to have a very different opinion of the matter, when he makes the atheistical *Cyclops* to be the most unjust and violent, as well as most brutal, race of men upon earth. And what faith might be expected from such a people, the poet gives us to understand, in that fine circumstance, where one of them was accosted by *Ulysses*, who was then a stranger to their Principles. This wary hero, imploring the assistance of a *Cyclop*, tells him with great openness who he was, whence he came, and the sum of his adventures. But no sooner had the Monster professed himself a thorough FREE-THINKER, than the experienced traveller lost all hopes of faith or justice from him ; and, from that moment, put himself upon his guard, and would not trust him with one word of truth, more.

Ἄλλαι μὲν αἰσχροὶ ἀνθρώποι προσέειπεν ἐπὶ πείσσει.

But I say, to let this pass, I shall endeavour to detect the sophistry of his conclusion (which I had before obviated in the second section *, concerning the insufficiency of human Laws alone) in a fuller explanation of that reasoning.

It is notorious, that man in Society, is incessantly giving the affront to the public laws. To oppose which, the Community is as constantly busied in adding new strength and force to its ordinances. If we enquire into the cause of this perversity, we shall find it no

* See p. 55.

other than the number and violence of the appetites. The appetites take their birth from our real or imaginary wants : our **REAL** wants are unalterably the same ; and, as arising only from the natural imbecillity of our condition, extremely few, and easily relieved. Our **FANTASTIC** wants are infinitely numerous, to be brought under no certain measure or standard ; and increasing exactly in proportion to our improvements in the arts of life. But the arts of life owe their original to Society * : and the more perfect the Policy, the higher do those improvements arise ; and, with them, are our wants, as we say, proportionably increased, and our appetites inflamed. For the violence of these appetites, which seek the gratification of our imaginary wants, is much stronger than that raised by our real wants : not only because those wants are more numerous, which give constant exercise to the appetites ; and more unreasonable, which make the gratification proportionably difficult : and altogether unnatural, to which there is no measure ; but, principally, because vicious custom hath affixed a *kind of reputation* to the gratification of the fantastic wants, which it hath not done to the relief of the real ones. So that when things are in this state, we have shewn above, that even the most provident Laws, without other assistance, are insufficient. But in a state of nature, unconscious of the arts of life, men's wants are only real ; and these wants, few, and easily supplied. For food and covering are all which are necessary to support our Being. And Providence is abundant in its provisions, for these wants : and while there is more than enough for all, it can hardly be, that there should be disputes about each man's share.

* There is one remarkable circumstance in the *Mosaic* history, that I should fancy, must needs give our *free-thinkers* a high idea of the *veracity* or *penetration* of the author. It is, where, having represented *Cain* as the first who built a city, or made advances towards civil society, he informs us, that his posterity were the inventors of the arts of life, in the instances he gives of *Jabal*, *Jubal*, and *Tuba'-Cain*.

And

And now the reader sees clearly how it might well be, that this rabble of Atheists should live peaceably in a state of nature, though the utmost force of human Laws, in the improved condition of Society, could not hinder them from running into mutual violence. But the sophistry of this enthymeme is further seen from hence. Not even Mr. *Bayle* himself would pretend, that these Atheists, who live peaceably in their present state, without the restraint of human laws, would live peaceably without this restraint, after they had understood and practised the arts of life in credit amongst a civilized people. In Society therefore, which the arts of life inseparably accompany, an imposed curb, he will own, would be necessary. I then argue thus, If a people, who out of Society could live peaceably without the curb of Law, could not live peaceably without that curb in Society; you have no reason to believe, that though out of society they might live peaceably without the curb of religion, they could live peaceably, without that curb, in Society? The answer to this must bring on again the question, How strong the curb on man, in Society, should be? which we have fully examined in another place. This argument, therefore, proves nothing but the folly of pretending to conclude, concerning man in Society, from what we see of his behaviour, out of it.

And here, in conclusion, once for all, it may not be amiss to observe, the uniform strain of sophistry which runs through all Mr. *Bayle's* reasonings on this head. The question is, and I have been frequently obliged to repeat it, he so industriously affecting to forget or mistake it, *Whether Atheism be destructive to the body of a Society?* And yet he, whose business it is, to prove the negative, brings all his arguments from considerations, which either affect not the gross body of mankind, or affect not that body, in Society: in a word, from the lives of *Sophists* or *Savages*; from the example of a few speculative men far above the view of the common run of *citizens*; or from *that* of a barbarous crew of *savages* much farther below it. All his facts and reasonings then being granted, they still fall short and wide of his conclusion.

But

But the last stroke of his apology is more extravagant than all the rest: for having proved atheism very consistent with a state of nature, lest it should happen to be found not so consistent with civil society, but that one of them must rise upon the ruins of the other, he gives a very palpable hint which of the two he thinks should be preserved; by making it a serious question, discussed in a set dissertation *, WHETHER CIVIL SOCIETY BE ABSOLUTELY NECESSARY FOR THE PRESERVATION OF MANKIND †? and very gravely resolving it in the negative.—And here let me observe, that these PHILOSOPHERS (as Mess. *Voltaire* and *D'Alembert* call all those who despise Religion) never suffer a good hint to lye unimproved. The famous citizen of *Geneva* building upon this before us, hath since written a large Discourse to shew, that CIVIL SOCIETY IS EVEN HURTFUL TO MANKIND.

S E C T. VI.

I Have here given, and to the best advantage, all the arguments Mr. *Bayle* hath employed to prove Religion not necessary to civil Society; by which it may be seen, how little the united force of wit and eloquence is able to produce for the support of so outrageous a paradox.

The reader will imagine, that now nothing can hinder us from going on to our *second* proposition; after having so strongly supported the *first*. But we have yet to combat a greater monster in morals before we can proceed.

As the great foundation of our proposition, *that the doctrine of a future state of rewards and punishments is necessary to civil society*, is this, *that religion is necessary to civil society*; so the foundation of this latter proposition is, *that VIRTUE is so*. Now, to the lasting opprobrium of our age and country, we have seen a writer publicly

* Contin. des Pens. div. c. cxviii.

† Si les sociétés sont absolument nécessaires pour conserver le genre humain.

maintain,

maintain, in a book so intituled, that PRIVATE VICES were PUBLIC BENEFITS. An unheard-of impiety, wickedly advanced, and impudently avowed, against the universal voice of nature : in which *moral virtue* is represented as the invention of knaves ; and *christian virtue* as the imposition of fools : in which (that his insult on common sense might equal what he puts on common honesty) he assures his reader, that his book is a system of most exalted morals and religion : And that the *justice of his country*, which publicly accused him *, was pure calumny.

But I shall undertake to shew, and that in very few words, to the admirers of the low buffoonry and impure rhetoric of this wordy declaimer, that his whole fabric is one confused heap of falsehoods and absurdities.

I. *First* then, it is to be observed, that though his general position be, *that private Vices are public benefits*, yet, in his proof of it, he all along explains it by *Vice only in a certain measure, and to a certain degree*. And, as all other writers have deduced the necessity on private men in society, to be virtuous, and on the magistrate severely to punish vice, from the *malignity of the nature of Vice* ; so he enforces this necessity, on both, from the *malignity of its excess*. And indeed he had been only fit for Bedlam had he not given this restriction to the general sense of his proposition.

However, this is full enough to expose the falsehood of that assertion, which his whole book is written to support, namely, *that vice is absolutely necessary for a rich and powerful Society*. For whatsoever is *absolutely necessary* to the well-being of another in matter of morals, must be so, by its essential properties ; the use of which thing will be, then, in proportion to its degree. And this the common moralists observe of Virtue with regard to the State. But whatsoever is useful to another, only when in a certain degree, is not so by its essential properties ; if not by its essential properties,

* By the Grand-jury of Middlesex.

then, of course, by accident only; and, if by accident, not necessary.

The first part of the former assertion may be proved thus. If A be absolutely necessary to B, it is, because neither C, nor D, nor any thing but A, can supply the wants of B. But if nothing but A can supply these wants, it is because the supplial is afforded by the *essential* properties of A; which essential properties are incommunicable to all other beings; the communication of them to C, D, &c. making C and D the same as A, which is absurd: for if the supplial of the wants of B were caused by what was not *essential* to A, but *accidental*; then might these wants as well be supplied by C, D, &c. as by A; because that which is *accidental* only, may belong in common to several different beings. The second part may be proved thus: These *essential qualities can never be excessive*; as for instance, There can never be too much *Virtue* in a state. *Specific* Virtues, indeed, may be pushed to excess; but then they lose their nature, and become *Vices*; in which state of things, Society will be so far from having too much, that it will have too little Virtue. It is not so with *generic* Virtue; therefore that *essential* Quality in A, which in a lower degree profits B, must in a higher degree be still more useful to B. On the other hand, *accidental Qualities may be excessive*; so that, that *accidental* Quality in A, which profiteth B in a lower degree, may injure B in a higher. This is the case of REAL LUXURY, in its effects on Society; as will be shewn in the progress of this section: for though a specific Virtue carried to an excess becomes Vice, yet a Vice, so pushed on, never becomes Virtue; but, on the contrary, by advancing in malignity, more clearly evinces its true nature, and exposes its baleful effects.

From all this, it appears, that a great and powerful Community, which is, in itself, a natural good, and, as such, desirable, may procure and preserve its grandeur without Vice, though Vice so frequently produces and supports it: because this utility of Vice
not

not arising from its essential qualities, but from some accidental circumstances attending it, may be supplied by something that is not Vice, attended with the same circumstances. As for instance, the consumption of the *products of art and nature* is the circumstance which makes States rich and flourishing. Now if this consumption may be procured by actions not vicious, then may a State become great and powerful without the assistance of Vice. That it may, in fact, be thus procured, shall now be shewn.

II. The Author, descending to the enumeration of his proofs, appears plainly to have seen, that Vice in general was only *accidentally* productive of good; and therefore avoids entering into an examination of particulars; but selects, out of his favourite tribe, *LUXURY*, to support his execrable paradox; and on this alone rests his cause. By the assistance of this ambiguous term, he keeps something like an argument on foot, even after he hath left all the rest of his City-crew to shift for themselves. And it must be owned, there is no word more inconstantly and capriciously applied to particular actions; or of more uncertain meaning, when denominating such actions, than the term *Luxury*. For, unapplied, it has like all other moral modes, an exact and precise signification; and includes in it, *the abuse of the gifts of Providence*. The difficulty is only to know when this question is abused. Men have two ways of deciding: the one, by the *principles of Natural religion*; the other, by the *positive institutions of Revealed*. In those *Principles*, all men are reasonably well agreed; but, concerning these *Institutions*, when taken separately, and independent on those *Principles*, there are various opinions, which superstition and fanaticism have greatly distorted: consequently, those who estimate *Luxury* by this latter rule, (where obscurity and, of course, confusion, are so difficult to be avoided) will disagree extremely about it: and amongst such diversity of notions, it would be strange indeed, if some or other had not ideas of *Luxury*, which would serve the wildest hypothesis; and

much stranger, if so corrupt a Writer did not take advantage of them. He has done it like a master: and with a malice and cunning to intitle him, though he be but a follower, to be a Leader of a sect.

First, in order to perplex and obscure our idea of *Luxury*, he hath laboured in a previous dissertation, on *the origin of moral virtue*, to destroy those very principles, by whose assistance we are only able to clear up and ascertain that idea: where he decries and ridicules the essential difference of things, the eternal notions of right and wrong; and makes VIRTUE, which common moralists deduce from thence, the offspring of craft and pride.

Nothing now being left to fix the idea of *Luxury*, but the positive precepts of *Christianity*, and he having stript these of their only true and infallible interpreter, the principles of *natural Religion*; it was easy for him to make those precepts speak in favour of any absurdities that would serve his purpose, and as easy to find such absurdities supported by the superstition and fanaticism of some or other of those many Sects and Parties of *Christianity*, who, despising the principles of the Religion of Nature as *the weak and beggarly elements*, soon came to regard the natural appetites, as the graceless furniture of *the old man, with his affections and lusts*.

Having got CHRISTIANITY at this advantage, he gives us for Gospel, that meagre Phantom begot by the hypocrisy of *Monks* on the misanthropy of *Ascetics*: which cries out, AN ABUSE! whenever the gifts of Providence are used, further than for the bare support of nature. So that by this rule every thing becomes *Luxury* which is more than *necessary*. An idea of *Luxury* exactly fitted to our Author's hypothesis: for if no State can be rich and powerful while its members seek only a bare subsistence, and, if what is more than a bare subsistence be *Luxury*, and *Luxury* be *Vice*; the consequence, we see, comes in pat, PRIVATE VICES ARE PUBLIC BENEFITS. Here you have the sole issue of all this tumour of words.

But

But it is difficult to think, that a Writer of such depravity of heart, had not farther ends in this wicked representation of *natural* and *revealed* Religion. We cannot doubt his purpose, when we reflect upon his gains, which are, the fixing of his followers in a propensity for *Vice*, and in a prejudice against *Christianity*. For what can be more in favour of *Vice*, than, that there is no moral duty? What more in discredit of *Christianity*, than, that all the enjoyments of life are condemned by it as evil?

III. But the GOSPEL is a very different thing from what Bigots and Fanatics are wont to represent it. It enjoins and forbids nothing in moral practice, but what natural Religion had before enjoined and forbid. Neither indeed could it, because one of God's Revelations, whether ordinary or extraordinary, cannot contradict another; and because God gave us the first, to judge of others, by it. Accordingly we find, that though it be indeed one of the great ends of *Christianity* (but not the main and peculiar end) to advance the practice of moral virtue amongst men, yet the New Testament doth not contain any regular or complete system or Digest of moral laws; the detached precepts enforced by our divine Master in it, how excellent and perfect soever, arising only from the occasions and circumstances which gave birth to those discourses or writings, in which such precepts are delivered. For the rest, for a general knowledge of the system of moral-duty, the founders of our Religion hold open to us the great Pandect of the law of nature, and bid us search and study that. *Finally*, says the apostle Paul, *whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, think on these things*. But where vicious custom, or perverse Interpreters, had depraved the Religion of Nature, there, particular care was taken to remove the rubbish of time and malice, and to reinstate the injured moralities in their primitive dignity and splendor.

The *Religion of Nature*, then, being restored, and made the rule to explain and interpret the occasional precepts of *Christianity*; what
is

is *Luxury* by *natural* Religion, that, and that only, must be *Luxury* by *revealed*. So that a true and precise definition of it, which this Writer (triumphing in the obscurity which, by these arts, he hath thrown over the idea) thinks it impossible to give, so as not to suit with his hypothesis, is easily settled. *LUXURY is the using the gifts of Providence, to the injury of the User, either in his person or fortune; or to the injury of any other, towards whom the User stands in any relation, which obliges him to aid and assistance.*

Now it is evident, even from the instances this Writer brings of the public advantages of consumption, which he indiscriminately, and therefore falsely, calls *Luxury*, that the utmost consumption may be made, and so all the ends of a rich and powerful Society served, without injury to the User, or any one, to whom he stands related: consequently, without *Luxury*, and without *Vice*. When the consumption is attended with such injury, then it becomes *Luxury*, then it becomes a *Vice*. But then, let us take notice, that *this Vice*, like all others, is so far from being advantageous to Society, that it is the most certain ruin of it. It was this *Luxury* which destroyed *Rome*. And the very definition given above, informs us of the manner how it came to pass: namely, by enervating the body, debauching the mind, begging the fortune, and bringing in the practice of universal rapine and injustice. But the wretched absurdity of supposing *Luxury* beneficial to society, cannot be better exposed, than by considering, that, as *Luxury* is the abusing the gifts of Providence, to the injury of himself and of those to whom we stand related; and as the *Public* is that, to which every man stands nearest related; the consequence is, that *Luxury* is, at one and the same time, beneficial and injurious to the Public. Nor can the absurdity I here charge upon him, be evaded by saying it is deduced from a proposition of his, and a definition of mine, set together: Because, however we may differ whether the use of things, where no one is injured, be *Luxury*; yet we both agree in this, that where there is that injury in the use, it is *Luxury*; and *Luxury*, in this sense, he holds to be beneficial to Society.

The

The case I here put, of *Luxury's* injuring the PUBLIC, by depriving the state of that aid and assistance from particulars, which, the relation they stand in to it, requires them to give, is no imaginary or unlikely supposition. This effect of *Luxury* it was which contributed, more immediately than any other, to the destruction of the Roman Commonwealth. For in the last struggles for liberty by a FEW, against the humour of a debauched *luxurious* people, when nothing but a sufficient fund was wanting to enable those god-like men to restore the Republic, the richest citizens, who yet wished well to their Country, could not be prevailed upon to retrench from their private *Luxury*, to support the Public in this critical exigency: which therefore, having been long shaken by the *Luxury* of its enemies, fell now a sacrifice to the *Luxury* of its friends. Thus the great *Roman patriot* describes the fatal condition of those times; *Nos habemus LUXURIAM, atque avaritiam; publice egestatem, privatim opulentiam.*

In a word then, it is not *Luxury*, but the *consumption* of the products of art and nature, which is of so high benefit to Society. That this *consumption* may well be, without *Luxury*, appears plainly from the definition given above. All the difference is, and that a very essential one, when the *consumption* is made without *Luxury*, infinitely greater numbers share in it; when it becomes *Luxury*, it is confined to fewer. The reason of this, and the different effects this different consumption must have on the Public, is very evident. Had the consumption of the commodities and products of Greece when conquered (which indeed were necessary to render the Romans polite and wealthy) been more equally made by that people, it would have been extremely beneficial. But being unjustly claimed by one part, exclusive of the rest, “omnia virtutis præmia ambitio possidebat,” it became luxury and destruction. The Historian shews us how it was brought about: “There (says he) the Roman people first began to intrigue, to debauch, to affect a taste for statues, pictures, and high-wrought plate. To come at which, they

“ they oppressed the private, plundered the public, violated the
 “ temples of the Gods, and polluted and confounded every thing
 “ both sacred and prophane*.” Till at length,

“ Sæviôr armis

“ LUXURIA incubuit, victumque ulciscitur orbem.”

HAVING endeavoured to shew in this and the two following Books, *that* the PRIESTS and LAWGIVERS of former times all concurred in supporting the belief of a FUTURE STATE, I am stopped in the midst of my course, by a late noble Writer, who hath taken advantage of this notorious truth, to represent the labours of those Moderns, who have trode in the same steps, as A CONFEDERACY BETWEEN DIVINES AND ATHEISTS TO DISHONOUR AND DEGRADE THE GOD OF THE UNIVERSE.

“ After pleading the cause of natural and revealed Religion, (says
 “ his Lordship) I am to plead the cause of God himself, against
 “ DIVINES AND ATHEISTS IN CONFEDERACY †.

“ The conduct of Christian Divines has been so far from de-
 “ fending the Providence of God, that they have joined in the cla-
 “ mour against it. Nothing has hindered, even those who pretend
 “ to be his Messengers, his Embassadors, his *Plenipotentiaries*, from
 “ renouncing their allegiance to him, (as they themselves have
 “ the FRONT TO AVOW,) but the hypothesis of a FUTURE STATE.
 “ On *this hypothesis alone*, they insist; and therefore, if this will not
 “ serve their turn, God is disowned by them, as effectually as if
 “ he was so, in terms ‡.” “ Divines, if not Atheists, yet are
 “ ABETTERS of Atheism §.”

* Ibi primum insuevit exercitus populi Romani amare, potare, signa, tabulas pictas, vasa celata mirari, ea privatim ac publice rapere, delubra spoliare, sacra profanaque omnia polluere.

† Lord BOLINGBROKE's Works, vol. V. p. 305.

‡ Vol. V. p. 487, 8.

§ Vol. V. p. 485.

—“ Divines

“ That there were some men who knew not God in all ages,
 “ may be true : but the scandalous task of COMBATING HIS EXIS-
 “ TENCE under the mask of Theism, was reserved for Metaphysi-
 “ cians and Theologians *.”

“ — Divines are still more to be blamed. A CONFEDERACY
 “ WITH ATHEISTS becomes ill the professors of Theism. No matter.
 “ They PERSIST, and have done their best, in concert with their
 “ allies, to DESTROY the belief of the GOODNESS of God :—They
 “ endeavour to DESTROY that of his GOODNESS, which is a farther
 “ article of their ALLIANCE †.”

“ The CONFEDERACY between Atheists and Divines appears to
 “ have been carried VERY FAR—Nay the Atheist will appear, to
 “ that reason, to which they both appeal, more consistent in his
 “ absurdity than the Divine ‡.” “ Divines UPBRAID God’s GOOD-
 “ NESS, and CENSURE his JUSTICE §.”—“ INJUSTICE is, in this
 “ life, ascribed to God, by Divines ||.”

“ The whole Tribe of Divines, like Wollaston and Clarke, do,
 “ in effect, RENOUNCE the God whom you and I adore, as much
 “ as the rankest of the Atheistical Tribe. Your Priests and our
 “ Parsons will exclaim most pathetically, and RAIL OUTRAGEOUSLY
 “ at this assertion. But have a little patience, and I will prove it
 “ to their shame to be true **.”

The Reader will give me leave, in a few words, to vindicate
 the body of Divines from the horrid calumny of this imaginary
 Confederacy.

He may be pleased then to understand, that ATHEISM has ever
 endeavoured to support itself, on a FACT, which has indeed all
 the certainty that the evidence of sense and experience can give it ;
 namely, *the unequal distribution of moral good and evil, here below.*

“ Cum res hominum tanta caligine volvi

“ Adspicerem, lætosque diu florere nocentes,

“ Vexarique pios——LABEFACTA CADEBAT

“ RELIGIO,”——

* Vol. V. p. 307.

† Vol. V. p. 393.

‡ Vol. V. p. 346, 9.

§ Vol. V. p. 417.

|| Vol. V. p. 541.

** Vol. V. p. 485.

was the common language of the impatient sufferer. From hence the Atheist inferred, that the Universe was without an intelligent Ruler; and that all things were driven about by that Fate or Fortune, which first produced them. DIVINES opposed this *Conclusion*; for they did not venture to be so paradoxical as (with his Lordship) to call in question *the Premises*, a phenomenon which objected itself to all their Senses. They first demonstrated, strictly demonstrated; the Being of a God, and his MORAL ATTRIBUTES: and then shewed, that if the whole of man's existence were included within this life, the present distribution of good and evil would contradict that Demonstration. They, therefore, inferred, on their part, that the whole of man's existence was not included within this life: but that he was reserved for an after-reckoning; in which, an *equal distribution of rewards and punishments* would amply vindicate the providence of a righteous Governor.

But *Atheists* were not the only enemies whom *Divines* had to deal with. There was a set of men, who allowed an intelligent first Cause, endowed with those MORAL ATTRIBUTES, which the Divines had demonstrated: and, on that account, called themselves DEISTS. Yet they agreed so far with *Atheism*, as to confine the whole of man's existence to the present life. These, the *Divine* combated, in their turn; and with the same arms; but in an inverted order. In disputing with the ATHEISTS, the principle held in common was *the present unequal distribution of Good and Evil*. So that to cut off their conclusion from it, of NO GOD, he *demonstrated* the Being and Attributes: and from that proof inferred that the inequality would be set right. With DEISTS, the common principle was *the Being and Attributes of God*. Therefore, to bring them to the allowance of a FUTURE STATE, he appealed to the present *unequal distribution of good and evil*, (which these Men, as well as his Lordship, were very backward to allow and very industrious not to see;) and from that inequality inferred, that there must be such a State.

This is a short and true account of the DIVINE's contest with ATHEISTS and DEISTS, so far as the subject of a *future state* came in question:

question : In both controversies that *state* is deduced from *the moral attributes* : only with this difference. In the dispute with Atheists, the demonstration of those attributes is *made* ; in the dispute with Deists, it is *allowed*. The final purpose against Atheism is to prove the BEING AND ATTRIBUTES of God ; the final purpose against Deism is to prove a FUTURE STATE : For neither *natural* nor *revealed* Religion can subsist without *believing that God is, and that he is a REWARDER of them that seek him* *. Thus, we see, the *question*, in each controversy, being different ; the *premises*, by which each proposition was to be proved, must needs be different. The difference is here explained ; the *premises*, in the argument against Atheists, were the *moral attributes* ; the *premises*, in the argument against Deists, were the *unequal distribution* of good and evil.

What Enemy to Religion now, could ever hope to see a Calumny either thrive or rise on so unpromising a ground ? or flatter himself with the expectation of an Advocate bold enough to tell the World, that this conduct of the DIVINES was a CONFEDERACY WITH ATHEISTS, to *decry God's Providence ; to blot out his Attributes of goodness and justice ; to combat his Government ; and to deny his very Existence* ? The RIGHT HONOURABLE Author does all this : And more ;—he expects to be believed. It is true, this is a fine believing age : Yet I hardly think he would have carried his confidence in our credulity so far, had he seen his way clear before him.—His Lordship is always sublime, and therefore often cloudy ; commonly, at too great a distance to look into the detail of things, or to enter into their *minuteness* : (for which, indeed, he is perpetually felicitating his Genius.) So that, in his *general view* of Theologic matters, he has jumbled these two Controversies into one ; and, in the confusion, hath commodiously slipped in one Fact for another. He, all the way, represents Divines as making a *future State* THE PROOF of *God's moral attributes* : Whereas, we now see, on the very face of the controversy, that they make *the moral attributes* A PROOF of

* St. Paul. Hebr. xi. 6.

a future State. Let us consider how the dispute stands with the *Atheist*. These men draw their argument against a God, from the condition of the moral world : The Divine answers, by demonstrating *God's Being and Attributes* : and, on that demonstration, satisfies the objection. Consider how it stands with the *Deist*. Here, God's Being and Attributes is a common principle : And on this ground the Divine stands, to deduce a *future state* from the unequal distribution of things — But his misrepresentation was to support his slander of a CONFEDERACY : there was no room to pretend that God's Being was made precarious by proving a *future state* from his Attributes ; but could he get it be believed, that Divines proved the Attributes from a *future state*, he would easily find credit with his kind Reader, for all the rest.

Well then, the whole amount of his CHIMERICAL CONFEDERACY comes to this, That *Divines and Atheists hold a principle in common* ; but, in common too with all the rest of mankind ; namely, that there are irregularities in the distribution of good and evil here below. And did any thing forbid *Divines* to employ this common principle, in support of Religion against *Atheism and Deism* ! But whatever his Lordship might think proper to disguise in this reasoning, there is one thing, the most careless Reader will never overlook ; which is, that, under all this pomp of words and solemnity of accusation, you see lurking that poor species of a Bigot's calumny, which, from *one* principle held in common with an obnoxious Party, charges his Adversary, with *all* the follies or impieties which have rendered that Party odious. This miserable artifice of imposture, had now been long hissed out of learned controversy, when the noble Lord took it up ; and, with true political skill, worked it into a SHAM PLOT ; to make RELIGION distrust it's best Friends, and take refuge in the FIRST PHILOSOPHY.

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B O O K II.

S E C T. I.

HAVING now proved the first PROPOSITION, *That inculcating the doctrine of a future state of rewards and punishments is necessary to the well-being of Society*, by considerations drawn from the nature of Man, and the genius of civil Society; and cleared it from the objections of licentious Wits;

I proceed to the *second*; which is, THAT ALL MANKIND, ESPECIALLY THE MOST WISE AND LEARNED NATIONS OF ANTIQUITY, HAVE CONCURRED IN BELIEVING AND TEACHING, THAT THIS DOCTRINE WAS OF SUCH USE TO CIVIL SOCIETY.

This I shall endeavour to prove,

- I. From the conduct of Lawgivers, and Institutors of civil policy.
- II. From the opinions of all the Learners and Teachers of wisdom in the schools of ancient philosophy.

I. FROM THE CONDUCT OF LAWGIVERS, AND INSTITUTORS OF CIVIL POLICY: who never omitted to propagate and confirm Religion, where-ever they established Laws; RELIGION, I say, which was always first in their view, and last in their execution. They used it as the instrument to collect a body politic; and they applied it as the bond to tie and keep that body together: they *taught* it in civilizing man; and *established* it to prevent his return to barbarity and a savage life. In a word, so inseparable, in the ancient World,

World, were the ideas of **LAWGIVING** and **RELIGION**, that Plutarch (in his paradoxical preference of atheism to superstition) supposes no other Origin of divine worship than what was the work of the Lawgiver. “How much happier had it been (says he) for the Carthaginians, had their first Lawgiver been like Critias or Diagoras, who believed neither Gods nor Demons, rather than such a one as enjoined the public sacrifices to Saturn * !”

That the Magistrate, as such, hath taken the greatest care and pains to inculcate and support Religion, we shall prove at large : That this care and pains must arise, and was employed, on account of its confessed and experienced utility to the State, will need no proof.

But here it will be necessary to remind the reader of this previous truth, *That there never was, in any age of the world, from the most early accounts of time, to this present hour, any civil-politied nation or people, who had a Religion, of which the chief foundation and support was not the doctrine of a FUTURE STATE of rewards and punishments ; the JEWISH PEOPLE only excepted.* This, I presume, our adversaries will not deny. Mr. Bayle, the indulgent foster-father of Infidelity, confesseth it in the fullest manner, and with the utmost ingenuity : “Toutes les religions du monde, tant la vraie que les fausses, roulent sur ce grand pivot, qu’il y a un juge invisible qui punit & qui recompense, *apres cette vie*, les actions de l’homme tant exterieures qu’interieures. C’est de la que l’on suppose que decoule la principale utilité de la religion :” and thinks, it was the utility of this doctrine which set the Magistrate upon inventing a Religion for the State : “C’est le principal motif qui eut animé ceux qui l’auroient inventée †.”

* Τι δὲ Καρχηδονίους ὑπὸ Διονυσίου Κριτίαν λαβῶσιν ἢ Διαγόραν νομοθέτην ἀπ’ ἀρχῆς, μῆτις τινὰ θεῶν μῆτις δαιμόνων νομίζειν, ἢ τοιαῦτα θύειν οἷα τῷ Χρυσῷ Ἰδνῶ ;—Περὶ διοισδ.

P. 171. tom. II. fol. 1599. Francof.

† Dict. Crit. & Hist. Art. SPINOZA, Rem. (E.)

This truth, we beg the reader always to have in mind: So that when, in the sequel of this discourse, he meets with ancient testimonies for the necessity of RELIGION to Society, he may be sure, that the doctrine of a FUTURE STATE of rewards and punishments, was the chief idea included in that term. And on this account it is, that frequently, where the Ancients speak of the *source* of those utilities, which can proceed only from the doctrine of a *future state*, they give it the common name of *Religion*: as, on the other hand, they often call *Religion* by the restrictive name of a *future state*: On which account, I have not scrupled, throughout this discourse, to use the same liberty of applying the generic or specific term, one for the other, without any apprehension of being thought not to understand my argument, or of being misunderstood by my reader: Who, when he sees me bring facts and opinions of Antiquity, which shew the utility of Religion in general, to prove the utility of the doctrine of a future state in particular, will understand that I speak home to my purpose, and to the full proof of my second proposition.

So that, had I done no more than produce *such facts and opinions*, I had done all that was necessary. But since the bare *necessary* is esteemed almost as poor and unhandſome a thing in literature as in civil life, I have employed the greatest part of the present and following books to shew, from ancient facts and opinions, the more than ordinary care and concern of all the wise and learned for perpetuating the specific doctrine of a future state of rewards and punishments.

Having premised thus much to prevent mistakes, I proceed in the first place,

1. To shew, *in general*, the civil Magistrate's care in this matter.

The popular doctrine of a Providence, and, consequently, of a future state of rewards and punishments, was, as we have said, so universally received in the ancient world, that we cannot find any

civilized country where it was not of national belief. The most ancient *Greek* poets, as *Musæus* *, *Orpheus* †, *Homer*, *Hesiod*, &c. who have given systems of theology and religion, on the popular creed of such nations, always reckon the doctrine of a future state of rewards and punishments as a fundamental article : And all succeeding writers have given testimony to the same concerted plan. *Æschylus*, *Sophocles*, *Euripides*, *Aristophanes*, whose profession it was to represent the manners and opinions of all civilized people, whether *Greeks* or those whom the *Greeks* called *Barbarians*, are full and express to the same purpose. Further, it is recorded in the works of every ancient historian and philosopher, which it would be endless to recite. But *Plutarch*, the most knowing of them all, shall speak for the rest : “ Examine ‡,” says he, in his tract against *Colotes* the *Epicurean*, “ the face of the globe, and you may find “ Cities unfortified, unlettered, without a regular Magistrate, or “ appropriated habitations ; without possessions, property, or the “ use of money, and unskilled in all the magnificent and polite arts. “ of life : But a City without the knowledge of a God, or the prac- “ tice of Religion : without the use of vows, oaths, oracles, and “ sacrifices to procure good, or of deprecatory rites to avert evil, “ no man can or ever will find.” And in his consolation to *Apol- lonius*, he declares it § was so ancient an opinion *that good men should be recompensed after death, that he could not reach either to the author or original of it.* To the same purpose had *Cicero* and *Seneca*

* Plato Rep. lib. xi. p. 364. E. T. II. Edit. Steph. 1578. fol.

† Plutarch, Vita Lucul.

‡ —ἴσθης ὅ ἂν ἰπὼν καὶ πόλεις ἀτιχίτας, ἀγεγραμμένας, ἀβασιλεύουσας, ἀόκτους, ἀχρημάτους, νομίσματα μὴ δομένας, ἀτίκτους διατρέων καὶ γυμνασίῳ ἀνέχον διὰ πόλεως καὶ ἀθύρου, μὴ χρημάτων εὐχάτας, μὴ ἔργων, μὴ μαθημάτων, μὴ θυσιαστικῶν ἀγαθῶν, μὴ ἀποδραστῶν κακῶν, ἀλλὰ ἴσθης ὅτι ἴσθης γιγνόμενους διαβάτας.

Edit. Francf. fol. T. II. p. 1125. E.

§ —Καὶ τῶνδ' ἔτις ἀρχαῖα καὶ παλαιὰ διαβεβαίωται νομισμῶν κατὰ ἡμῶν ὥστε τὸ παρῆναι ἀλλοῖς οἴδιν ὡς τὸ χρεῖν τὴν ἀρχὴν ὅτι τὸν θέντα περὶ τὸν, ἀλλὰ τὸν ἀπείρον αἰῶνα τὴν ἀρχὴν διὰ τὴν αὐτὴν νομισμῶν.

Edit. Steph. 8°, 1572. T. I. p. 201.

declared

declared themselves before him. The first in these words ;
 “ * As our innate ideas discover to us that there are Gods, whose
 “ attributes we deduce from reason ; so, *from the consent of all na-*
 “ *tions and people, we conclude that the soul is immortal.*” The other
 thus : “ When † we weigh the question of the immortality of the
 “ soul, *the consent of all mankind, in their fears and hopes of a future*
 “ *state, is of no small moment with us.*”

In a word, *Sextus Empiricus*, when he would discredit the argument for the being of a God, brought from universal consent, observes that it would prove too much ; because it would prove the truth of the *poetic fables of hell*, in which there was as general a concurrence ‡.

But of all nations, the EGYPTIAN was most celebrated for its care in cultivating Religion in general, and the doctrine of a future state in particular : insomuch that one of the most ancient Greek historians affirms, *They were the first who built altars and erected statues and temples to the Gods* §.—*The first who taught that the soul of man was immortal.* And *Lucian* tells us ||, *That they were said to be the first who had the knowledge of the Gods.* Which only amounts to this, that they were the first and wisest civil-policed people : as will appear presently.

But, at present, to prove *the Magistrate's care from hence.*—For this account of the antiquity and universality of Religion is not given to evince its *truth* ; for which purpose other writers have

* —Ut Deos esse naturâ opinamur, qualesque sint ratione cognoscimus ; sic permanere animos arbitramur consensu nationum omnium. Tusc. Disp. l. i. c. 16. in initio. Ed. Oxon. 4°. T. II. p. 245.

† Cum de animarum æternitate differimus, non leve momentum apud nos habet consensus hominum, aut timentium inferos, aut colentium. Ep. 117.

‡ Adv. Physicos, l. viii. c. 2. Comment.

§ Βομῆς τε καὶ ἀγάλματα καὶ τοὺς θεοὺς ἀπεικάζει σφίσις πρώτη. Herod. Euterpe, c. 4.—Πρώτοι δὲ καὶ τὸν τοῦ λόγου Αἰγύπτου εἶναι οἱ εἰπόντες ὡς ἀνθρώπου ψυχῇ ἀθάνατὴν εἶναι. Id. ib. c. 123.

|| Πρώτοι μὲν ἀνθρώπων Αἰγύπτιον λέγεται θεῶν τε ἰστοῖν λαβεῖν. De Dea Syria, § 2. Edit. Reitzii.

often and successfully employed it ; but to manifest its use ; which will be best done by inquiring what share the Magistrate had in it.

I. Now though no civilized nation was ever without a Religion in general, and this doctrine in particular ; and though it was of general belief even before civil policy was instituted amongst mankind ; yet were there formerly, as now there are, many savage nations, that when first discovered, appeared to have long lost all traces of Religion : A fact which implies some extraordinary care in the Magistrate for its support and preservation. For if Religion hath been supported in all places, at all times, and under all circumstances, where there was a magistrate and civil policy ; and scarce in any place, or under any circumstance, where these were wanting ; what other cause than the Magistrate's care and contrivance can be assigned for its support ?

If it should be said, which, I think, is the only plausible thing can be said, that the reason why the Citizen had religion, and the Savage none, might be, that, amongst the advantages of civil life, the improvement and cultivation of the mind is one ; and this necessarily brings in the knowledge of God and religious observance : It is sufficient to reply, that all the national Religions of the ancient and modern Gentile world are so gross and irrational, that they could not be the product of reflection or improved reason, but were plainly of the Magistrate's fitting up, adapted to the capacity of minds yet rude and uncultivated, which could bear nothing of a finer texture than what was made out of the stuff he found, the genius of the Nation and the nature of the Government.

To give the proof of what we have been saying : The *Mexicans* and *Peruvians* in the South, and the people of *Canada* in *North America*, were on a level with regard to speculative knowledge. Or, if there were any natural advantage, the *Canadians* had it. These, when discovered, seemed to have no rudiments of Religion : The *Mexicans* and *Peruvians* had one formed, digested, and established : but such a religion as discovered something worse than mere ignorance,

ignorance, but never could be the result of improved thinking: However a religion it was which taught the great articles of the worship of a God, a providence, and a future state. Now how happened it that these two great empires had a Religion, and the *Canadians* none, but that the Lawgivers of the former saw it necessary to countenance, add to, and perpetuate what they found *, for the benefit of the state? which advantage the *Canadians* wanting, they lost, in course of time, the very foot-steps of Religion. If this will not be allowed, it will be difficult to assign a reason.

Let us suppose, according to the objection, that *gentile* Religion owes its birth to the improved and cultivated mind. Now, if we make collections from the nature of things, it will be found more likely that these northern Savages should longer preserve the notions of God, and the practices of Religion, than the southern Citizens, uninfluenced by their Magistrates.

The way of getting to the knowledge of a God, best suited to the common capacity of man, is that very easy one, the contemplation of the works of nature: For this employment the Savage would have fitter opportunities given him by his vacant and sedentary life; and by his constant view of nature, which all his labours, and all his amusements, perpetually presented to him naked and unsophisticated. The *Comte de Boulainvilliers*, a writer by no means prejudiced in favour of religion, gives this reason why the *Arabians* preserved so long, and with so much purity, their notions of the Divinity †.

On the other hand, Nature, by which we come to the knowledge of a first Cause, would be quite hid from the southern Citizen, busied in the works of barbarous arts, and inhuman practices; or taken up with the slavish attendance on the will, and a more slavish imitation of the manners of a cruel and capricious Tyrant.

* See Book III. Sect. 6. II. 1. and pag. antepenult.

† La Vie de Mohammed, p. 147. Ed. Amst. 1731. Je reviens volontiers à la louange de la solitude des Arabes. Elle a conservé chez eux plus longtems, & avec moins de mélange, le sentiment naturel de la véritable divinité, &c.

Nor, if we may credit the relations of travellers, do the northern people any more neglect to exercise their reason than the southern: It is constant, they are observed to have sounder intellects than those nearer the sun: which, being owing to the influence of climes, is found to hold all the world over. Notwithstanding this, the issue proved just the contrary; and, as we said, the *Peruvians* and *Mexicans* had a Religion, the *Canadians* none at all.

Who then can doubt but that this was owing to the care and contrivance of the Magistrate? But indeed (which makes this instance the more pertinent) the *fact* confirms the *reasoning*. The Founders of these two monarchies pretended to be the messengers and offspring of the Gods; and, in the manner of the Grecian, and other Legislators (of whom more hereafter) pretended to inspiration, established Religion, and constituted a form of worship.

II. But not only the *existence*, but the *genius* too of pagan Religion, shews the Magistrate's hand in its support.

First, From the *origin* of their Gods.

Secondly, From the *attributes* given to them; and

Thirdly, From the *mode of publick worship*.

First, The idolatry of the gentile States was chiefly the worship of dead men; and these, Kings, Lawgivers, and Founders of civil policy. The benefit accruing to the State both from the *consecration* and the *worship* of such Gods, shews it to be a contrivance of the Lawgiver. For, 1. Nothing could be a greater excitement to good government than to shew the Magistrate that the public benefits, which he should invent, improve, or preserve, would be rewarded with an immortality of fame and glory? *Cicero* gives this as the original of the civil apotheosis. "It may be easily understood, that the reason, why most Cities prosecuted the memory of their valiant men with divine honours, was to spur up their Citizens to virtue, that every the most deserving of them might encounter dangers with the greater chearfulness, in the service of his country. And for this very cause it was that, at Athens, Erectheus and his daughters

“ daughters were received into the number of the Gods *.” 2. Nothing could make the people so observant of their Laws, as a belief that the makers, framers, and administrators of them were become Gods; and did dispense a peculiar providence for their protection and support.

The records of antiquity support this reasoning. The EGYPTIANS were the first people who perfected Civil-policy, and established Religion: And they were the first, too, who deified their kings, lawgivers, and publick benefactors†; as we may collect from the passage of *Herodotus*, quoted above, which says, *they were the first who built altars, and erected STATUES and temples to the Gods*: For the erecting *statues* was, by this historian, esteemed a certain mark that the worshipers believed the Gods had *human natures*; as appears from the reason he gives why the Persians had no *statues* of their Gods, namely, *because they did not believe as the Greeks, that the Gods had human natures*‡, that is, they did not believe the Gods were dead men deified: This, as we say, was a practice, invented by the *Egyptians*; who, in process of time, taught the rest of the world their mystery §. So when arts and civil policy were brought into *Greece* by *Cadmus* and *Ceres* (the first, though a *Phenician* by birth, being an inhabitant of *Thebes* in *Egypt*; and the other, though coming immediately from *Sicily*, was yet a natural

* Atque in plerisque civitatibus intelligi potest, augendæ virtutis gratiâ, quo libentiùs reipublicæ causa periculum adiret optimus quisque, virorum fortium memoriam honore deorum immortalium consecratam. Ob eam enim ipsam causam Erechtheus Athenis filixque ejus in numero deorum sunt. Nat. Deor. l. iii. c. 19. Edit. Ox. 4to. T. II. p. 503.

† Ἄλλων δ' ἐν τούτοις ἐποικίους γενέσθαι φασίν, ἐπαίξαντας μὲν θνητῶς, διὰ δὲ σύνεσιν καὶ κοινὴν ἀνθρώπων ἐκείνων τιτυχεύοντας τῆς ἀθανάσιας οὐκ ἴσως καὶ βασιλεὺς γενέσθαι κατὰ τὸν Αἰγύπτου. Diod. Sic. l. i. p. 2. Steph. Ed.

‡ Ὡς μὲν ἡμεῖς δοκίμω, ὅτι ἐν ἀνθρωποφύας ἐπέμισαν τὰς θεῶς, καθάπερ οἱ Ἕλληνες εἶπαι. Clio. L. 131. And see note [A], at the end of this Book.

§ Προδαμνῆσαι δὲ ἀναγκαῖον πρὸς τὴν αὐτῆς σαφήνεια, καὶ τὸν τῶν μετὰ μίθῃ δόξαν, ὅτι οἱ πελαγονοὶ τῶν βασιλέων, ἐξαίρετος δὲ θεοφάνης τις καὶ Αἰγύπτιοι, παρ' οὗ καὶ οἱ λοιποὶ παρὰ λαοὶ ἀνθρώπων, διὸς ἐπέμεινον μιγίνας τὰς τὰς πρὸς τὸν βασιλὴν χρεῖας ἐκείνας, ἡ κατὰ τὴν οὐκ ἐκείνων τὰ ἴθνη. οὐκ ἴσως γινώσκοντες τὸν πολλὸν αἰτίως ἀγαθὸν ἡγούμενοι, ὡς θεῶς προσετίθεν. Philo Bibl. apud Euseb. Præp. Evang. l. ii. c. 9.

Egyptian)

Egyptian) then, and not till then, began the custom of deifying dead men ; which soon over-ran all *Greece* and the rest of *Europe* *.

2. *The attributes and qualities assigned to their Gods*, always corresponded with the nature and genius of the government. If this was gentle, benign, compassionate, and forgiving ; goodness and mercy were most essential to the Deity : But if severe, inexorable, captious, or unequal ; the very Gods were Tyrants ; and expiations, atonements, lustrations, and bloody sacrifices composed the system of religious worship. In the words of the great Poet,

“ Gods partial, changeful, passionate, unjust,
 “ Whole attributes were rage, revenge, and lust,
 “ Such as the souls of cowards might conceive,
 “ And form’d like tyrants, tyrants would believe †.”

But 3. *The mode of public worship* was alone sufficient to betray the Mover of the whole machine. The *object* of what we call *Religion*, being God, considered as the creator and preserver of a species of rational beings, the *subject* of it must needs be each individual of that species. This is that idea of Religion, which our common reason approves. But now, in ancient paganism, *Religion* was a very different thing : It had for its *subject* not only the *natural man*, that is, each Individual ; but likewise the *artificial man*, Society ; by and for whom, all the *public* rites and ceremonies of it were instituted and performed. And while that part of pagan Religion, whose *subject* were individuals, bore an inferior part, and was con-

* Sir Isaac Newton, who, probably, had not this matter in his thoughts, hath yet a remarkable passage to this purpose in his *Cbronology of the Greeks*: “ Idolatry (says he) “ began in *Chaldæa* and *Egypt*.—The countries upon the *Tigris* and the *Nile* being exceeding fertile, were first frequented by mankind, and grew first into kingdoms ; and “ THEREFORE began first to adore their dead kings and queens :—Every city set up the “ worship of its own founder and kings, and by alliances and conquests they spread this “ worship, and at length the *Phœnicians* and *Egyptians* brought into *Europe* the practice “ of deifying the dead.” Pag. 161.

† Essay on Man.

ferred to be under an unequal Providence, the consideration of which brought in the doctrine of a future state for the support of God's government; the other, whose subject was the artificial man, Society, taught a more equal Providence, administered to the State. The consequence of which was, that Religion and Government ran into one another; and prodigies and portents were as familiar as civil edicts; and as constantly bore their share in the public administration: For the Oracles, without which nothing was projected or executed, always denounced them as rational directions, declarative of divine favour, or displeasure; in which *particulars*, as such, were not at all concerned: So that to accept or to avert the omen; to gratulate the mercy, or deprecate the judgment, the constant method was the revival of *old rites*, or the institution of *new*. A reformation of manners, or enforcement of sumptuary laws, never made part of the state's atonement to the Gods.

The oddness and notoriety of this fact so forceably struck Mr. *Bayle's* imagination, that, mistaking this for the whole of Paganism, he too hastily concluded, that *the worship of false Gods in the ancient world, did not at all influence morals* *: And from thence formed an argument to support his favourite question in behalf of Atheism. This was a strange conclusion: For though it be indeed true, that the *public* part of pagan Religion had no influence on morals, it is utterly false that the *private* part had not: For in the doctrine of a future state, which was the foundation of, and inseparable from, this sounder part of pagan Religion whose subject was the *individual*, the merit and demerit, to which rewards and punishments were annexed, was virtue and vice only. This will be proved at large in the fourth section of the present book: Though I am ready to allow, that the nature and administration of the public part of pagan Religion did lead *individuals* into many wrong conclusions concerning the efficacy of exterior acts of worship.

* *Pensées diverses sur un comete, &c.* And *Reponse aux Questions d'un Provincial.*
And *Continuation des Pensées diverses, &c.*

But what seems to have occasioned Mr. *Bayles's* mistake (besides his following the Fathers, who in their *declamations* against paganism have said a great deal to the same purpose *) was his not reflecting that ancient History only presents us with *one* part of the influence of Paganism, that which it had on the Public as a body : The *other*, the influence it had on individuals, it passes over in silence, as not its province.

Whoever now considers the genius of Paganism in this view, (and unless he considers it in this view he will never be able to judge truly of it †) can hardly doubt but that the civil magistrate had a great hand in modelling *Religion*. What it was which enabled him

* Yet St. Austin himself cannot but own that the MYSTERIES however (of which the Reader will hear a great deal in the 4th Section of this Book) were principally instituted for the promoting of virtue and a good life, even where he is accusing *Paganism* in general for its neglect of moral virtue : “ Nec nobis nescio quos susurros paucissimorum auribus anhelatos & arcana velut religione traditos jactent, quibus vitæ probitas castitasque discatur.”—Civ. Dei, l. ii. c. 6.—“ Iidem ipsi Dæmones—perhibentur in adytis suis, secretisque penetralibus dare quædam bona præcepta de moribus quibusdam velut electis sacratis suis—Proinde malignitas dæmonum nisi alicubi se, quemadmodum scriptum in nostris litteris novimus, transfiguret in angelos lucis, non implet negotium deceptionis. Foris itaque populis celeberrimo strepitu impietas impura circumsonat, & intus paucis castitas simulata vix sonat: præbentur propatula pudendis, & secreta laudandis: decus latet, & dedecus patet.” &c. c. 26.

† What is here said of the genius of Paganism well accounts for a circumstance in ancient history, which very much embarrasses the modern critics. They cannot conceive how it happened, that the best ancient historians, who understood so well what belonged to the nature of a Composition, and how to give every sort of work its due form, and were besides free from all vulgar superstition, should abound so much in descriptions of religious rites and ceremonies; and in relations of omens, prodigies, and portents. Many an idle hypothesis hath been framed to give a solution of this difficulty; and many a tedious work compiled to justify these ancient historians, upon mere modern ideas. But now a plain and easy answer may be given to it. *This part of pagan Religion* was so interwoven with the transactions of State, that it became *essential* to civil history. And how much soever it may be supposed to have deformed ancient story, yet the Critic and Philosopher gain by what disgusts the delicacy of the Politician; the Greek and Roman history being the repository of all that concerns the *public part* of pagan religion.

to give this extraordinary cast to Paganism, is not difficult to discover: It could be nothing but that *popular disposition* arising from, and the necessary consequence of, those general notions, which, by his contrivance and encouragement, had overspread the heathen world? 1. That there were local tutelary Deities, who had taken upon themselves, or were intrusted with, the care and protection of particular Nations and People; (of which, more hereafter.) 2. That those great benefactors of mankind, who had reduced the scattered tribes and clans into civil Society, were become Gods. 3. and lastly, That their systems of Laws and civil Institutes were planned and digested by the direction of the legislator's patron-Deity *.

On the whole then, The foregoing considerations of the *preservation* of Religion in general; the *origine* of the pagan Gods; their *attributes*; and the *mode of public worship*, will, I am persuaded, incline the reader to think that, for the *universality of religious belief*, the world was chiefly indebted to the civil Magistrate; how much soever the illegitimate or unnatural constitution of particular States, or the defective views of particular Lawgivers, contributed to deprave the true Religion of *nature*; or, if you will, the *patriarchal*. The learned St. *Austin*, who excelled in the knowledge of antiquity, seems to have been determined by this way of thinking, when he gives it, as the result of his enquiries; that the civil Magistrate had a large share in pagan superstition. His words are these †, “—Which indeed seems to have been done
“ on no other account but as it was the business of princes, out of
“ their wisdom and civil prudence, to deceive the people in their
“ Religion—princes, under the name of religion, persuaded the

* See the beginning of the next section.

† —Quod utique non aliam ob causam factum videtur, nisi quia hominum principum vel prudentium & sapientium negotium fuit populum in religionibus fallere—Homines principes ea, quæ vana esse noverint, religionis nomine populis tanquam vera suadebant: Hoc modo eos civili societati velut arctius alligantes, quo subditos possiderent. De Civit. Dei, l. iv. c. 32.

“ people to believe those things true which they themselves knew to be idle fables. By this means, for their own ease in government, tying them the more closely to civil Society.”

But if now it should be objected, that it was natural for the people, left to themselves, to run into those superstitions, we may readily grant it without prejudice to the argument: For they are always such notions as are apt to be entertained and cherished by vulgar minds, whose current the wise Magistrate is accustomed to turn to his advantage. For to think him capable of new modelling the human mind, by *making* men religious whom he did not *find* so, is, as will be shewn hereafter, a senseless whimsy, entertained by the Atheist to account for the origin of Religion. And, when it is seen that all these various modes of superstition concurred to promote the Magistrate's purpose, it can hardly be doubted but he gave them that general direction. The *particular* parts of gentile Religion, which further strengthen and confirm this reasoning, are not here to be insisted on. Their original will be clearly seen, when we come to shew the several methods which the Magistrate employed for this great purpose. What these methods were, the course of the argument now leads us to consider.

S E C T. II.

IT hath been shewn in general, from the **EFFECT**, that Lawgivers and founders of civil policy did indeed support and propagate Religion. We shall now endeavour to explain the **CAUSES** of that effect, in a particular enumeration of the arts they employed to that purpose.

I. The **FIRST** step the Legislator took, was to pretend a Mission and revelation from some God, by whose command and direction he had framed the Policy he would establish. Thus *Amasis* and *Mneves*, lawgivers of the *Egyptians* (from whence this custom spread over
Greece

Greece and *Asia*) pretended to receive their laws from *Mercury*; *Zoroaster* the lawgiver of the *Bactrians*, and *Zamolxis* lawgiver of the *Getes*, from *Vesta*; *Zathraustes* the lawgiver of the *Arimaspi*, from a good spirit or genius; and all these most industriously and professedly propagated the doctrine of a future state of rewards and punishments. *Rhadamanthus* and *Minos* lawgivers of *Crete*, and *Lycaon* of *Arcadia*, pretended to an intercourse with *Jupiter*; *Tripolemus* lawgiver of the *Athenians*, affected to be inspired by *Ceres*; *Pythagoras* and *Zaleucus*, who made laws for the *Crotoniates* and *Locrians*, ascribed their institutions to *Minerva*: *Lycurgus* of *Sparta*, professed to act by the direction of *Apollo*; and *Romulus* and *Numa* of *Rome* put themselves under the guidance of *Consus*, and the Goddess *Egeria* *. In a word, there is hardly an old Lawgiver on record, but what thus pretended to revelation, and the divine assistance. But had we the lost books of *Legislators* written by *Hermippus*, *Theophrastus*, and *Apoliodorus* †, we should have had a much fuller list of these inspired statesmen, and doubtless, many further lights on the subject. The same method was practised by the founders of the great outlying empires, as Sir *William Temple* calls them. Thus the first of the *Chinese* monarchs was called *Fagfour* or *Fansur*, the son of *Heaven*, as we are told by the jesuits, from his pretensions to that relation. The royal commentaries of *Peru* inform us, that the founders of that empire were *Mango Copac*, and his wife and sister *Coya Mama*, who proclaimed themselves the son and daughter of the *Sun*, sent from their father to reduce mankind from their savage and bestial life, to one of order and society. *Tuisco* the founder of the German nations pretended to be sent upon the same message, as appears from his name, which signifies the interpreter ‡, that is, of the Gods. *Thor* and *Odin*, the lawgivers of the *Western*

* Diod. Sic. l. i. & v. Ephorus apud Strabonem, l. x.—teste veteri scriptore apud Suidam in [Διότις]—Arist. apud Schol. Pind. ad. Olymp. x.

† Athen. l. xiv. D. Laetius.

‡ Vide Sheringham, De Anglorum gentis origine, p. 86.

Goths, laid claim likewise to inspiration and even to divinity *. The *Revelations of Mahomet* are too well known to be insisted on. But the race of these inspired Lawgivers seems to have ended in *Genghizcan* the founder of the *Mogul empire* †.

Such was the universal custom of the ancient world, to make *Gods* and *Prophets* of their first kings and lawgivers. Hence it is, that *Plato* makes *legislation* to have come from God, and not from man ‡: and that the constant epithets to kings, in *Homer*, are ΔΙΟΓΕΝΕΙΣ *born of the Gods*, and ΔΙΟΤΡΕΦΕΙΣ *bred or tutored by the Gods* §.

From this general pretence to revelation we may collect the sentiments of the ancient lawgivers concerning the use of Religion to Society. For we must always have in mind what *Diodorus Siculus* so truly observes, *That they did this, not only to beget a veneration to their laws, but likewise to establish the opinion of the superintendency of the Gods over human affairs* ||. One may venture to go farther, and

* Olim quidam magicæ artis imbuti, Thor videlicet & Othlnus, — obtentis simplicium animis, divinitatis sibi fastigium arrogare cœperunt. — Adeo namque fallaciæ eorum effectus percerebuit, ut in ipsis cæteri quandam numinum potentiam venerantes, eosque deos, vel *deorum complices* autumantes veneficiorum auctoribus solennia vota dependerent, & errori sacrilego respectum sacris debitum exhiberent. Saxo-Gram. l. vi. Hiskor. p. 93. Francof. 1576. fol.

† Ils ont attribué des revelations à *Genghizcan*; & pour porter la veneration des peuples aussi loin qu'elle pouvoit aller, ils lui ont donné de la divinité. Ceux qui s'intéressoient à son elevation eurent même l'insolence de le faire passer pour fils de Dieu. Sa mere plus modeste, dit seulement qu'il étoit FILS DU SOLEIL. M. Petit de la Croix, le pere, Histoire du Genghizcan, c. 1.

‡ Θεὸς ἢ τις ἀνθρώπων ἰμῶν, ὃ ζῶν, εἴλαψεν τὴν αἰτίαν τῆς τῶν νόμων καθίστασι; ΚΑ. Θεός, ὃ ζῶν, Ζεὺς, ὃς γὰρ τὸ θεοκτόνον εἰπέτω. De Leg. l. i. lin. i.

§ Θυμὸς δὲ μέγας ἐν Διὶ τοιγεῖ βασιλεῦσθαι. Il. B. ver. 196. which title of Διὶ τοιγεῖ is not given, says Eustathius on the place, to signify that such a one is descended from Jupiter, but that he receives his honour and authority from him. Ἐφεμμενίου δὲ ΔΙΟΓΕΝΕΙΣ καὶ ΔΙΟΤΡΕΦΕΙΣ τὸς βασιλεὺς λέγουσι, ὅχ' ὅτι ἐκ Διὸς τὸ γένος εἴλωσι, ἀλλ' ὅτι ἐκ ΕΚΕΙΝΟΥ ΑΥΤΟΙΣ Η ΤΙΜΗ.

|| Μὲν γὰρ τὸν παλαιὸν τῷ κατ' Αἰγυπτίον βίᾳ καλῶσασιν, τὸν μυθολογούμενον γινώσκοντες ἐπὶ τι τῶν θεῶν καὶ τῶν ἡρώων, αὐτοὺς φασὶ περὶ τοὺς ἀρχαίους νόμους χρῆσασθαι τὰ πλεῖστα βίᾳ τὸν Μινῶν, ἀνδρᾶ καὶ

and say, that to *establish this superintendency* was their principal and direct aim, in all their pretensions to inspiration.

The reader may observe, that *Diodorus* does not so much as suspect them of having a third end, distinct from these two; that is to say, the advancement of their own private interest. And this with great judgment. He knew well the difference between a *LAWGIVER* and a *TYRANT*; though the World soon after seems to have lost the memory of that distinction *. Such views became not the former; they destroyed his character, and changed him into his direct opposite; who applied every thing to his own interest; and this amongst the rest. *Aristotle*, in his maxims for setting up, and supporting a tyranny, lays this down for one, *to seem extremely attached to the worship of the Gods, for that men have no apprehension of injustice from such as they take to be religious and to have a high sense of providence. Nor will the people be apt to run into plots and conspiracies against those, whom they believe the Gods will, in their turn, fight for, and support* †. And here it is worth noting, that, anciently, *Tyrants*, as well as *Lawgivers*, gave all encouragement to Religion; and endeavoured to establish their irregular Wills, not by convincing men that there was no just nor unjust in actions; but by persuading

ἐν τῇ ψυχῇ μίγαντες τῇ βίῃ κοινοῦνται τοῖς μεμνηνομένοις, προσποιηθῆναι δὲ αὐτῷ τὸν Ἐρμῆν διδάσκειν ταῦτα, ὡς μεγάλων ἀγαθῶν αἰτίας ἰσομένους καθάπερ παρ' Ἑλλήσι παύσαι φασί· ἰὸ μὲν τῇ Κρήτῃ Μίνωα, παρὰ δὲ Λακκεδαίμονιαι· Λυσιμάχῳ τὸν μὲν παρὰ Διός, τὸν δὲ παρ' Ἀπόλλωνος φέροντα τάτους εὐλαφίαι· καὶ παρ' ἱερείοις δὲ πλείοσι ἰδοῖσι παραδίδεται τῷτο τὸ γένος τῆς ἰπποκρίας ὑπάρχαι, καὶ πολλῶν ἀγαθῶν αἰτίας γινέσθαι τοῖς πιστευούσιν—

—εἴτι καὶ περὶ τὴν ἰπποκρίαν καὶ δύναμιν τῶν ἱερῶν λεγομένην, τὰς πόμους ἀποβλέψαντα τὸν ἔχλον, μάλλον ἐπαυώσθαι διαλαδύσας. L. i. p. 59. Edit. Steph.

* Quintilian L. VIII. C. 6. (pag. 415. Edit. Oxon. 1693, 410). *de Tropis*, says that *Pastor Populi*, though used by Homer, is so *POETICAL* that he would not venture to use it in an oration: and ranks it with Virgil's—*Volucres pennis remigare*. What could occasion so strange a piece of Criticism, but that when Quintilian wrote under the *Tyrants* of Rome, the People had lost the very idea of the *Kingly Office*?

† Ἐπὶ δὲ τὰ περὶ τὰς θεῶν φαινομένη ἀλλ' σπουδάζοντα διαφιδέσας, ἦτόν τι γὰρ θεοῦναι, τὸ παθεῖν τι κακίαν ὑπὸ τῶν τοιούτων, ἢν διανοήματα κομίζουσιν εἶναι τὸν ἄρχοντα καὶ χρυλίζον τῶν θεῶν καὶ ἐνδοκίμοσιν ἦτοιν, ὡς συμμάχους ἔχοντι καὶ τὴν διάν. Polit. L. v. c. 11. T. III. p. 547. D. E. Edit. Paris. fol. 1639.

them

them that the privilege of *divine right* exempted the Tyrant from all moral obligation. Hence may be seen the absurdity of *Hobbes's* scheme of Politics, who, for the sake of the Magistrate, was for eradicating Religion. But the ancients knew better; and so too did some of the moderns*.

The question then is, whether these pretensions of the ancient Lawgivers were feigned in *the first intention*, for the sake of Society or of Religion? For it is no question, but that what we here shew was contrived by the Magistrate for the service of Religion, was done *ultimately* for the sake of Civil Government. Or in other words, the question, I say, is, Whether this pretence to inspiration was made to establish a *civil* or a *religious* Society? If a *civil*; the ends aimed at must be the *reception of his policy*, or *provision for its perpetuity*. I speak not here of that third end, *the securing a veneration, for them, to posterity*; and for a good reason, because *this* is the very thing I contend for; such *veneration* being only to be procured by the influence of Religion; the peculiar mode of which, the pretended inspiration introduces. The ends then in question, are *reception for the policy*; or provision for the perpetual duration of it.

1. For the *reception*, there would be small need of this expedient. 1. Civil laws are seen by all to be so necessary for the well being of every individual, that one can hardly conceive any need of the belief of divine command or extraordinary assistance to bring men to embrace a scheme for associating, or to manifest the right they have of so doing. For (as the great Geographer says) *Man was born with this inclination to associate. It is an appetite common both to Greeks and Barbarians: for, being by nature a civil animal, he lives readily under one common policy or law* †. Besides several of these

* Et non è cosa più necessaria à parere d'havere che questa ultima qualita [religione] perche gli huomini in universale giudicano più a gli occhi che alle mani, perché tocca à vedere a ciascuno a sentire à pochi. Machiavel del Principe, c. 18.

† Πίφου γάρ ὄντω. Καὶ κοινὸν ἐν γένει καὶ τοῖς Ἕλλησι καὶ τοῖς βαρβάραις. Πολύμοι γάρ ὄντι, ἀπὸ ἀγοράσματος κοινῷ ζῶσιν. Strabo, Geogr. l. xvi. Edit. Casaub. p. 524. lin. 16.

Legislators gave laws to a *willing people*, on the strength of their personal character of virtue and wisdom; and were called upon to that office, in which nothing was wanting to beget the necessary veneration to him who discharged it. And though it might possibly have happened to a people to be so far sunk into brutality, as to be disinclined towards the recovery of a reasonable nature, like those with whom it is said *Orpheus* had to deal; who (*being savages, without the knowledge of morality or law*) reduced them into society, by recommending to them piety to the Gods, and instructing them in the ways of superstition*: yet this was not the case of the generality of those with whom these Lawgivers were concerned: and therefore if we would assign a cause of *this pretence to revelation* as extensive as the fact, it must be that which is here given. But, 2dly, we find, that where Religion was previously settled, no inspiration was pretended. On this account neither *Draco* nor *Solon*, Lawgivers of Athens, laid claim to any: for they found Religion well secured by the institutions of *Triptolemus* and *Ion*. And we know, that, had *pretended inspiration* been only, or principally, for the easier introduction and reception of civil policy, the sanguinary laws of *Draco* had stood in more need of the sanction of a revelation, than any other of antiquity. Indeed, *Maximus Tyrius* goes so far as to say, that *Draco* and *Solon* prescribed nothing in their laws, concerning the Gods, and their worship†; which, if true, would make as much against us, on the other hand. But in this he is mistaken. *Porphry* quotes an express law of *Draco's* concerning the mode of divine worship. *Let the Gods and our own country heroes be publicly worshipped, according to the established rites; when privately, according to every man's abilities, with terms of the greatest regard and reverence; with the first fruits of their labours,*

* —Ὅτι Θερπίδης ἔλεγε τὰς ἀνθρώπους, καὶ ὅτι ἦν, ὅτι νόμος, εἰδὼτας εἰς διανοητικὰς ἀγαθίας, καὶ ἰσὶ τὸ νότον παρακαλῶν. *Heracleit. de Incred. c. 23.*

† Πῶ γὰρ Ἀθηναῖοις συνέται, —τὸ μὲν τὸ δαμόνοι, πῶς δὲ τιμήσει; ὃ γὰρ τῷ νόμῳ λαχόντες διακρίσι χύλων ταῦτα ἐξιστάμεν, καὶ Σώων τὸ ὅτι αὐτῶν γίγναται, καὶ εἰ ἀφαιροῖτο συμφορὰ νόμοι. *Dissert. xxxix. p. 383. Edit. Lugd. 1630, 8vo.*

and with annual libations *. *Andocides* † quotes another of *Solon*, which provides for the due and regular celebration of the ELEUSTINIAN MYSTERIES. *Athenæus* does the same. And how considerable a part these were of divine worship, and of what importance to the very essence of religion, we shall see hereafter.

2. As to a provision for the perpetuity of national laws and institutions ; This entered not into the intention of the old Greek legislation ; nor, if it had, could it have been obtained by giving them a divine original. Amongst the wild projects of the barbarous eastern policy, one might find, perhaps, something like a system of immutable laws ; but the Grecian Lawgivers were too well acquainted with the nature of man, the genius of Society, and the vicissitude of human things, ever to conceive so ridiculous a design. Besides, the Egyptian legislation, from which they borrowed all their civil wisdom, went upon very different principles. It directed public laws to be occasionally accommodated to the variety of times, places, and manners. But had they aimed at perpetuity, the belief of a divine imposition would not have served the turn ; for it never entered their heads, that civil institutes became irrevocable by their issuing from the mouth of a God ; or that the divinity of the sanction altered the mutability of their nature : the honour of this discovery is due to certain modern writers, who have found out that divine authority reduces all its commands to one and the same species. We have a notable instance of this in the conduct of *Lycurgus*. He was the only exception to the general method, and singular in the idle attempt of making his laws perpetual. For his whole system being forced and unnatural, the sense of that imperfection, it is probable, put him upon the expedient of tying them

* Θις τμῶν καὶ Ἡρώας Ἰσχυρίως ἐν κοινῷ, ἐπομένως νόμος παλῆος, ἰδίᾳ καὶ ἄνθρωποι οὐκ εὐφραίνεσθαι ἀπαρχαῖς καρπῶν, καὶ πωλάνταις ἐπὶ σελῆς. De Abst. l. iv. § 32. (Edit. Cantabr. 1793, 8vo.) according to the emendations of Petit and Valentinus.—The law is thus introduced, Θεὸς μὲν αἰῶνος τοῖς Ἀθηναῖς ἐπομένως, Κύριος τὸν ἄπαντα γένοιτο.

† Orat. Περὶ Μυστηρίων, apud Decem Orat.

on an unwilling people. But then *he did not apply* divine authority to this purpose ; for, though he pretended to inspiration like the rest, and had his revelations from *Apollo*, yet he well knew that the authority of *Apollo* would not be thought sufficient to change the nature of positive laws : and therefore he bound the People by an oath, to observe his policy till his return from a voyage, which he had determined beforehand never to bring to that period.

Having shewn that there was no need of a pretence to revelation, for the establishment of *civil Policy*, it follows, that it was made for the sake of *Religion*.

S E C T. III.

THE SECOND step the Legislators took to propagate and establish *Religion*, was to make the general doctrine of a Providence (with which they prefaced and introduced their laws) the great sanction of their institutes. To this, *Plutarch*, in his tract against *Colotes the Epicurean*, refers, where he observes, that *Colotes himself praises it ; that, in civil Institutes, the first and most important article is the belief of the Gods. And so it was (says he) that, with vows, oaths, divinations, and omens, Lycurgus sanctified the Lacedemonians, Numa the Romans, ancient Ion the Athenians, and Deucalion all the Greeks in general : And by HOPES and FEARS kept up amongst them the awe and reverence of religion* *. On this practice was formed the precept of the celebrated *Archytas the Pythagorean* ; which sect, as we shall see hereafter, gave itself up more professedly to legislation ; and produced the most famous founders of civil policy. This Lawgiver in the fragments of his work *de lege*, preserved by *Stobæus*, delivers himself in this manner : *The first law*

* — Ἀλλὰ μὴ τίς γοι καὶ Κολώτης ἰπανοῖ διαλέξει τῶν νόμων, πρῶτον ἴστω ὃ περὶ θεῶν δόξα, καὶ μύησις. ἢ καὶ Διονύσιος Λακεδαιμονίως, καὶ Νέμας Ῥωμαίως, καὶ Ἴων ὁ παλαιὸς Ἀθηναίως, καὶ Διονυσίου Ἑλλήτως ἐκείνους πάντας καθιστάμενος νόμων, καὶ θεῶν, καὶ μαρτυρήσας, καὶ φόβους, ἡμπαθεῖς περὶ τὰ θεῶν δὲ ἐκείνους ἅμα καὶ φόβους κατεστήσαντες. Edit. Francof. fol. 1599. p. 1225. D.

of the Constitution should be for the support of what relates to the Gods, the Demons and our Parents, and, in general, of whatsoever is good and venerable *. And in this manner, if we may believe Antiquity, all their civil institutes were prefaced; its constant phrase being, when speaking of a Lawgiver, ΔΙΕΚΟΣΜΕΙ ΤΗΝ ΠΟΛΙΤΕΙΑΝ ΑΠΟ ΘΕΩΝ ΑΡΧΟΜΕΝΟΣ.

The only things of this kind now remaining, are the PREFACES to the laws of ZALEUCUS and CHARONDAS, Lawgivers of the *Locrians* and of the *Chalcidic* cities of Italy and Sicily, contemporaries with Lycurgus †. These, by good fortune, are preserved in Diodorus and Stobæus. A great Critic has indeed arraigned their authority; declared them spurious; and adjudged them for an imposture of the *Ptolomaic* Age ‡. And were it as he supposes, the fragments would be rather stronger to our purpose: for, in that case, we must needs conclude, the very learned SOPHISTS who forged them had copied from the general practice of antiquity: And that very learned they were, appears both from the excellence of the composition, and the age of the pretended composers. Whereas, if the fragments be genuine, they do not so directly prove the *universality*, as the *antiquity*, of the practice. But as my aim is truth, and truth seeming to bear hard against this learned Critic's determination, we must hold to the common opinion, and examine what hath been offered in discredit of it.

The universal current of antiquity runs in favour of these remains, and for the reality of their author's legislative quality. Aristotle, Theophrastus, Tully, Diodorus Siculus, and Plutarch, the most learned and inquisitive writers of their several ages, declare for their being genuine. However, TIMÆUS thought fit to deny that Zaleucus had given laws to the *Locrians*; nay, that there was

* Διὰ τὸν νόμον τὰ περὶ θεῶν καὶ δαίμονας καὶ γονέας, καὶ ὅλων τὰ καλὰ καὶ τίμια πάντα τίθεσθαι. Stob. de Rep. Serm. xli. p. 269. l. 13. Tiguri, fol. 1599.

† Arist. l. ii. c. 12. p. 449. Edit. Du Val.

‡ Dissert. on the Epistles of Phalaris, with an Answer to the objections of Mr. Boyle.

ever such a Lawgiver existing. We shall be the less surpris'd at this paradox, when we come to know the character and studies of the man : he was by profession an historian, but turned his talents to invent, to aggravate, and expose the faults and errors of all preceding writers of name and reputation. Polybius, Strabo, and Diodorus Siculus, three of the wisest and most candid historians of Greece, have concurred to draw him in the most odious colours. The first speaks of him in this manner: *How he came to be placed amongst the principal writers of history, I know not.—He deserves neither credit nor pardon of any one; having so manifestly transgressed all the rules of decency and decorum in his excessive calumnies, springing from an innate malignity of heart* *. This envious rabid temper, joined to a perversity of mind, delighting in contradiction, gained him the title of EPITIMÆUS, the CALUMNIATOR. And, what is a certain mark of a base and abject heart, he was as excessive in his flattery; as when he makes *Timoleon greater than the greatest Gods* †. He took so much pleasure in contradicting the most received truths, that he wrote a long treatise, with great fury and ill language, to prove that the bull of Phalaris was a mere fable. And yet Diodorus and Polybius, who tell us this, tell us likewise, that the very bull itself was existing in their time: To all which, he was so little solicitous about truth, that Suidas says, he was nicknamed ΓΡΑΟΣΥΛΛΕΚΤΡΙΑ, *a composer of old wives fables*. Polybius informs us with what justice it was given him. *In censuring the faults of others, he puts on such an air of severity and confidence, as if he himself were exempt from failings, and stood in no need of indulgence. Yet are his own histories stuffed with dreams and prodigies, with the most wild and improbable fables. In short, full of old wives*

* Οὐκ οἷδ' ὅπως ἐκρίνεται δεῖξαν, ὡς ἔλαυν τὴν τότε συγγραφῆς προαίτιαν, — Ἐκείνου δ' ὅτι οὐκ εἰκότως τυγχάνει συγγνώμης ἀλλ' ὥς τις ὅτι ἀδικῶς, ἀλλὰ τὸ προφανὲς ἐν ταῖς λαιδορείαις ἐκπέμπειν τὰ καὶ ἑ. οὐλοῖς, ἀλλὰ τὸν ἑμφορὸν ποιεῖται. Excerpt. ex l. xii. Hist.

† Suidas in TIMOLEON. Τίμαιος δὲ μάλιστα ποιεῖν Τιμολεόντι τὸν ἐπιφανέστατον Θ. ὄν.

wonders, and of the lowest and basest superstition*. Agreeable to all this, Clemens Alexandrinus gives him as the very pattern of a fabulous and satyric writer. And he appeared in every respect of so ill a character to Mr. Bayle, that this excellent Critic did not scruple to say, that, “in all appearance, he had no better authority “when he denied that *Zaleucus* had given laws to the *Locrians* †.” To say all in a word, he was the *OLDMIXON* ‡ of the Greeks; and yet this is the man whom the learned writer hath thought fit to oppose to all antiquity, against *Zaleucus’s* legislation and existence. It appears the more extraordinary, because he himself hath furnished his reader with a violent presumption against *Timæus’s* authority, where he says §, *That Polybius charges him with false representations relating to the Locrians*. He adds indeed *that nothing is now extant that shews Polybius thought Timæus mistaken concerning Zaleucus*. But since Polybius quotes a law as a law of *Zaleucus*, it seems a proof, in so exact a writer, of his being well assured that, amongst *Timæus’s* falsehoods concerning the *Locrians*, one was his denying *Zaleucus* to be their Lawgiver.

Timæus’s reasons are not come down to us from Antiquity: But the fragments of Polybius ||, mentioning his outrageous treatment of Aristotle concerning the origin of the *Locrians*, speak of one Echecrates a *Locrian*, from whom *Timæus* boasted he had received information on certain points in question: Hence the learned Critic, as it would seem, concludes this to have been a part of the *Locrian’s* intelligence, *that there was no such man as Zaleucus* **. As if,

* Οὐτὸ γὰρ ἐν μὲν ταῖς τῶν πλάτων καὶ ἡρόδοτος πολλὰν ἱστορίαν διέτετα καὶ τόλμαν ἐν δὲ ταῖς ἰδέαις ἀποφάσεων ἐν πλείον καὶ τιμάται καὶ μυθῶν ἀπιθάνων, καὶ συλλήψεων καὶ διεισδυτικῆς ἀγωγῆς καὶ τελεῖται; γυναικῶδες ἰσὶ πλάτων. Excerpt. de Virt. & Vit. ex l. xii.

† Et apparemment il ne fut pas mieux fondé, quand il nia que *Zaleucus* eût donné des loix à ce peuple, [les *Locriens*.] *Timée*, Rem. F.

‡ See Clarendon and Whitlock compared.

§ Dissert. upon Phalaris, p. 337.

|| Excerpta ex Polybio de Virt. & Vitiis, ex l. xii.

** P. 336. Dissert. upon Phalaris.

because

because Timæus relied on Echecrates's information in the dispute between him and Aristotle, therefore Echecrates must, of necessity, support all his paradoxes concerning that people. But admit Echecrates to have been of the same opinion with Timæus, in this matter; Is he, who, for aught we know, might be as singular and as whimsical, in his love of contradiction, as Timæus himself, an evidence to be opposed to Cicero's? who tells us, that his Clients the *Locrians* had, in his time, a Tradition of *Zaleucus's* legislation *. And we may well presume, that Cicero, inquisitive, and even curious, as he was in matters of antiquity, would examine this point with care: and, had their archives reclaimed it, he had hardly thought it worth his while to mention their Tradition. But, says the learned Critic, *if Echecrates, in that age, did not believe there was any Zaleucus, he is certainly as credible as Cicero's Locrians, who came so many generations afterwards, after so many revolutions and changes in their Government* †. This reasoning has small force, because, from the same premises, we may argue just the other way, and say, that if the Tradition kept its ground through all those changes and revolutions of State, it would seem to have had a very strong foundation.

The authority then of Timæus against the existence and legislation of *Zaleucus* in general, is of no weight. Let us next see what the learned Critic hath to urge against the authenticity of those laws which go under *Zaleucus's* name. His arguments are of two sorts: the one drawn from the *dialect*, and from the use of several *words*, which are indeed later than his time; the other, from *Zaleucus's* being no Pythagorean.

1. The *words* objected to, are these; *Λεπὴς ἔ παχέας—ισομύησιον—Κέσμον—Τραφιδίαις*. This, and the fragments being written in the *common dialect*, instead of the *Doric*, are, in the Critic's opinion, sufficient evidence of the forgery.

* De Legibus, l. ii. c. 6. Edit. Ox. 4to. T. III. p. 142.

† P. 336. Dissert. upon Phalaris.

He has employed a deal of good * learning, to prove the *words* to be all later than the time of *Zaleucus*.

Let us see then the most that can be made of this sort of argument. And because it is the best approved, and readiest at hand, for the detection of forgery, and supposed by some not a little to affect the sacred writings themselves, we will enquire into its force in general.

It must be owned, that an instrument offered as the writing of any certain person, or age, which hath words or phrases posterior to its date, carries with it the decisive marks of forgery. A public Deed, or Diploma, so discredited, is lost for ever. And to such, was this canon of criticism first applied with great success. This encouraged following critics to try it on writings of another kind; and then, for want of a reasonable distinction, they began to make very wild work indeed. For though in compositions of *abstract speculation*, or of *mere fancy and amusement*, this touch might be applied with tolerable security, there being, for the most part, no occasion or temptation to alter the diction of such writings, especially in the ancient languages, which suffered small and slow change, because one sort of these works was only for the use of a few learned men; and the principal rarity, and often the beauty, of the other sort, consisted in the original phrase; yet in public and practical writings of Law and Religion, this would be found a very fallacious test: It was the matter only which was regarded here. And, as the matter respected the whole people, it was of importance that the words and phrases should be neither obscure, ambiguous, nor equivocal: This would necessitate alterations in the style, both as to words and phrases. Hence it appears to me, that the answer, which commentators give to the like objection against the *PENTATEUCH*, is founded in good sense, and fully justified by the solution here attempted. The Religion, Law, and

* From p. 346 to 356 of the Dissertation.

History of the Jews were incorporated; and consequently, it was the concern of every one to understand the Scriptures. Nor doth the superstitious regard, well known to have been long paid to the *words*, and even *letters* of scripture, at all weaken the force of this argument: for that superstition arose but from the time when the masoret doctors fixed the reading, and added the vowel points. I have taken the opportunity, the subject afforded me, to touch upon this matter, because it is the only argument of moment, urged by Spinoza, against the antiquity of the *Pentateuch*; on which antiquity the general argument of this work is supported.

The application of all this is very easy to the case in hand: The fragment of *Zaleucus* was part of a body of Laws, which the people were obliged to understand; so that a change of old words and obsolete phrases would be necessary: and to make *this* an argument against the antiquity of the fragment, would be the same good reasoning as to suppose, that the remains of the *Twelve Tables*, or the earlier laws in our common *Statute books*, were the forgeries of later times, because full of words unknown to the respective ages in which those laws were composed and enacted. But, indeed, the change of obscure words, or obsolete phrases, for others more clear and intelligible, was a common practice amongst the Pagan writers. Porphyry, making a collection of heathen oracles, professes to have given them just as he found them, without the least alteration; except, says he, changing an obscure word, now and then, for one more clear: a practice, which, for its fairness and frequency, he ranks with amending a corrupted word, or reforming the metre*. But this licence was not confined to the Ancients; for, being encouraged by the reason of things, it was likely enough (as is, in fact, the case) that all times should

* ἐπεὶ πρὸς τὴν διὰ μαλίσσιν, ὅς ᾤοντο προεῖναι, ὅτε ἀφίλον τῶν χρηστέων νομάτων· οἱ μὲν τε λίαν ἡμετέραν διόρθωσαν, ἢ πρὸς τὸ σαφέστερον μεταβέβηκαν, ἢ τὸ μὲν ἑλλενιστὶ ἀπελάσαν, ἢ τὴν μὲν πρὸς τὴν ἀρχαίαν συνήθειαν διόρθωσαν. Porph. apud Euseb. Præp. Evang. lib. iii. cap. 7.

afford examples of it. One of the editors of *Froissart*, speaking of his author's text, says, "touchant le stile, & ancienne maniere " d'escire de nostre auteur, je ne doute point qu'il n'ayt esté " quelques autrefois changé & aucunement renouvelé selon les " temps *." All the Editions of Jomville's life of St. Louis bear testimony to the same practice; which was so general that Pasquier says, "s'il y eut un bon livre composé par nos Ancêtres, lorsqu'il " fut question de le transcrire, les Copistes le copioient non selon la " naïve langue de l'Auteur, ains selon la leur †."

As to the change of *dialekt*, the great Critic thus expresses himself: *The last argument I shall offer against the Laws of Zaleucus, is this, that the Preface of them, which Stobæus has produced, is written in the common dialekt, whereas, it ought to be in the Doric, for that was the language of the Locri.—The Laws of Zaleucus therefore are commentitious, because they are not in Doric ‡.*

What hath been said above will shew this argument to have small force; but it is urged with a peculiar ill grace by the learned Critic, who, in his *dissertation upon Phalaris*, hath discovered, that Ocellus Lucanus wrote the treatise *Of the nature of the universe* in Doric §: and from thence rightly concludes, it ought to be acknowledged for a genuine work, which hitherto learned men have doubted of, from this very business of its being writ in the common *dialekt*. For we now see that every word of the true book is faithfully preserved; the Doric being only changed into the ordinary language, at the fancy of some copier ||. Now, surely, the rash suspicions of those learned men in the case of Ocellus Lucanus, should have made him more cautious in indulging his own. He should have concluded, if this liberty was taken with books of mere speculation, it was more likely to be indulged in works so necessary to be understood as a body of

* Dennis Sauvage, Avertissement aux Lecteurs.

† Rech. L. viii. c. 3.

‡ P. 135, and 358.

§ P. 47.

|| P. 49.

laws; especially when he had observed (after Porphyry) *that the Doric is always clouded with obscurity* *.

Hence, doubtless, *trans-dialecting* was no rare practice. For, besides this instance of Ocellus Lucanus, we have another, in the poems going under the name of Orpheus: which, Jamblichus says, were written in the *Doric* dialect. But now the fragments of these poems, left us by those who did not write in *Doric*, are in the common dialect. It is plain then, they have been *trans-dialected*.

2. The learned Critic's other argument for the imposture runs thus: *The Report of Zaleucus being a Pythagorean, was gathered from some passages in the system of laws ascribed to him, for where else could they meet with it? so that, if it can be proved he was more ancient than Pythagoras, this false story of his being a Pythagorean being taken from that system, must convict it of being a cheat* †. He then proceeds to prove him more ancient than Pythagoras; which he does, on the whole, with great force of learning and reasoning, though his arguments are not all equally well chosen. As where he brings this for a proof that *Zaleucus* was no scholar of Pythagoras, "Because he ascribed all his laws to Minerva, from whom he pretended to receive them in dreams: which (in the learned Critic's opinion) has nothing of a Pythagorean in it. For Pythagoras's scholars ascribed every thing to their master: it was always *αὐτὸς ἔφα* with them, *he said it*. Therefore, if *Zaleucus* had been of that society, he would certainly have honoured his master, by imputing his laws to his instructions ‡." But this argument is of no weight: for, 1. From what has been said above of the genius of ancient legislation, it appears, that the general practice required, and the nature of the thing disposed the Lawgiver to ascribe his laws to the inspiration of some God. 2. As to the famous *αὐτὸς ἔφα*, it was not peculiar to the Pythagoreans, but common to all the sects of Greece, *jurare in verba magistri*. A de-

* P. 317.

† P. 337.

‡ P. 338.

vice to keep them distinct and separate from each other; and a compendious way of arguing amongst those of the same school. It would then have been ridiculous to have urged its authority to any out of the sect; more so, to the common people; and most of all, to them, upon public and practical matters; the αὐτὸς ἴφα being used only in points of speculation, and in the schools of philosophy. Indeed, so unlucky is this argument, that, on the contrary, the reader will be apt to conclude, that this very circumstance of *Zaleucus's* ascribing his laws to Minerva, was one of the things that gave rise and credit to the report of his being a Pythagorean. And, doubtless, it would have much weight with those who did not carefully enough attend to the chronology. For *Zaleucus*, in this, might be thought to follow both the example and the precept of Pythagoras, who himself pretended to be inspired by Minerva; and taught it to his scholars as the most efficacious way of establishing civil justice, *to propagate the opinion of the Gods having an intimate intercourse with mankind* *.

But notwithstanding the defect of this argument, the learned critic, as we said, proves his point with great clearness, that *Zaleucus* was earlier than Pythagoras: and, in conclusion, draws the inference abovementioned, in these terms: *It was generally reported Zaleucus was a Pythagorean; it is proved he was not. This will refute the book itself. For if any intimation was given in the book that the author was a Pythagorean, the imposture is evident. "And yet "it is hard to give any other reason, that should induce the later "writers to call him a Pythagorean." Some impostor, therefore, made a system of laws under the name of Zaleucus, and in it gave a broad hint that he was a scholar of Pythagoras.*

Here he rests his point. *If, then, it be not hard to give another reason, that should induce the later writers to call him a Pythagorean,* his long discourse to prove *Zaleucus* the earlier of the two, is of no

* See Jamblichus's Life of Pythagoras, p. 147. edit. Kuß.

kind of use to convict the pretended laws of imposture. I have already hinted at another not improbable reason, which was his having the same inspiring Goddess with Pythagoras: And this will be much strengthened by the observation, that Minerva became the peculiar patroness of the Pythagorean Lawgivers, on account of the assistance she had given to their master. To which we may add these further circumstances, that the laws were in *Doric* (and supposing them genuine, they certainly were so) which idiom was peculiar to the Pythagoric school *: and, that the whole proem of *Zaleucus's* laws was formed agreeably to the precepts of Pythagoras in this matter; who directs, that, next after the worship of the Gods, *Dæmon*, and *Parent* worship should be enjoined †. Now, later writers, seeing these two visible marks of a Pythagorean, might, without further reflexion, be reasonably disposed to think *Zaleucus* of that sect. But, as the learned critic has well made out, from sure chronological evidence, that this was a mistake, we must seek for some other cause of the uniformity between them; which I take to be this: *Zaleucus*, when Pythagoras flourished, was in the highest repute in Greece for legislation; which might incline this philosopher to imitate him, both in his inspiring Goddess, and in the proem of his laws: so that posterity only mistook the copy for the original. This they might very well do; for Pythagoras and his sect had soon engrossed all the glory in the practice of lawgiving: and this leads me to another probable cause of the common opinion of *Zaleucus's* being a Pythagorean: The character of this sect, as will be seen hereafter, was so great for legislation, that after-ages thought nothing could be done to purpose in that way, which had not a Pythagorean for its author. So, besides *Zaleucus*, the ancients supposed Charondas, Numa ‡, Zamolxis §, Phytius, Theocles,

* See note [B], at the end of this book.

† *Μὴ δὲ τὸ θεῖον τι πρὸς τὸ δαιμόνιον, πλεῖστον ποιῆσαι λόγον γένειον.* Jamb. Vit. Pyth. c. xxx. p. 148.

‡ Quinetiam arbitror propter *Pythagoræorum* admirationem, Numam quoque regem *Pythagoreum* à posterioribus existimatum. Tull. Tusc. Disp. lib. iv. c. 1. Edit. Ox. 4to. T. II. p. 331.

§ Herod. l b. iv. c. 95. Edit. Gale.

Elicaon, Aristocrates, nay the very DRUIDS*, the legislators of Gaul, and, in a word, all the eminent Lawgivers who lived any where about the time of Pythagoras, to be instructed by him. But will the learned Critic say, that, *therefore*, all these Legislators were imaginary persons, and did not give laws to their several cities? This notion, arising from Pythagoras's great character and reputation, was nursed up and improved by his followers themselves, to beget honour to their master; as, in fact, appears from several passages in Jamblichus's life of that Philosopher. So that was there no more in it than this; as *Zaleucus's* Institutions were in great repute, we might very naturally account for the mistake.

But, lastly, it is, indeed, very true, (as the learned Critic suspected) that the principal ground of *the report of Zaleucus being a Pythagorean, was from some passages in the system of laws ascribed to him*. He is only too hasty in his conclusion, that therefore *these must needs convict the system of a cheat*. What hurried him on, was his supposing, that no such report could be gathered from passages in the system, but such as must be an intimation that the author was a Pythagorean: and that there is no difference between giving and taking an intimation. If, then, this report might be gathered from passages which contained no intimation, and if the reader might understand that to be such which the writer never intended; the consequence will be, that the credit of these fragments will remain unshaken, though we grant the learned Critic his whole premises, and all the facts he contends for.

It seems, then, to be certain, that the report of *Zaleucus's* being a Pythagorean arose principally from a passage in his system of laws. And it was not difficult to discover what it was. *Zaleucus* in his preface speaks of an EVIL GENIUS or *Dæmon*, ΔΑΙΜΩΝ ΚΑΚΟΣ, as influencing men to wickedness. This, though a notion of the highest antiquity, whose origin and author are much

* Ammian. Marcell. lib. xv. c. 9. p. 75. Edit. Gronov. fol. 1693.

† Ἀριστοτέλης δ' ἐν πρῶτῃ περὶ φιλοσοφίας, καὶ πρὸς Ὀλίμπετον εἶπαι (Μάγος) τῶν Αἰγυπτίων καὶ δύο κατ' αἰτῆς εἶναι ἀρχαί, ἀγαθὴν δαίμονα, καὶ ΚΑΚΟΝ ΔΑΙΜΟΝΑ. Diog. Laert. Vit. Phil. Proem. Seg. 8. Edit.

much disputed, yet became at length the distinguishing doctrine of the Pythagoreans. Plutarch, speaking of Pythagoras's opinion of the first principle, says, that that philosopher called the *Monad*, God, and *Duad*, the EVIL GENIUS *. Which *Duad* the Pythagoreans used extremely to vilify, as the cause of all evil, under the name of the BAD PRINCIPLE, as Plutarch would make us believe †. The application of this doctrine I suppose Pythagoras might borrow from *Zaleucus*, and here again posterity be mistaken only in the original author. However, we may collect from the same Plutarch, that that opinion was cultivated by all the ancient Lawgivers. For this learned man, who favoured the notion of TWO PRINCIPLES, the one good, the other evil, affects, I observe, to draw every ancient writer, who but mentions an *evil daemon*, into his own sect. In his treatise of Isis and Osiris, he speaks to this purpose, “ That
 “ it was a most ancient opinion, delivered as well by LAWGIVERS
 “ as Divines, that the world was neither made by Chance, neither
 “ did one Cause govern all things, without opposition ‡.”

Edit. Amstel. 1692, 410. Οὐκ οἶδα μὲν τῶν ΠΑΝΤ ΠΑΛΑΙΩΝ τῶν ἀποτάλει ἀναγκαζομένων προδήχισθαι λόγῳ ὡς τὰ φαῦλα δαιμόνια καὶ βάσκανα, προσφθοῦντα τοῖς ἀγαθοῖς ἀνθρώποις καὶ ταῖς πράξεσιν ἀνθρώπων, ταραχῆς καὶ φόβου ἰσχυρί, στίοντα καὶ σφάλλοντα τὴν ἀρετήν· ὡς μὲν δαιμόνιας ἀπῶντες ἐν τῇ καλῇ καὶ αἰρείῳ, βελτίοντα· ἐκείνων μίσητος μὴ τὴν τελειὴν τέχνησιν· Plut. Vita Dionis, in initio.

* Πυθαγόρας τῶν ἀρχῶν τὴν μὲν μονάδα θεόν, καὶ τὴν ἀγαθὴν ὅτις ἐστὶν ἡ τῆς ἐνός φύσις, αὐτὴς ἐστὶν τὴν δ' ἀρίστην διάνοιαν, ΔΑΙΜΟΝΑ, καὶ τὸ ΚΑΚΟΝ, περὶ ἧν ἐστὶ τὸ ὕλινον πλῆθος. De Plac. Phil. lib. i. c. 7. p. 1624. E. S. (T. II. p. 881. D. Edit. Francof. 1599, fol.)

† Οἱ μὲν Πυθαγόρακοι διὰ πλείονος ὀνομάτων καταφύγουσι, τῇ μὲν ἀγαθῇ τὸ ἐν πεντασμίῳ, τὸ μίον, τὸ ἑνὸς, τὸ περιεχόν, τὸ ἐξέχον, τὸ δεξιόν, τὸ λαμπρόν· τῇ δὲ ΚΑΚΟΥ, τὸν ΔΥΣΑΔΑ, τὸ ἀπειρον, τὸ φοβερόν, τὸ καμπύλον, τὸ ἄβυσσον, τὸ ἰνερμένειον, τὸ ἀπαιρον, τὸ ἀρετὴν, τὸ σκολιόν· ὅτι ταύτας ἀρχὰς γενέσθαι ὑπολαμβάνει· Περὶ ἸΣ. καὶ ΟΞΙΣ. p. 660. St. Ed. I suppose the reason, why Δυάς was amongst the ill names said to be given by the Pythagoreans, to the *bad principle*, was, because, in their superstitious designations of the various qualities of numbers, this Δυάς is very heavily loaded. Ὅτι ἡ μὲν ΜΟΝΑΣ κατὰ τὴν ἰσότητά καὶ τὸ μέτρον λαμβάνεται· ἡ δὲ Δυάς καθ' ἑκτεράων καὶ ὕλην. Anon. de Vita Pythag. apud Photium. Edit. Hæschelii, fol. 1612. pag. 1314.

‡ Διὸ καὶ συμπαλάει· αὕτη γὰρ τῶν ἐκ Θεολόγων καὶ ΝΟΜΟΘΕΤΩΝ—ὡς ὅτ' αὐτὴ καὶ ἀλογος καὶ ἀκίνητος αἰρεῖται τῇ αὐτομάτῃ τὸ πᾶν, ὅτι ἡ ἐστὶν ἡ καλὴ καὶ κακὴ δύναμις, ὅσπερ οἶσεν ἡ τοῦ πεντασμίου χαλκῶς λόγος. Ibid. de Is. et Osir. p. 658.

This

This notion therefore, delivered in the proem of *Zaleucus's* law, might be very well *taken* for an *intimation of the author's being a Pythagorean*, and yet, not being so *given*, it has not the least tendency to discredit the compilation.

On the whole then, I presume, it appears, that the credit of these remains stands unshaken by any thing the learned Critic has advanced to the contrary ; and that we may safely produce them as of the antiquity they lay claim to.

Thus *Zaleucus* begins his preface : “ Every inhabitant, whether
“ of town or country, should first of all be firmly persuaded of
“ the being and existence of the Gods : which belief he will be
“ readily induced to entertain, when he contemplates the heavens,
“ regards the world, and observes the disposition, order, and harmony of the universe ; which can neither be the work of blind
“ chance, nor of man. These Gods are to be worshipped as the
“ cause of all the real good we enjoy. Every one therefore should
“ so purify, and possess his mind, as to have it clear of all kinds of evil ;
“ being persuaded that God is not honoured by a wicked person, nor
“ acceptably served, like miserable man, with sumptuous ceremonies, or taken with costly sacrifices, but with Virtue only, and
“ a constant disposition to good and just actions. On which account, every one should labour all he can to become good, both
“ in practice and principle, whereby he will render himself dear
“ and acceptable to God ; should fear more that which leads to ignominy and dishonour, than that which leads to loss of wealth
“ and fortune ; and esteem him the best Citizen, who gives up his
“ worldly goods, rather than renounce his honesty and love of justice : But those, whose headstrong appetites will not suffer them
“ to be restrained within the limits of these things, and whose
“ hearts are turned with a natural bias towards evil, whether they
“ be men or women, citizens or sojourners, should be told, to have
“ the Gods always in mind, to think upon their nature, and of the
“ judgments they have in store for wicked men ; to *set before them-*
“ *selves*

“ *selves the dreadful hour of death, a period they must all arrive at ;*
 “ *when the memory of evil actions past will seize the sinner with remorse,*
 “ *accompanied with the fruitless wish, that he had submitted his actions*
 “ *to the rules of justice. Every one, therefore, should so watch*
 “ *over his behaviour, as if that hour were still present with him, and*
 “ *attended all his motions : which will be the way to keep up in*
 “ *himself an exact regard to right and justice. BUT IF THE WICKED*
 “ *DEMON BE INSTANT TO INFLUENCE HIM TO EVIL, let him fly to*
 “ *the altars and temples of the Gods, as the surest asylum from that*
 “ *cruellest and wickedest of tyrants, EVIL, and implore their assis-*
 “ *tance to drive her far from him. To this end, let him also have*
 “ *recourse to those, whose reputations are high for probity and*
 “ *virtue * ; whom he may hear discourse of the happiness of good,*
 “ *and the vengeance attending evil men †.*”

* Meaning the men set apart for the service of religion, such as Virgil describes in his Elysium, *Æneid. L. vi. p. 265. l. 21. Edit. Venet. 8vo, 1638.*

Quique sacerdotes calli, dum vita manebat ;

Quique pii vates & Phœbo digna locuti.

Which not only shews the Legislator's sense of their use, but of the necessity of their practising what they teach to others.

† Τὸς καλῶν ἡλικίᾳ τὸν πόλιν καὶ τὴν χώραν, πάντας περὶ τοὺς ἀρετῶν καὶ ἡμετέριον διὰς εἶναι, καὶ ἀποδείκνυσθαι ἡ ἀρετῶν, καὶ τὸν εἰς αὐτοὺς διακρίσασθαι, καὶ τάξι' ὃ γὰρ τύχης, καὶ ἀποδείκνυσθαι εἶναι δαμνηνέμεθα εἰδέναι δι' αὐτοὺς καὶ τιμῶν, ὡς αὐτοὺς ὅλως ἀπὸ τῆς ἀρετῆς, τὸν κατὰ λόγον γινώσκοντες. Ἐπειτα οὖν ἔχοντες καὶ παρασκευάζοντες διὰ τὴν αὐτὴν ψυχὴν, πάλιν τὸν κατὰ καθάρσιν ὡς ὃ τιμῶν διὰς ἔσ' ἀρετῶν φάσιν, ὅτι διακρίνεται δαπάνης, ὅτι τρανῆσαι τὸν ἀποδοκίμων, καθάπερ μοχλῶν εἰδέναι, ἀλλ' ἀρετῶν καὶ παρασκευάζοντες τὸν κατὰ εἶναι καὶ δικαίαν. Διὸ ἔπειτα διὰ εἰς δικαίαν ἀρετῶν εἶναι, καὶ πρᾶξι καὶ παρασκευάζοντες τὸν μάλιστα εἰσέναι διοφίλῃ καὶ μὴ φοβέσθαι τὰς εἰς χρήματα ζημίας μᾶλλον τὸν εἰς ἀσφάλειαν τιμῶν καὶ πολιτῶν ἀμείνων ἐκμαίοντες τὸν τὸν ὅλως ἐργάζονται μᾶλλον τὸ κατὰ καὶ δικαίαν ὅλως διὰ μὴ εἶναι πρὸς τὰ τὰ ἀρετῶν ἀποδείκνυσθαι, τὸν δὲ ψυχὴν ἔχοντες εἰσέναι πρὸς ἀρετῶν, καὶ ὅτι παρασκευάζοντες πᾶσι τοῖς τοιούτοις πολιτῶν, καὶ πολιτῶν καὶ ζημίας μισθῶντας διὰ ὃς εἶναι, καὶ δικαίαν ἐπιτελεσθῶν τὸν ἀρετῶν καὶ εἰδέναι πρὸς ὁμῶν τὸν κατὰ τὸν, ἢ ὃ γινώσκαι τὸ τὸν ἐκείνῃ τὸς ἀπὸ τῆς ἀρετῆς τὸν ὅλως πᾶσι γὰρ ἡμετέριον μεταμῶναι τοῖς μάλιστα τελευτῶν, μισθῶντας διὰ ἀρετῶν, καὶ ὅλως τὸν βελούσθαι πᾶσι περὶ τὸν δικαίαν αὐτοῖς. Διὸ δι' ἔπειτα πρὸς ἑκάστην πρᾶξιν αὐτοὺς συνιστῶν τὸν κατὰ τὸν, ὡς διὰ πρᾶξι ὅλως γὰρ διὰ μάλιστα τὸ κατὰ καὶ τὸ δικαίαν φρονέοντες ἵνα διὰ τὴν παρασκευάζοντες ΔΑΙΜΟΝ ΚΑΚΟΣ τρέψον πρὸς ἀδικίαν διακρίναι πρὸς κατὰ καὶ βουλοῖς καὶ τιμῶν, φρίσσοντες τὸν ἀρετῶν ὡς δισκοῖν ἀποδείκνυσθαι καὶ χαλεπώτερον ἐκείνῃ τὸν διὰ συνιστῶντες αὐτοῖς εἶναι καὶ πρὸς ἀρετῶν διὰ ἔχοντες ἵνα ἀποδείκνυσθαι ἀποδείκνυσθαι πρὸς εἰδέναι βίαν, καὶ κατὰ ἀρετῶν τιμῶν ἵνα ἀποδείκνυσθαι τὸν ἀρετῶν εἶναι. Apud Stobæum, Sermon. xlii. p. 279. lin. 13. Tiguri, fol. 1559.

One would wonder, that any man, who had attentively considered this admirable fragment, could think it the forgery of a Sophist. It is plain, the author of it understood human nature and society at another rate. He hath not only given us an exact portrait of natural Religion; but, in applying it to the State, hath explained the use and subserviency of its parts to the three great classes of mankind. He hath recommended the intrinsic excellence of virtue, and compliance with the *Will* and example of the Gods, to those who are of so ingenuous and well framed a nature as to be always disposed to embrace truth and right: to others, of a less heroic turn of mind, such who idolize their *honour*, he holds out fame and ignominy, as the inseparable attendants of good and evil actions: and, to the common run of more intractable and perverse tempers, he preaches up the doctrine of *future rewards and punishments* *. I will only observe, it appears to have been from hence, that POMPONATIUS borrowed the beautiful passage, which is quoted at large, in the first book of this discourse.

Thus ZALEUCUS. And much in the same fashion does CHARONDAS introduce his Laws.

In imitation of the practice, PLATO likewise, and CICERO both preface their *Laws* with the sanctions of Religion. And though these two great men were not, strictly speaking, Lawgivers in form; yet we are not to suppose that what they wrote in this science, was like the dreams of the Sophists, for the amusement of the idle and curious. They were both well practised in affairs, and deeply conversant in human nature; and they formed their speculative Institutes on the plan, and in the spirit and views of ancient legislation: the foundation of Plato's being the *Attic Laws*; and the foundation of Cicero's, the *Twelve Tables*: who himself takes care to warn us of this particular. "In imitation of Plato, the most
 "learned, and, at the same time, the wisest of the philosophers,
 "who wrote best † of a republic, and likewise, separately, of the
 "laws

* See note C, at the end of this Book.

† I read here, with Turnebus, *qui princeps de rep. conscripsit*. Lambin objects to this reading, because we gather from Aristotle, that *Plato was not the first who wrote of a republic*; he

“ laws thereof, I think it will be proper, before I give the law it-
 “ self *, to say somewhat in recommendation of it : which, I ob-
 “ serve, was the method of Zaleucus and Charondas. For their
 “ system of laws was not an exercise of wit, or designed for the
 “ amusement of the indolent and curious, but composed for the use
 “ of the public in their several cities. *These, Plato imitated*; as
 “ thinking this likewise to be the business of Law; to gain some-
 “ what of its end by the gentler methods of persuasion, and not
 “ carry every thing by mere force and fear of punishment †.”

he supposing *princeps* signified *primus*, whereas it means *optimus*. This was Tully’s opinion of Plato, as may be gathered from many places in his writings. And in this sense, Turnebus, without doubt, understood the word; a sense familiar to his author, as in *Per.* lib. iv. cap. 49. “ in qua [*Patria*] multis virtutibus & beneficiis floruit PRINCEPS.” But the word *primus* itself is sometimes used in *this* sense of *princeps*; as in Virgil,

Prima quod ad Trojam——

* “ Ut priusquam ipsam *legem* recitem, de ejus legis *laude* dicam.” This passage is not without its difficulty. If by *LEX* be meant the whole system of his laws, which the tenor of the discourse leads one to suppose; then, by *LAUS*, the *recommendation* of it, we are to understand his shewing, as he does in the following chapter, that the Gods interested themselves very much in the observance of civil laws; which implies, that they were indeed their laws: and so Tully calls them, in the 4th chapter of this book: “ Ita principem legem illam, & ultimam, mentem esse dicebant, omnia ratione aut co-
 “ gentis, aut vetantis Dei; ex qua illa lex quam Dii humano generi dederunt, recte
 “ est LAUDATA.” And the shewing that civil laws came originally from the Gods, was the highest recommendation of them. But if by *LEX* we are to understand only the *first* law of the system, which begins, “ Ad Divos adeunto caste,” &c. then by *LAUS* is meant his shewing, as he does likewise in the following chapter, the use and service of religion to civil society.

† Sed, ut vir doctissimus fecit Plato, atque idem gravissimus philosophorum omnium, qui princeps de republica conscripsit, idemque separatim de legibus ejus, id mihi credo esse faciendum; ut priusquam ipsam legem recitem, de ejus legis laude dicam. Quod idem & Zaleucum & Charondam fecisse video; cum quidem illi non studii & delectationis, sed reipublicæ causa leges civitatibus suis scripserunt. Quos imitatus Plato, videlicet hoc quoque legis putavit esse, persuadere aliquid, non omnia vi ac minis cogere. De Legg. lib. ii. cap. 6. Edit. Ox. 4to. T. III. p. 141.

Here, we see, he intimates, that Plato and himself had the same view, in writing laws, with Zaleucus and Charondas : namely, the service of a Public. The difference between them was, that the two Originals were employed by their country ; and the two Copies generously undertook an office they were not called to.

However, Plato and Cicero are the greatest authorities antiquity could afford, and the most deserving to be heard in this matter. Plato makes it the necessary introduction to his laws, to establish the *being and providence of the Gods* by a law against SACRILEGE. And he explains what he means by *sacrilege*, in the following words : “ Either the denial of the being of the Gods ; or, if that be owned, “ the denial of their providence over men ; or, thirdly, the teaching, that they are flexible, and easy to be cajoled by prayer and “ sacrifice *.” And afterwards ; “ It is not of small consequence, “ that what we here reason about the Gods, should, by all means, “ be made probable ; as, that they ARE ; and, that they are GOOD ; “ and that their concern for justice takes place of all other human “ considerations. For this, in our opinion, seems to be the noblest “ and best PREFACE that can be made to a body of laws †.” In compliance with this declaration, Cicero’s *Preface* to his laws, is conceived in the following terms : “ Let our citizen then be first of all “ firmly persuaded of the government and dominion of the Gods ; “ that they are the lords and masters of the world ; that all things “ are disposed by their power, direction, and providence ; and that “ the whole race of mankind is in the highest manner indebted to “ them ; that they are intimately acquainted with every one’s state “ and condition ; that they know what he does, what he thinks ; with

* ἀλλὰ ἢ δὲ τι τῶν τριῶν ἀσχεῖ, ἢ τὸτο—ὅχι ἡγάμιν, ἢ τὸ δούταρ ὄλας, ἢ φροῖζιν ἀνθρώπων, ἢ τρίτον, εὐπαρμηθῆταί εἶναι, δυσώβει τοι καὶ εὐχαῖς περὶ αὐτοῦ. De Legg. lib. x. p. 885. B. Tom. II. Edit. H. Steph. fol.

† διαφίξει δ’ ὁ σμικρὸν ἀμυσγίτως πειθαυγῆναι τὴν τὰς λόγων ἡμῶν ἔχου, ὡς διαί τ’ εἶσι, καὶ αγαθοὶ, δυνάμει τῶν ἀνθρώπων ἀνθρώπων· σχεδὸν γὰρ τὸτο ἡμῶν ἐπὶ ἀπείρῳ τῶν ἡμῶν κάλλιστον τοι καὶ ἀρεστον πρῶτον αὐτῶν. Id. ibid.

“ what

“ what disposition of mind, and with what degree of piety he per-
 “ forms the acts and offices of religion ; and that, accordingly, they
 “ make a distinction between the good and bad. The mind being
 “ imbued with these opinions, will never deviate from TRUTH
 “ and UTILITY. And what *truth* is more evident than this, that
 “ no one should be so stupidly arrogant, as to suppose, there is
 “ Mind and Reason in himself, and yet none in the Heavens and
 “ the World ; or, that those things, whose uses and directions can
 “ scarce be comprehended with the utmost stretch of human fa-
 “ culties, may yet perform their motions without an understanding
 “ Ruler ? But, He whom the courses of the heavenly bodies, the
 “ vicissitudes of day and night, the orderly temperature of the
 “ seasons, and the various blessings which the earth pours out for
 “ our sustenance and pleasure, will not excite, nay compel to gra-
 “ titude, is unfit even to be reckoned in the number of men. And
 “ since things endowed with reason, are more excellent than those
 “ which want it ; and that it is impiety to say, any particular is
 “ more excellent than the universal Nature : we must needs confess
 “ this Nature to be endowed with reason. That these opinions are
 “ likewise *useful*, who can deny, when he considers what stability
 “ is derived to the Public from within, by the religion of an oath ;
 “ and what security it enjoys from without, by those holy rites
 “ which affirm national treaties and conventions : how efficacious
 “ the fear of divine punishment is, to deter men from wickedness ;
 “ and what purity of manners must reign in that Society, where
 “ the immortal Gods themselves are believed to interpose both as
 “ judges and witnesses ? Here you have the PROEM of the law : for
 “ so Plato calls it *.”

And

* Sit igitur jam hoc a principio persuasum civibus, dominos esse omnium rerum ac mo-
 deratores Deos, eaque quæ gerantur, eorum geri, ditione, ac numine, eodemque op-
 time de genere hominum mereri ; & qualis quisque sit, quid agat, quid in se admittat,
 qua mente, qua pietate colat religiones, intueri ; piorumque & impiorum habere ratio-
nem,

And then follow the laws themselves; the first of which is conceived in these words: "Let those who approach the Gods, be pure and undefiled; let their offerings be seasoned with piety, and all ostentation of pomp omitted: the God himself will be his own avenger on transgressors. Let the Gods, and those who were ever reckoned in the number of Celestials, be worshiped; and those likewise, whom their merits have raised to heaven; such as HERCULES, BACCHUS, ÆSCULAPIUS, CASTOR, POLLUX, and ROMULUS. And let chapels be erected in honour to those qualities, by whose aid mortals arrive thither, such as REASON, VIRTUE, PIETY, and GOOD-FAITH*."

S E C T. IV.

THE NEXT step the Legislator took, was to support and affirm the general doctrine of a PROVIDENCE, which he had delivered in his laws, by a very circumstantial and popular method of inculcating the belief of a *future state of rewards and punishments*.

nem. His enim rebus imbutæ mentes, haud sane abhorrebunt ab utili, & a vera sententia. Quid est enim verius, quàm neminem esse oportere tam stulte arrogantem, ut in se rationem & mentem putet inesse, in cælo mundoque non putet? aut ut ea, quæ viz summa ingenii ratione comprehendat, nulla ratione moveri putet? Quem vero astrorum ordines, quem dierum noctiumque vicissitudines, quem mensium temperatio, quemque ea, quæ gignuntur nobis ad fruendum, non gratum esse cogant, hunc hominem omnino numerari qui decet? Cumque omnia, quæ rationem habent, præsent iis, quæ sint rationis expertia, nefasque sit dicere, ullam rem præstare naturæ omnium rerum: rationem inesse in ea consistendum est. Utiles esse autem opiniones has, quis neget, cum intelligat, quàm multa firmentur jurejurando, quantæ salutis sint fœderum religiones, quàm multos divini supplicii metus a scelere revocarit; quamque sancta sit societas civium inter ipsos, Diis immortalibus interpositis tum iudicibus tum testibus. Habes legis proœmium; sic enim hoc appellat Plato. De Legg. lib. ii. c. 7. Edit. Ox. 4to. T. III. p. 141, 42.

* Ad divos adculo castè; pietatem adhibento; opes amovento. Qui secus faxit, Deus ipse vindex erit.—Divos, & eos qui cœlestes semper habiti, colunto: & ollos, quos endo cælo merita vocaverint, Herculem, Liberum, Æsculapium, Castorem, Pollucem, Quirinum. Ast olla, propter quæ datur homini adscensus in cælum, mentem, virtutem, pietatem, fidem, earumque laudum delubra sunt. De Legg. lib. ii. c. 8. Edit. Ox. 4to. T. III. p. 142, 43.

This

This was by the institution of the MYSTERIES, the most sacred part of pagan Religion; and artfully framed to strike deeply and forcibly into the minds and imaginations of the people.

I propose, therefore, to give a full and distinct account of this whole matter: and the rather, because it is a thing little known or attended to: the Ancients, who wrote expressly on the *Mysteries*, such as Melanthius, Menander, Hicetius, Sotades, and others, not being come down to us. So that the modern writers on this subject are altogether in the dark concerning their origine and end; not excepting Meursius himself: to whom, however, I am much indebted, for abridging my labour in the search of those passages of antiquity, which make mention of the ELEUSINIAN *Mysteries*, and for bringing the greater part of them together under one view*.

To avoid ambiguity, it will be proper to explain the term. Each of the *pagan* Gods had (besides the *public* and *open*) a *secret worship* † paid unto him: to which none were admitted but those who had been selected by preparatory ceremonies, called INITIATION. This *secret worship* was termed the MYSTERIES.

But though every God had, besides his *open* worship, the *secret* likewise; yet this latter did not *every where* attend the former; but only *there*, where he was the patron God, or in principal esteem. Thus, when in consequence of that intercommunity of paganism, which will be explained hereafter, one nation adopted the Gods of another, they did not always take in at the same time, the *secret worship* or *Mysteries* of that God: so, in Rome, the public and open worship of Bacchus was in use long before his *Mysteries* were admitted. But, on the other hand again, the worship of the strange God was sometimes introduced only for the sake of his *Mysteries*:

* Eleusinia: sive de Cereris Eleusinae sacro.

† Strabo, in his tenth book of his Geography, p. 716, Gron. Ed. writes thus: Καινὸν δὲ τῦτο, καὶ τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐστὶ, τὸ τὰς ἱεροποιίας μὴ ἀνίστασθαι ἰσχυραῖς ποιεῖσθαι, τὰς μὲν οὖν ἰσχυροῦσιν, τὰς δὲ χυρῆς καὶ ταῖς μὲν μὴ μυσταῖς, τὰς δὲ μὴ· ΚΑΙ ΤΑΞ ΜΕΝ ΜΥΣΤΗΛΩΣ, ΤΑΞ ΔΕ ΕΝ ΦΑΝΕΡΩ· καὶ τῶν ἡρώων ὅτις ἱσχυροῦσιν.

as, in the same city, that of Isis and Osiris. Thus stood the case in general; the particular exceptions to it, will be seen in the sequel of this dissertation.

The first and original *Mysteries*, of which we have any sure account, were those of Isis and Osiris in EGYPT; from whence they were derived to the GREEKS*, under the presidency of various Gods†, as the institutor thought most for his purpose: Zoroaster brought them into Persia: Cadmus and Inachus into Greece at large‡; Orpheus into Thrace: Melampus into Argis; Trophonius into Boeotia; Minos into Crete; Cinyras into Cyprus; and Erechtheus into Athens. And as in Egypt they were to Isis and Osiris; so in Asia they were to Mithras; in Samothrace to the Mother of the Gods; in Boeotia to Bacchus; in Cyprus to Venus; in Crete to Jupiter; in Athens to Ceres and Proserpine; in Amphissia to

* Diod. Sic. lib. i. Eudoxus said, as Plutarch informs us, that the Egyptians invented this fable concerning Jupiter Ammon, or the Supreme God,—That his Legs being unseparated, very shame drove him into solitude; but that Isis split and divided them, and by that means set him at liberty to walk about the World. Θεὸς περὶ τῷ Διὶ ὁ Εὐδόξος, μυθολογῶν Αἰγυπτίως, ὡς τῷ σκελῶν συνεπιφυκέντων αὐτῷ μὴ δυνατόν εἶναι βαδίζειν, ὑπ' αἰσχύνῃ, ἰσχυρὰ διέτριβεν. Ἡ δὲ Ἴσις διαιμήσασα καὶ διατίσασα τὰ μέρη τὰντα τῷ σώματι, ἀπέτρεψε, τὴν σωφίαν παρέσχεν. De Is. & Osir. Vol. I. pag. 670. Edit. Steph. 8vo. The moral of the fable is plainly this, as we shall see more plainly hereafter, That the FIRST CAUSE was kept unknown, till the Egyptian *Mysteries* of Isis revealed him amongst their ἀπόκρυφα; which *Mysteries* were communicated to the Greeks, and, through them, to the rest of mankind. But the Image under which the fable is conveyed, was taken from the form of the Egyptian Statues of the Gods, which the workmen made with their Legs undivided. When the Greek Artists first shewed them how to form their Gods in a walking Posture, the attitude so alarmed their Worshipers, that they bound them with Chains, lest they should desert their own Country. For the People imagined that their Gods, on the least ill humour or disgust, had a strange propensity to shew them a fair pair of heels.

† Ὅτι δὲ τῶν Διουσιῶν, καὶ τῶν Παναθηναίων, καὶ μίθαι τῶν Θεσμοφορίων, καὶ τῶν Ἐλευσινίων τὰς τελετὰς Ὀρφεύς, αἰτῆς Ὀδύσσεως, εἰς τὰς Ἀθήνας ἐπέμεινε, καὶ εἰς ΑἰΓΥΠΤΟΝ ἀφαιρέμασθαι, τὰ τῆς Ἰσίδος καὶ τῆς Ὀσίριδος εἰς τὰ τῆς Διὸς καὶ τῆς Διονύσου μετεβίβηκεν ὁρίσας. Theodoretus, Therapeut. i.

‡ Ἐκείνῳ δὲ ἀρχὴν ἰσχυρὰ τὰ περὶ Ἑλλήσι μυστήρια τε καὶ τελεταὶ πρότερον περὶ ΑἰΓΥΠΤΙΟΙΣ, καὶ περὶ Θρυγί, καὶ Φουγί, καὶ Βαβυλωνίους, κακῶς ἰστορησμένα μελετήσασθαι τε εἰς Ἑλλάδα ἀπὸ τῆς τῶν ΑἰΓΥΠΤΙΩΝ χώρας ἐπὶ Κάδμῳ καὶ αὐτῷ τῷ Ἰσάκῳ. Ἀπὸ δὲ προτέρων κληθεῖσθαι, καὶ οἰκοδομήσασθαι τὸν Μίσημον. Eriphan. adv. Hæc. lib. i. Hæref. iv.

Castor,

Castor and Pollux; in Lemnos to Vulcan, and so to others, in other places, the number of which is incredible *.

But their end, as well as nature, was the same in all; to teach the doctrine of a FUTURE STATE. In this, Origen and Celsus agree; the two most learned writers of their several parties. The first, minding his adversary of the difference between the *future life* promised by the Gospel, and that taught in Paganism, bids him compare the Christian doctrine with what all the sects of Philosophy, and all the *Mysteries*, amongst Greeks and Barbarians, taught concerning it †: And Celsus, in his turn, endeavouring to shew that christianity had no advantage over paganism in the efficacy of stronger sanctions, expresses himself to this purpose: “But now, “after all, just as you believe eternal punishments, so do the Ministers of the sacred rites, and those who initiate into, and preside “in the *Mysteries* ‡.”

They continued long in religious reverence: some were more famous and more extensive than others; to which many accidents concurred. The most noted were the ORPHIC, the BACCHIC, the ELEUSINIAN, the SAMOTHRACIAN, the CABIRIC, and the MITHRIAC.

* Postulat quidem magnitudo materiæ, atque ipsius defensionis officium, ut similiter cæteras turpitudinum species persequamur: vel quas produunt antiquitatis historiæ, vel mysteria illa continent sacra, quibus initiis nomen est, & quæ non omnibus vulgo, sed paucorum taciturnitatibus tradi licet. Sed *Sacrorum innumeri ritus*, atque affixa deformitas singulis, corporaliter prohibet universa nos exequi. Arnob. adv. Gentes, lib. v. p. 165. Edit. Plantini, 8vo, 1582.

† —Καὶ ἰσχυρὰ φιλοσόφων αἰεὶσαν ἐν Ἑλλανοῖς ἡ Βάρβαροις ἡ ΜΥΣΤΗΡΙΩΔΗ. Orig. cont. Cels. lib. iii. p. 160. Sp. Ed.

‡ Μάλιστα μὲν, ὃ βέλτερος, ὅστις ἐν κελύσει αἰεὶσις τομίζου· ὅτι καὶ οἱ τοῦ ἱερῶν ἱερῶν ἐκτετατοὶ τελεγαὶ τὴν καὶ μεταβατοῖ, lib. viii. p. 408. And that nothing very heterodox was taught in the mysteries concerning a future state, I collect from the answer Origen makes to Celsus, who had preferred what was taught in the Mysteries of Bacchus on that point, to what the Christian Religion revealed concerning it—*οὐ μὲν ὅτι τῶν Βακχικῶν τελεῶν ὅτι τις ἐκ περὶ τῶν λόγων, εἴτε μὲν τοῦτο*—lib. iv. p. 167.

Euripides makes Bacchus say, in his tragedy of that name *, that the *Orgies* were celebrated by all foreign nations, and that he came to introduce them amongst the Greeks. And it is not improbable, but several barbarous nations might have learned them of the Egyptians long before they came into Greece. The Druids of Britain, who had, as well as the Brachmans of India, divers of their religious rites from thence, celebrated the *Orgies* of Bacchus, as we learn from Dionysius the African. And Strabo having quoted Artemidorus for a fabulous story, subjoins, “But what he says of Ceres and Proserpine is more credible, namely, that there is an island “near Britain, where they perform the same rites to those two “Goddesſes as are uſed in Samothrace †.” But, of all the MYSTERIES, thoſe which bore that name, by way of eminence, the ELEUSINIAN, celebrated at Athens in honour of Ceres, were by far the moſt renowned; and, in courſe of time, eclipsed, and almoſt ſwallowed up the reſt. Their neighbours round about very early practiſed theſe *Myſteries* to the neglect of their own: in a little time all Greece and Aſia Minor were initiated into them: and at length they ſpread over the whole Roman empire, and even beyond the limits of it. “I inſiſt not,” ſays Tully, “on thoſe ſacred and “auguſt rites of ELEUSIS, where, from the remotest regions, men “came to be initiated ‡.” And we are told in Zoſimus, that “theſe moſt holy rites were then ſo extenſive, as to take in the “whole race of mankind §.” Ariſtides calls Eleuſis, *the common temple of the earth* ||. And Pauſanias ſays, the rites performed there

* Act. II.

† Περὶ δὲ τῆς Διμήλης ἢ τῆς πόλεως αἰετότερον ὅτι φησὶν εἶναι νῆσον πρὸς τῇ Βρετανικῇ, καὶ ὅτι ὅμοια τοῖς ἐν Σαμοθράκῃ περὶ τὴν Διμήλην ἢ τὴν Κέην ἱεροποιεῖται. Strabonis Geogr. lib. iv. p. 137. lin. 26. Edit. Casaub. The nature of theſe Samothracian rites is explained afterwards.

‡ Omitto ELEUSINAM sanctam illam & auguſtam: ubi initiantur gentes orarum ultimæ. Nat. Deor. lib. i. c. 42. Edit. Ox. 4°. T. ii. p. 432.

§ Τὰ συνίχοντο τὸ ἀρχαῖον μυστήριον ἀγνώστου μυστήριον. lib. iv.

|| Ὅπως ἂν καὶ τὸ τῆς γῆς τίμηται τὴν Ἐλευσίαν ἡγείτο. Aristidis Eleusinia, in initio.

for

for the promotion of piety and virtue, as much excelled all other rites, as the Gods excelled the Heroes *.

How this happened, the nature and turn of the People, who introduced these *Mysteries*, will account for. Athens was a city the most devoted to Religion of any upon the face of the earth. On this account their poet Sophocles calls it *the sacred building of the Gods* †, his figure of speech alluding to its fabulous foundation. Nor was it a less compliment St. Paul intended to pay the Athenians, when he said, Ἀνδρες Ἀθηναῖτοι, κατὰ πάντα ὡς δεισιδαιμονεῖς ἐμᾶς διαφωΐ†. And Josephus tells us, that *they were universally esteemed the most religious people of Greece* §. Hence, in these matters, Athens became the pattern and standard to the rest of the world.

In discoursing, therefore, of the MYSTERIES in general, we shall be forced to take our ideas of them chiefly from what we find practised in the *Eleusinian*. Nor need we fear to be mistaken; the END of all being the same, and all having their common ORIGINAL from Egypt.

To begin with the general purpose and design of their Institution. This will be understood, by shewing what they *communicated* promiscuously to all.

To support the doctrine of a PROVIDENCE, which, they taught, governed the world ||, they enforced the belief of a FUTURE STATE of rewards and punishments **, by every sort of contrivance. But

* Οἱ γὰρ ἀρχαιότατοι τῶν Ἑλλήνων τοιοῦτον τὸν Ἐλευσινίαν πάλαι εἶπεν ἡ εἰς ἐκείνην ἔστιν, τοιοῦτον ἔστιν ἰσχυρότατον, ὅσον καὶ τὰς θεὰς ἐπιπροσθεῖν ἔχουσιν. Phocica, l. x. c. 31. p. 876. In this elegant similitude he seems plainly to allude to the *secrets* of the *mysteries*; which, as we shall see, consisted in an explanation of the *origin of hero-worship*, and the *nature of the deity*.

† Electra, act. ii. sc. i. ΑΘΗΝΩΝ ΤΩΝ ΘΕΟΔΑΜΗΤΩΝ.—

‡ Act. Apost. xvii. 22.

§ —ἐπισβεστώτης τῶν Ἑλλήνων ἀπαλὸς λόγος. Cont. Ap. lib. ii. tom. II. edit. Oxon. folio, 1720. cap. 15. pag. 1373. lin. 12.

|| Plutarch. de Is. & Osir.

** [Mysteries] neque solum, &c.—Sed etiam cum spe meliore moriendi. Tull. d Legg. lib. ii. c. 14. Edit. Ox. 4°. t. III. p. 148.

as this did not quite clear up the intricate ways of Providence, they added the doctrine of a *METEMPSYCHOSIS*, or the belief of a *prior state*: as we learn from Cicero, and Porphyry *; the latter of whom informs us, that it was taught in the *Mysteries* of the Persian Mithras. This was an ingenious solution, invented by the Egyptian Lawgivers, to remove all doubts concerning the moral attributes of God †; and so, by adding a *prior* to a *future state*, to establish the firm belief of his Providence. For the Lawgiver well knew how precarious that belief was, while the moral attributes of God remained doubtful and uncertain.

In cultivating the doctrine of a *future life*, it was taught, that the *Initiated* should be happier in that state than all other mortals: that while the souls of the profane, at their leaving the body, stuck fast in mire and filth, and remained in darkness, the souls of the *Initiated* winged their flight directly to the happy islands, and the habitations of the Gods ‡. This doctrine was as necessary for the support of the *Mysteries*, as the *Mysteries* were for the support of the doctrine. But now, lest it should be mistaken, that *initiation* alone, or any other means than a virtuous life, intitled men to this future happiness, the *Mysteries* openly proclaimed it as their chief business, to restore the soul to its original purity. “It was the end “ and design of *initiation*,” says Plato, “to restore the soul to that “ state, from whence it fell, as from its native seat of perfection §.”

* Καὶ γὰρ διόμα παλαιοὶ ἐν τῶν πρώτων, τὴν ΜΕΤΕΜΨΥΧΩΣΙΝ εἶναι· ὃ καὶ Ἰμπαίριος εἰσηκου ἐν τοῖς τῷ Μίθρα μυστηρίοις. De Abst. lib. iv. § 16. Edit. Cantabr. 1655, 8vo.

† So Tully. Ex quibus humanæ vitæ erroribus & ærumnis fit, ut interdum veteres illi sive vates, sive in sacris INITIATIONE tradendis divinæ mentis interpretes, qui nos ob aliqua scelera suscepta in vitâ superiore, pœnarum luendarum causa, natos esse dixerunt, aliquid vidisse videantur. Fragm. ex lib. de Philosophia.

‡ Plato in Phædone, p. 69. C. p. 81. A. t. I. Edit. Henr. Stephani.—Aristides Eleusiniæ, t. I. p. 454. Edit. Canteri, 8vo. & apud Stobæum, Serm. 119, &c. Schol. Arist. in Ranis. Diog. Laert. in vita Diog. Cynici.

§ Σωκρῆς τῶν τελειῶν ἵσιν, οἱ τὸς ἀναγωγὴν τὰς ψυχὰς ἐαυτῶν ἀφ' ὧ τὸν πρῶτον ἰσχυρὰ καὶ ἀβόλον, ὡς ἀπ' ἀρχῆς. In Phædone.

They contrived that every thing should tend to shew the necessity of virtue ; as appears from Epictetus. “ Thus the *Mysteries* become
 “ useful ; thus we seize the true spirit of them ; when we begin to
 “ apprehend that every thing therein was instituted by the Ancients,
 “ for instruction and amendment of life *.” Porphyry gives us
 some of those moral precepts, which were enforced in the Mysteries,
 as to honour their parents, to offer up fruits to the Gods, and to forbear
 cruelty towards animals †. For the accomplishment of this purpose,
 it was required in the *Aspirant* to the Mysteries, that he should be
 of a clear and unblemished Character, and free even from the sus-
 picion of any notorious crime ‡. To come at the truth of his
 Character, he was severely interrogated by the Priest or Hierophant,
 impressing on him the same sense of obligation to conceal nothing,
 as is now done at the roman Confessional §. Hence it was, that
 when Nero, after the murder of his mother, took a journey into
 Greece, and had a mind to be present at the celebration of the
Eleusinian Mysteries, the conscience of his parricide deterred him
 from attempting it ||. On the same account, the good emperor

* Οὕτω, ἀξίωμα γίνεται τὰ μυστήρια ὅτι ἐν παιδείᾳ καὶ ἐκπαίδευσιν τῷ
 βίῳ καὶ ἐκείνῃ παλαιὰ τὰ πάντα ἀπὸ τῶν παλαιῶν. Apud Arrian. Dissert. lib. iii. cap. 21. My rea-
 son for translating εἰς παιδείαν, in this manner, was, because I imagined the author, in
 this obscure expression, alluded to the custom in the Mysteries of calling those who were
 initiated only in the lesser, Μύται; but those, in the greater, Ἐπίσται.

† Γενεῖς τιμῆν, Θείας καρποῦ ἀγάλλειν, ζῆν μὴ σίνεσθαι. De Abst. lib. iv. § 22. Edit. Cant.
 1655, 8vo.

‡ Οἷτοι γὰρ τὸ ἄλλα καθαροὶ εἶναι τοὺς μύταις ἐν κοινῇ προαφειύουσιν, εἶναι τὰς χεῖρας τῶν ψυχῶν
 —εἶναι. Libanius Decl. xix. p. 495. D. Edit. Morelli, fol. 1606.

§ As appears from the repartee which Plutarch records, in his Laconic apophthegms of
 Lysander, Edit. Francof. 1599. t. II. p. 229. D. when he went to be initiated into the
 Samothracean mysteries ; Ἐν δὲ Σαμοθράκῃ χρησιμεύοντι αὐτῷ ἡ ἐμὴ ἐκδιδουσι εἰπεῖν ὅ, τί ἀπο-
 μύταις ἔβου αὐτῷ ἐν τῷ βίῳ ἀνέχεσθαι ; ἀντίκειναι δὲ εἰς τὸ τοιοῦτον καὶ τῶν θεῶν, τὸ τοιοῦτον δὲ ποιεῖν ;
 ἀνέχεσθαι. Φασι μὲν δὲ, τῶν θεῶν, ζῆν τοιοῦτον, ἔφη, ἐκδοῦν μὴ κατάσθαι, ἀντίκειναι δὲ ἐν ἐκείνῃ —
 Why initiation into these Mysteries is called, enquiring of the oracle, will be seen
 afterwards.

|| Peregrinatione quidem Græciæ, Eleusinis sacris, quorum initiatione impii & sce-
 lerati voce præconis submoverentur, interesse non ausus est. Sueton. Vita Neron.
 cap. 34. § 12. Edit. Pitisc.

M. Antoninus, when he would purge himself to the world of the death of Avidius Cassius, chose to be initiated into the *Eleusinian Mysteries* * ; it being notorious, that none were admitted into them, who laboured under the just suspicion of any heinous immorality. And Philostratus tells us, that Apollonius was desirous of being initiated in these *Mysteries* ; but that the Hierophant refused to admit him, because he esteemed the Aspirant to be no better than a Magician : for the *Eleusinian* stood open to none who did not approach the Gods with a pure and holy worship †. This was, originally, an indispensable condition of *initiation*, observed in common, by all the *Mysteries* ; and instituted by Bacchus, or Osiris himself, the first inventer of them ; who, as Diodorus tells us, initiated none but pious and virtuous men ‡. During the *celebration* of the *Mysteries*, they were enjoined the greatest sanctity, and highest elevation of mind. “ When you sacrifice or pray (says “ Epictetus in Arrian) go with a prepared purity of mind, and with “ dispositions so previously ordered, as are required of you when “ you approach the ancient *rites and Mysteries* §. And Proclus tells us that the *Mysteries* and the Initiations drew the souls of men from a material, sensual, and merely human life, and joined them in *communion* with the Gods ||. Nor was a less degree of purity required of the Initiated for their *future* conduct **. They were

* Jul. Capit. Vita Ant. Phil. and Dion Cass.

† Ο δὲ ιεροφάντης ὡς ἱερώδης παρέρχων τὰ ἱερὰ, μὴ γὰρ αἰσώμενος μῦθον μὴ δὲ τὸν Ἐλευσίνιον ἀνέχεσθαι ἀνέροσιν μὴ καθαρῶς τὰ δαιμόνια. De Vita Apollonii Tyanensis, l. iv. c. 18. Edit. Olcarii, fol.

‡ —καλεομένης δὲ καὶ τὰ περὶ τὰς τελείας, καὶ μελεδόμεναι τῶν μυστηρίων τοῖς εὐσεβεῖσι τῶν ἀνθρώπων καὶ δικαιοῖσι βίον ἀσπάζουσι. Lib. iii. p. 138. St. Ed.

§ Καὶ μὴ δυνάμεις δὲ, καὶ μετ’ εὐχῶν, καὶ προσευχῶν, καὶ προσευχόμενοι τῇ γνώμῃ, ὅτι ἱεροῦ χειροποιεῖσθαι καὶ ἱεροῦ σκελεῖν. Arrian. Dissert. lib. iii. cap. 21.

|| Τὰ τε μυστήρια καὶ τὰς τελείας ἀνάγουσι μὴ ἀπὸ τῆς ἐνὶ τῷ καὶ θνητοῦ ζωῆς τὰς ψυχὰς, καὶ συστάουσιν τοῖς θεοῖς. In Remp. Plat. lib. i.

** Καὶ τῶν μυστηρίων ἀξιοῦντες ἰδεῖν καὶ τὴν παρ’ ἡμῶν ἀρίστην παιδείαν. Quidam apud Sopatrum, in Div. Quest.

obliged

obliged by solemn engagements to commence a new life of strictest piety and virtue; into which they were entered by a severe course of penance, proper to purge the mind of its natural defilements. Gregory Nazianzen tells us, that “no one could be initiated into the *Mysteries of Mithras*, till he had undergone all sorts of mortifying trials, and had approved himself holy and impassible*.” The consideration of all this made Tertullian say, that, in the *Mysteries*, “Truth herself took on every shape, to oppose and combat Truth †.” And St. Austin, “That the devil hurried away deluded souls to their destruction, when he promised to purify them by those ceremonies, called INITIATIONS ‡.”

The *initiated*, under this discipline, and with these promises, were esteemed the only happy amongst men. Aristophanes, who speaks the sense of the people, makes them exult and triumph after this manner: “On us only does the sun dispense his blessings; we only receive pleasure from his beams: we, who are *initiated*, and perform towards citizens and strangers all acts of piety and justice §.” And Sophocles, to the same purpose, “LIFE, only is to be had there: all other places are full of misery and evil ||.” “Happy (says Euripides) is the man who hath been initiated into the greater *Mysteries*, and leads a life of piety and religion **.”

* οὐδὲς δὲ δύνασθαι τελειῶσαι τὰς τῶ Μίτρου τελετὰς, εἰ μὴ διὰ παρὰ τῶν κλέστων παρῶν, καὶ διὰ τοῦτο ἀπαθὴ καὶ ἴστω. 1 Orat. cont. Julian.

† Omnia adversus veritatem, de ipsa veritate constructa sunt. Apol. cap. 47.

‡ Diabolum—animas deceptas illulasque præcipitasse—quum polliceretur purificationem animæ per eas, quas TEÆTÆ appellat. De Trinitate, lib. iv. c. 10.

§ Μέντοι γὰρ ἡμεῖς ἔλα-
Και φίλοι· ἰαρόν ἔστιν,
Ὅσοι μεμνήμεθ', εὖ-
σεύει τε διόχοι
Τρέπον, καὶ τε ξένους
Καὶ τὸς ἰδιώτας.

Chorus in Ranis, act. i. in fine.

|| Τοῖς δὲ μένοις καὶ
Ζῶν ἔστι τοῖς δ' ἄλλοις παρὰ τοῦ κακῆ.

** Ὡς μάκαρ ὅστις ἐδάμνην τελετὰς; θῆν
Εἰδὼς, βιβλὸν ἀγχιτέλει. Bacch.

And

And the longer any one had been *initiated*, the more honourable was he deemed *. It was even scandalous not to be initiated : and however virtuous the person otherwise appeared, he became suspicious to the people : As was the case of Socrates, and, in after-times, of Demonax †. No wonder, then, if the superior advantages of the *Initiated*, both here and hereafter, should make the *Mysteries* universally aspired to. And, indeed, they soon grew as comprehensive in the numbers they embraced, as in the regions and countries to which they extended : men, women, and children ran to be initiated. Thus Apuleius ‡ describes the state of the *Mysteries* even in his time : “*Influunt turbæ, sacris divinis initiatæ, “viri fœminæque, omnis ætatis & omnis dignitatis.*” The Pagans, we see, seemed to think *initiation* as necessary, as the Christians did *baptism*. And the custom of initiating children appears from a passage of Terence §, to have been general.

“*Ferietur alio munere, ubi hera pepererit ;*

“*Porro autem alio, ubi erit puero natalis dies,*

“*Ubi INITIABUNT.*”

Nay they had even the same superstition in the administration of it, which some Christians had of Baptism, to defer it till the approach of death ; so the honest farmer Trygæus, in the *Pax* of Aristophanes :

Δεῖ γὰρ μνηθῆναι με πρὶν τεθνησκέαι.

The occasion of this solicitude is told us by the scholiast on the *Ranæ* of the same poet. “The Athenians believed, that he who “was initiated, and instructed in the *Mysteries*, would obtain

* Καὶ ὁ μὲν ἀρετῆς μύσῃς ἀτιμώτερος τῷ σώλει μύστῃ. Aristidis in Orat. πρὶ παραφθόγῳ.

† Lucian. Vit. Dem. t. II. p. 374, et seq. Edit. Reitzii, 4^o, Amstel. 1743.

‡ Met. lib. xi. pag. 959. Edit. Lugd. 1587, 8vo.

§ Phorm. act. i. sc. i. And Donatus, on the place, tells us, the same custom prevailed in the Samothracian mysteries : “Terentius Apollodorum sequitur, apud quem “legitur, in insula Samothracum à certo tempore pueros initiari, more Atheniensium.”

“ celestial honour after death : and THEREFORE all ran to be initiated*.” Their fondness for it became so great, that at such times as the public Treasury was low, the Magistrates could have recourse to the *Mysterics*, as a fund to supply the exigencies of the State. “ Aristogiton (says the commentator on Hermogenes) in a great scarcity of public money, procured a law, that in Athens every one should pay a certain sum for his *initiation* †.”

Every thing in these rites was mysteriously conducted, and under the most solemn obligations to secrecy ‡. Which how it could agree to our representation of the *Mysterics*, as an institution for the use of the people, we shall now endeavour to explain.

They were hidden and kept secret for two reasons :

I. Nothing excites our curiosity like that which retires from our observation, and seems to forbid our search. Of this opinion we find the learned Synesius, where he says, “ The people will despise what is easy and intelligible, and therefore they must always be provided with something wonderful and mysterious in Religion, to hit their taste, and stimulate their curiosity §.” And again, “ The ignorance of the mysteries preserves their veneration : for which reason they are entrusted only to the cover of night ||.”

* *Αἷον γὰρ ἐκέρχοντο παρὰ Ἀθηναίους, ὡς ὁ τὰ μυστήρια διδάχθαι, μὴ τὸν ἰδίῳ τολυμῷ διὰς ἡξίωτο τιμῆς.* διὸ καὶ πάντες πρὸς τὴν μύστον ἱστυοῦντο.

† *Ἀριστογίτων ἐν σπάνει χρημάτων, γράζει νόμον, παρὰ Ἀθηναίους μισθὸν μισθῆσαι.* Syrianus.

‡ Cum ignotis hominibus Orpheus sacrorum ceremonias aperiret, nihil aliud ab his quos initiabat in primo vestibulo nisi jurisjurandi necessitatem, & cum terribili quadam auctoritate religionis, exegit, ne profanis auribus inventæ ac compositz religionis secreta proderentur. Fermicus in limine lib. vii. Astronom.—Nota sunt hæc Græcæ superstitionis Hierophantis, quibus inviolabili lege interdictum erat, ne hæc atque hujusmodi Mysteria apud eos, qui his sacris minimè initiati essent, evulgarent.—Nicetas in Gregorii Nazianzeni Orat. *οἱ τὰ ἄρρα φῶτα.* This obligation of the initiated to secrecy was the reason that the *Egyptian hieroglyphic* for them, was a grass-hopper, which was supposed to have no mouth. See Horapollo Hieroglyph. lib. ii. cap. 55. Edit. Pauw, 1727, 4to.

§ *Τὸ δὲ ἴφρον καὶ ἀκαταλόγητον ὁ δῆμος διδῆται γὰρ τελευτίας.* To the same purpose, Nicephorus Gregoras, Hist. lib. v. p. 72. Edit. Basil. fol. 156a. *Τὰ γὰρ τοῖς πᾶσι περὶ χροῖα καὶ τὸ ἔχον, καὶ ἄχρηστα σφίσι ὡς τὰ πολλὰ περιεχόμενα.*

|| *Ἀγνοοῖα σμύκτας ἐστὶ τελευτίας καὶ τοῦτο τῷτο περιεχόμενα τὰ μυστήρια.* Libro de Providentia.

"The veil or mist (says Clemens Alex.) through which things are "only *permitted to be seen*, renders the truths contained under it "more venerable and majestic *." On these principles the *Mysteri- teries* were framed. They were kept secret, to excite curiosity : They were celebrated in the night, to impress veneration and religious horror † : And they were performed with variety of shews and representations (of which more hereafter) to fix and perpetuate these impressions ‡. Hitherto, then, the *Mysteri- teries* are to be considered as invented, not to *deter*, but to *invite* the curiosity of the people. But,

II. They were kept secret from a necessity of teaching the Initiated some things, improper to be communicated to ALL. The learned Varro in a fragment of his book *Of Religions*, preserved by St. Augustin, tells us, that "There were many truths, which it "was inconvenient for the State to be generally known ; and many "things, which, though false, it was expedient the People should "believe ; and that therefore the Greeks shut up their MYSTERIES "in the silence of their sacred inclosures §."

Now to reconcile this seeming contradiction, in supposing the *Mysteri- teries* to be instituted to invite the People into them, and, at the same time, to keep them from the People's knowledge, we are to observe, that in the *Eleusinian rites* there were two celebrations of the Mysteries, the GREATER and the LESS ||. The end of the *less*

* ἄλλως τι καὶ πᾶσι ὅσα διὰ τίνος παρακαλύμματος ὑποφαίνεται, μείζονά τι καὶ σιμωτέραι δύνανται τὰς ἀλίσθαιαν. Strom. L. v. pag. 419. lin. 3. Edit. Sylburgh.

† Euripides, in the Bacchantes, act ii. makes Bacchus say, that the orgies were celebrated in the night, because darkness has something solemn and august in it, and proper to fill the mind with sacred horror.

‡ Διὸ καὶ τὰ μυστήρια ἐν ΑΛΛΗΓΟΡΙΑΙΣ λήγειναι, πρὸς ἑκταξίαν καὶ φρίκην, ὥσπερ ἐν ΣΚΟΤΩΙ, καὶ ΝΥΚΤΙ· οὐκ αὖ καὶ ἡ ἀλλοτρίωσι τῶν σούτων καὶ τῶν νοσίων. Demet. Phalereus de Elocutione, § 110.

§ Multa esse vera, quæ vulgo scire non sit utile; multaque, quæ, tamen si falsa sint, aliter existimare populum expediat. Et ideo Græcos TELETAS ac MYSTERIA taciturnitate parietibusque clausisse. Civ. Dei, lib. iv. cap. 31.

|| Ἦσαν τὰ μὲν μεγάλα τῶν ἀμυλήσων· τὰ δὲ μικρὰ Πιεσερίων τῶν αὐτῶν θυγατρῶν. Interp. Græc. ad Plut. Aristophanis.

must be referred to what we said of the Institutor's intention to invite the people into them; and of the *greater*, to his intention of keeping some truths from the people's knowledge. Nor is this said without sufficient warrant: Antiquity is very express for this distinction. We are told that the *lesser Mysteries* were only a kind of preparatory purification for the *Greater**, and might be easily communicated to all †. That four years ‡ was the usual time of probation for those *greater Mysteries*; in which (as Clemens Alexandrinus expressly informs us) the SECRETS were deposited §.

However, as it is very certain, that both the *greater* and *lesser Mysteries* were instituted for the benefit of the State, it follows, that the DOCTRINES taught in both, were equally for the service of Society; only with this difference; some without inconvenience might be taught promiscuously, others could not.

On the whole, the secret in the *lesser Mysteries* was principally contained in some hidden *rites and shews* to be kept from the open view of the people, only to invite their curiosity: And the secret in the *greater*, some hidden *doctrines* to be kept from the people's knowledge, for the very contrary purpose. For the *Shews* common both to the *greater* and *lesser mysteries*, were only designed to engage the attention, and raise their devotion.

But it may be worth while to enquire more particularly into the HIDDEN DOCTRINES of the *greater Mysteries*: for so religiously was the secret kept, that the thing seems still to lie involved in darkness. We shall, therefore, proceed cautiously; and try, from the obscure hints dropped up and down in Antiquity,

“Pandere res alta terra & caligine mergas.”

* “Εἰς τὰ μικρὰ ὅσπερ προκατασκευάζουσιν, καὶ προεργαζομένης τῶν μεγάλων. Schol. ad Plut. secund. Aristoph.

† “Ἐπιπόθουσι μυστήρια ὑμῖν ἀπὸ πάντων. Schol. Aristoph.

‡ —Cum epoptas ante quinquennium instituunt, ut opinionem suspensio cognitionis edificent. Tertul. adv. Valentianus, in initio.

§ Μὴ τὰ ταῦτα ἄλλ’ ἐν τὰ μικρὰ μυστήρια, διδασκαλίαις τινὰ ἐκείνοις ἔχουσι, καὶ προεργαζομένης τῶν μεγάλων· τὰ δὲ μεγάλα ποιῶν τῶν συμπάντων ὁ μακάριος ἐν ἐποποιίᾳ, ἱστορίᾳ δὲ, καὶ περιουσίᾳ τῶν τοιούτων, καὶ τὰ ἀνέκδοτα. Strom. v. pag. 424. C. Edit. Sylburgii.

First, as to the general nature of these *bidden doctrines*, it appears, they must needs be such which, if promiscuously taught, would bring prejudice to the State; Why else were they secreted? and, at the same time, benefit, if communicated with caution and prudence; Why else were they taught at all?

From their general nature, we come by degrees to their particular. And first,

I. To the certain knowledge of what they were not: which is one step to the knowledge of what they were.

1. They were not the common doctrines of a Providence and future state; for ancient testimony is express, that these doctrines were taught promiscuously to all the initiated; and were of the very essence of these Rites — These doctrines were not capable of being hid and secreted, because they were of universal credit amongst the civilized part of mankind. There was no need to hide them; because the common knowledge of them was so far from being detrimental to Society, that, as we have shewn, Society could not even subsist without their being generally known and believed.

2. These secret doctrines could not be the metaphysical speculations of the Philosophers concerning the *Deity*, and the *human soul*. 1. Because this would be making the *bidden doctrines* of the *schools* of Philosophy, and of the *mysteries* of Religion, one and the same; which they could not be, because their ends were different: the end of pagan Philosophy being only Truth; the end of pagan Religion, only Utility. These indeed were their professed ends. But Both being ignorant of this important verity, *That Truth and general Utility do coincide* *, they Both, in many cases, missed shamefully of their end. The Philosopher, while he neglected *utility*, falling into the most absurd and fatal errors concerning the nature of God and of the Soul †: And the Lawgiver, while so little solicitous of

* See B. III. Sect. 2.

† See B. III. Sect. 4.

truth, encouraged a Polytheism very mischievous to Society. However, as we shall now see, he invented and successfully employed these *Mysteries* to remedy the disorders arising from it.—2. Because revealing such metaphysical speculations to the members of civil Society, with what caution soever, would be injurious to the State, and productive of no good to Religion; as will be seen when we come, in the third book, to examine what those metaphysical speculations were.—3. Because such speculations (as we shall then see) would overthrow every thing taught to ALL, in the *Mysteries*, concerning a Providence, and a future state: And yet we are told by the Ancients, that the doctrines of a Providence, and future state, were the FOUNDATION of the more *secret* ones, after which we are now enquiring.

I have been the more particular in refuting this notion, that the secret doctrines of the *Schools*, and of the *Mysteries* might be the same; because I find it to be an error, into which some, even of the most knowing of the Ancients, were apt to fall. What misled them, was, 1. That the *Schools* and *Mysteries* both pretended *to restore the soul to its original purity and perfection*. We have seen how much the *Mysteries* pretended to it. As to the Philosophers, Porphyry, speaking of Pythagoras, tells us, that “ he professed philosophy, whose end is to free and vindicate the soul from those “ chains and confinements, to which its abode with us hath made “ it subject*.” 2. That the *Schools* and *Mysteries* had each their *hidden* doctrines, which went under the common name of ΑΠΟΡΡΗΤΑ; and that, which had a common name, was understood to have a common nature. 3. And chiefly, that the Philosopher and Lawgiver, being frequently in one and the same person, and, consequently, the Institutions of the *Mysteries* and the *Schools* established by the same hand, it appeared reasonable to think, that the ἀπέρρητα, in both, were the same; they not distinguishing the

* Φιλοσοφίαν ὅ ἐξιδασκίφουν, ἥς ὁ σκοπὸς, ρύσασθαι καὶ διαλευκέναι τὸν ταύτης ἐξέφυγόν τι καὶ συνδίσταναι τὸς κατωχαρακμένον ἐμὴν αἰν. De Vita Pythag. Edit. Cantabr. 1655, 8vo. pag. 201.

twofold character of the ancient Sage, which shall be explained hereafter*.

II. Having, from the discovery of the general end and purpose of these SECRETS, seen what they could not be, we shall now be enabled to find what, in fact, they were.

To begin with a passage of Clemens Alexandrinus.—“ After these (namely, lustrations) are the LESSER *Mysteries*, in which is laid the FOUNDATION of the *bidden doctrines*, and preparations for what is to come afterwards†.” From a knowledge of the *foundation*, we may be able to form an idea of the *superstructure*. This foundation (as hath been shewn) was the belief of a Providence, and future state; and, its consequence on practice, inducement to a virtuous life. But there was one insuperable obstacle to a life of purity and holiness, the vicious examples of their Gods. EGO HOMUNCIO HOC NON FACEREM‡? was the absolving Formula, whenever any one was resolved to give a loose to his appetites§. But the mischief went still farther; They not only thought themselves excused by the example, but even drawn, by a divine im-

* See B. III. Sect. 2.

† Μίλῃ ταῦτα δὲ ἐστὶ τὰ μικρὰ μυστήρια, διδασκαλίαι τιναὶ ἐπὶ τοῖς ἔχουσιν, καὶ προετοιμασίαι τῶν μελλόντων. Strom. v. pag. 424. Ἀγὼν γὰρ καὶ ὁ πρῶτος, καὶ μυστήρια τὰ πρὸ μυστηρίων. Strom. i. pag. 203. lin. 7. Edit. Sylburgh.

‡ Terence, Eun. act. iii. sc. vi—Euripides puts this argument into the mouth of several of his speakers, up and down his tragedies. Helen, in the fourth act of the Trojan Dames, says, “ How could I resist a Goddess, whom Jupiter himself obeys?” Ion, in his play of that name, in the latter end of the first act, speaks to the same purpose: and in the fifth act of Hercules Furens, Theseus comforts his friend by the examples of the crimes of the Gods. See likewise his Hippolytus, act ii. sc. ii. The learned and ingenious Mr. Seward, in his tract of the Conformity between Popery and Paganism, has taken notice of a difficult passage in this tragedy, which he has very ably explained, on the system here delivered of the detection of Polytheism in the sacred *Mysteries*.

§ —ὁ δὲ πολλὸς καὶ ἀφιλοσόφητος ὄχλος ἐπὶ τὰ χεῖρα λαμβάνει φιλεῖ τὰς περὶ αὐτῶν λέγας, καὶ πάσχει θάνατον, ἢ καταφρονεῖ τῶν θεῶν, ὡς ἐν πολλῇ κακοδαιμονίᾳ καὶ κακότητι· ἢ τῶν αἰσχίρων τι καὶ παραιμολέτων ἡθῶς ἀπείχεται, θεοὺς ἔχον αὐτὰ προσηκίματα. Dion. Halicar. apud Euseb. Præp. Evang. lib. ii. cap. 8.

pulse

pulse of their Gods. When the young man in the *Aulularia* of Plautus apologises to Euclio for having debauched his Daughter, he says,

“Deus mihi IMPULSOR fuit, Is me ad illam ILLEXIT *.”

And by a passage in his *Amphitruo*, where he makes Mercury joke upon the office of a Parasite in the description he gives of his own obsequiousness to his father Jupiter, we see it was grown up into an avowed Principle :

“Amanti [patri] supparasitor, hortor, asto, admoneo, gaudeo.

“Siquid patri volup’ est, voluptas ea mihi multo maxima est.

“Amat, sapit : recte facit, animo quando obsequitur suo †.”

He then addresses himself to the audience, and tells them gravely, that men, in like manner, after the example of Jupiter, should indulge their passions, where they can do it decently.—

“Quod omnes homines facere OPORTET, dum id modo fiat bono.”

And the licentious rites, in the OPEN worship of their Gods, gave still greater encouragement to these conclusions. Plato, in his book *Of Laws*, forbids drinking to excess ; unless, says he, during the feasts of Bacchus, and in honour of that God ‡. And Aristotle, in his *Politics*, having blamed all lewd and obscene images and pictures, excepts those of the Gods, which Religion had sanctified. When St. Austin § had quoted the *Ego homuncio hoc non facerem*, to shew his adversaries what mischief these stories did to the morals of the people ; he makes the defenders of Paganism reply, that it was true ; but then (say they) these things were only taught in the Fables of the poets, which, an attention to the MYSTERIES

* Act. 4. Sc. 10.

† Act. iii. Sc. iv.

‡ Lib. vi.

§ Civ. Dei, L. II. Cap. 7. in fine, et 8. in initio.

would rectify : “ At enim non traduntur ista SACRIS deorum, sed “ Fabulis poetarum *.”

For the *Mysteries* professed to exact nothing difficult, of the initiated †, which they would not assist him to perform. It was necessary, then, to remedy this evil ; which they did, by striking at the root of it. So that, such of the *Initiated* as were judged capable, were made acquainted with the whole delusion. The *MYSTAGOGUE* taught them, that *Jupiter, Mercury, Bacchus, Venus, Mars*, and the whole rabble of licentious Deities, were only *DEAD MORTALS* ; subject, in life, to the same passions and infirmities with themselves ; but having been, on other accounts, Benefactors to mankind, grateful Posterity had deified them ; and, with their virtues, had indiscreetly canonized their vices. The fabulous Gods being thus routed, the supreme cause of all things naturally took their place. *HIM* they were taught to consider as the Creator of the Universe, who pervaded all things by his virtue, and governed all by his power. But here it must be observed, that the discovery of this *supreme Cause* they made to be consistent with the notion of local tutelary Deities, Beings superior to men, and inferior to God, and by him set over the several parts of his creation. This was an opinion universally holden by learned Antiquity, and never brought into question by any Theist. What the *ε'π'όρρη'τα* overthrew in their reformed theology, was the vulgar polytheism, the worship of dead men. From this time, the initiated had the title of *ΕΠΟΠΤΗΣ*, by which was meant *one that sees things as they are, and without disguise* ; whereas, before, he was called *ΜΥΣΤΗΣ*, which has a contrary signification.

* This the *Father* could not deny ; but observes, however, that in the *THEN corrupt state* of the *Mysteries* the remedy was become part of the disease : “ Nolo dicere *ILLA* “ *MYSTICA* quam ista *theatrica* esse turpiora.”

† ‘Αλλ’ ἴσμεν διὰ τὴν τιλινὴν πρὸς πᾶσαν ἀρετὴν ἰουμένην. Sopat. in Div. Quest. Κατὰ τὰ ἄλλα μυστήρια περιελισσείας τῇ σοφίᾳ, τῶν ἄλλων ἀμαρτημάτων λοιπὸν τὸν ἑαυτοῦ βίον ἐκβαλεῖν, καὶ πρὸς τὴν θείαν τῶν θιῶν τιλινὴν ἐπιγίμνησθαι, ἐκκλίσει τῶν ἀμαρτημάτων ἐσπούδαζον. Sopat. ibidem.

But,

But, besides the prevention of vice, their bringing the Initiated acquainted with the national Gods had another important use, which was to excite them to **HEROIC VIRTUE**, by shewing them what honours the benefactors of nations had acquired, by the free exercise of it. And this (as will be shewn hereafter) was the chief reason why Princes, Statesmen, and Leaders of colonies and armies, all aspired to be partakers of the **GREATER MYSTERIES**.

Thus we see, how what was taught and required in the *lesser Mysteries*, became the foundation of instruction in the **GREATER**: the obligation to a good life *there*, made it necessary to remove the errors of vulgar polytheism *here*; and the doctrine of a Providence taught previously in *those*, facilitated the reception of the sole cause of all things, when finally revealed in *these*.

Such were the **TRUTHS** which Varro, as quoted above, tells us it was inexpedient for the People to know: for indeed he supposed, the error of vulgar Polytheism to be so inveterate, that it was not to be expelled without throwing Society into convulsions. But Plato spoke out: he owned it to be “difficult to find the Father and “Creator of the universe: and, when found, impossible to discover him to all the world*.”

Besides, there was another reason why the Institutors of the *Mysteries*, who were **LAWGIVERS**, should be for secreting this truth. They themselves had the chief hand in the rise of vulgar Polytheism†. They contrived it for the sake of the State; and to keep the people in awe, under a greater veneration for their laws. *This* Polytheism, the poets had depraved, by inventing or recording vicious stories of the Gods and Heroes, which the Lawgivers were willing should be stifled‡. And they were only *such* stories, that, in their opinion, (as may be seen in Plato) made Polytheism hurtful to the State.

Scævola,

* Τὸν μὲν οὖν θεὸν οὐκ ἔστιν εὐκταῖον τῶν τοῦ θεοῦ ἐργῶν, καὶ ἐνέστιον εἰς πάντας ἀνθρώπους λέγειν. In TIMÆO.

† See the second Section of this Book.

‡ Plato has a remarkable passage to this purpose. Speaking, in the beginning of his twelfth Book Of Laws, concerning theft, and fraud, and rapine, he takes notice of the
VOL. I. B b popular

Scævola, that most learned Pontifex, as St. Austin calls him, gives this very account of the matter, where he says, There were three Systems concerning the Gods, the *Poetic*, the *Philosophic*, and the *Civil*: the first, he says, was *nugatory*, and therefore hurtful to the virtue of the State: the second *incongruous* to public establishments, by creating disorder and confusion in the speculative opinions of the People; such as the teaching them, promiscuously, that the Popular Gods were dead men deified. The directors of the *third* System therefore prevented the mischiefs of the *first* by such a partial communication of the *second* System, as was necessary for that purpose *.

That this account of the **SECRET**, in the *greater Mysteries*, is no precarious hypothesis, standing on mere conjecture, I shall now endeavour to shew,

First, from the clear evidence of Antiquity, which expressly informs us of these two particulars; That the **ERRORS OF POLYTHEISM** were detected, and the **DOCTRINE OF THE UNITY** was taught and explained in the *Mysteries*. But here it is to be observed, that when the Ancients speak of *Mysteries* indefinitely, they generally mean the *greater*.

popular stories told of Mercury, as if he delighted in such things, and patronized those who did; the philosopher says they are not true; and cautions men from being led away by such pretended examples. However, to make all sure, he takes up the method of the *mysteries*, and adds, that if, indeed, Mercury did, or encouraged such things, he was neither a God, nor of celestial original.—*αποτὸ μὲν χρημάτων, ἀναλίσκειται, ἀπαγὰ δὲ, ἀναίσχυντον τῷ Διὶ ὃ νικῶν ἄλλοις ὅτι δόλοις, ὅτι βίᾳ χρίσας ἐπιπλάττει τῶν ὑπέτερον μηδὲς ὑπὸ ποιῶν, μηδ' ἄλλας ὑπὸ τῶν μυθολόγων, πλεγματῶν περὶ τὰ τοιαῦτα, ἱερατεύουσιν ἀναπεισθέντες ἢ κλέπταις ἢ βιαζέμενοι, οἰσθύνει μηδὲν αἰσχρὸν ποιῶν, ἀλλ' ὅτι αὐτοὶ θεοὶ ὄντες ὅτι γὰρ ἀληθὲς, ὅτι οὐκ ἄλλ' ὅτις ἄρ' τοῦτον παρανομῶς, ὅτι θεὸς ὅτις παρὰ τὸν νόμον θεῶν.*

* Relatum est in literis, doctissimum Pontificem Scævolam disputasse tria genera tradita Deorum; unum a poetis, alterum a philosophis, tertium a principibus civitatis. Primum genus nugatorium dicit esse—Secundum non congruere civitatibus, quod habeant aliqua—quæ obfint populis nosse—Quæ sunt autem illa quæ prolata in multitudinem nocent? “Hæc, inquit; non esse deos Herculem, Æsculapium, Castorem, “Pollucem: proditur enim a doctis, quod homines fuerint, & humana conditione de-
“ficerint.”—Augustin. De Civit. Dei, lib. iv. cap. 27. in initio.

It

It hath been shewn, that the Grecian and Asiatic *Mysteries* came originally from Egypt. Now of the EGYPTIAN, St. Austin giveth us this remarkable account.—“Of the same nature, too, are those things which Alexander of Macedon wrote to his mother, as revealed unto him by one LEO *, chief Hierophant of the Egyptian *Mysteries*: whereby it appeared, that not only such as Picus, and Faunus, and Æneas, and Romulus, nay Hercules, and Æsculapius, and Bacchus the son of Semele, and Castor, and Pollux, and all others of the same rank, had been advanced, from the condition of mortal Men, into Gods; but that even those Deities of the higher order, the *Dii majorum gentium*, those whom Cicero, without naming, seems to hint at, in his *Tusculans*, such as Jupiter, Juno, Saturn, Neptune, Vulcan, Vesta, and many others (whom Varro endeavours to allegorize into the elements or parts of the world) were, in truth, only deceased mortals. But the Priest being under great fears and apprehensions, while he was telling this, as conscious that he was betraying the SECRET OF THE MYSTERIES, begged of Alexander, when he found that he intended to communicate it to his mother †, that

“ he

* It is not unlikely but this might be a name of office. Porphyry, in his fourth book Of Abstinence, § 16. Edit. Cantabr. 1655, 8vo, informs us, that the priests of the *Mysteries* of Mithras were called *Lions*; the priestesses *Lionesses*; and the inferior ministers, *Ravens*. Τῶν μὲν αὐτῶν ἑγγίως μύρας, Λίοντες καλεῖται τὰς δὲ γυναῖκας, Λαιόνες. τοὺς δὲ ὑπερεταῖρους, Κέρκους: for there was a great conformity, in the practices and ceremonies of the several *Mysteries*, throughout the whole pagan world. And this conjecture is supported by a passage in Eunapius, which seems to say, that it was unlawful to reveal the name of the Hierophant.—τὴ δὲ Ἱεροφάντῃ, κατ' ἐκείνου τὸν χρόνον ὅτις ἐν τῷτομα ἦ μοι θίμις λῆγειν— in *Maximo*, p. 74. Edit. Comelini, 8vo, 1616.—It looks as if the corruptions and debaucheries of some of the *Mysteries*, in later times, had made this further provision for secrecy.

† I suppose this communication to his Mother, might be with a purpose to let her understand, that he was no longer the dupe of her fine story of Jupiter's invasion, and the intrigue of his divine original. For Eratosthenes, according to Plutarch, Edit. Francof. fol. 1599. T. I. p. 665, E. says, that Olympias, when she brought Alexander on

“ he would enjoin her to burn the letter, as soon as she had read “ it *.”

To understand the concluding part, we are to know, that Cyprian (who has also preserved this curious anecdote) tells us, it was the dread of Alexander’s power which extorted the secret from the hierophant †.

But Tully brings the matter home to the ELEUSINIAN *Mysteries* themselves. “ What (says he) is not almost all Heaven, not to “ carry on this detail any further, filled with the Human race? “ But if I should search and examine Antiquity, and from those “ things which the Grecian writers have delivered, go to the bottom “ of this affair, it would be found, that even those very Gods

his way to the army, in his first military expedition, acquainted him, in private, with this secret of his birth : and exhorted him to behave himself as became the son of Jupiter Hammon. This, I suppose, Alexander might boast of to the Priest, and so the murder came out.

* In eo genere sunt etiam illa—quæ Alexander Macedo scribit ad matrem, sibi a magno antistite sacrorum Ægyptiorum quodam LEONÆ patefacta : ubi non Picus & Faunus, & Æneas & Romulus, vel etiam Hercules & Æsculapius, & Liber Semele natus, & Tyndaridæ fratres, & si quos alios ex mortalibus pro diis habent ; sed ipsi etiam majorum gentium dii, quos Cicero in Tusculanis, tacitis nominibus, videtur attingere, Jupiter, Juno, Saturnus, Neptunus, Vulcanus, Vesta, & alii plurimi, quos Varro conatur ad mundi partes sive elementa transferre, homines fuisse produntur. Timens enim & ille quasi revelata mysteria, petens admonet Alexandrum, ut cum ea matri conscripta insinuaverit, flammis jubeat concremari. De Civit. Dei, lib. viii. cap. 5.

† —metu suæ potestatis proditum sibi de diis hominibus a sacerdote SECRETUM. De Idol. Ven. circa initium. But this is a mistake, at least it is expressed inaccurately. What was extorted by the dread of Alexander’s power, was not the *secret* (which the initiated had a right to) but the Priest’s consent that he should *communicate* the secret to another, which was contrary to the laws of the *Mysteries*. Plutarch, in his life of Alexander, Edit. Francof. fol. 1599, p. 680. E. appears to refer to this very Epistle of Alexander to his Mother, where he says, —‘Αλιζανδρος ἐν ἐπιστολῇ πρὸς τὴν μητέρα, φησὶν γυγνόναι τινὰς ἀπὸ μανθίας ἀπορήτους, ὧς ἐπαυλὸν φράσει πρὸς μόνην ταύτην. “ Alexander in the Epistle says that there were certain Oracular Mysteries imparted to him, which on his return he would communicate to her under the same seal of secrecy.” For at this time the *Mysteries* foretold the future, as well as revealed the past.

“ themselves

“ themselves who are deemed the *Dii majorum gentium*, had their
 “ original here below; and ascended from hence into Heaven.
 “ Enquire, to whom those Sepulchres belong, which are so com-
 “ monly shewn in Greece *. REMEMBER, for you are initiated,
 “ WHAT YOU HAVE BEEN TAUGHT IN THE MYSTERIES; YOU
 “ WILL THEN AT LENGTH UNDERSTAND HOW FAR THIS MATTER
 “ MAY BE CARRIED †.” Indeed, he carries it further himself;
 for he tells us, in another place, that not only the *Eleusinian Mys-*
teries, but the *Samothracian* likewise, and the *Lemnian*, taught the
 error of polytheism, agreeably to this system; which supposes all
 the *Mysteries* derived from the same original, and instituted for the
 same ends. “ What think you (says he) of those who assert, that
 “ valiant, or famous, or powerful men have obtained divine ho-
 “ nours after death; and that these are the very Gods, now become
 “ the object of our worship, our prayers, and adoration? EUHEME-
 “ RUS tells us, when these Gods died, and where they lie buried.
 “ *I forbear to speak of the sacred and august rites of ELEUSIS—I pass*
 “ *by Samothrace, and the Mysteries of Lemnos, whose hidden rites*
 “ *are celebrated in darkness, and amidst the thick shades of groves and*
 “ *forests ‡.*”

* Alluding to that of Jupiter in Crete.

† Quid? totum prope cœlum, ne plures persequar, nonne humana genere comple-
 tum est? Si vero scrutari vetera, & ex his ea, quæ scriptores *Græciæ* prodiderunt, eruere
 coner; ipsi illi, majorum gentium Dii qui habentur, hinc a nobis profecti in cœlum re-
 periuntur. Quære, quorum demonstrantur sepulchra in *Græciæ*: REMINISCERE, QUO-
 NIAM ES INITIATUS QUÆ TRADANTUR MYSTERIIS; TUM DENIQUE QUAM HOC LATE
 PATEAT, INTELLIGES. Tusc. Disp. lib. i. cap. 12, 13. Edit. Ox. 4to. T. II. p. 243.
 See note D, at the end of this book.

‡ Quid, qui aut fortes, aut claros aut potentes viros tradunt, post mortem ad Deos ve-
 nisse, eosque esse ipsos, quos nos colere, precari, venerarique soleamus—Ab Euhemero
 & mortis & sepultura demonstrantur deorum—Omitto *Eleusinam* sanctam illam & augustam—
 Prætereo *Samothraciam*, eaque, quæ

Lemni nocturno aditu occulta coluntur

Silvestribus sæpibus densa. De Nat. Deor. lib. 1. cap. 42. Edit. Ox. 4to. T. II.
 p. 432, 33. See note E, at the end of this Book.

Julius

Julius Firmicus speaks much to the same purpose, and even more directly, “Adhuc supersunt aliæ superstitiones, quarum secreta pandenda sunt Liberi & Liberæ, quæ omnia sacris sensibus vestris specialiter intimanda sunt, ut in istis profanis religionibus sciatis MORTES ESSE HOMINUM CONSECRATAS. *Liber* itaque, Jovis fuit filius, regis scil. Cretici, &c *.”

What hath been here said, will let us into the meaning of Plutarch's hint, in the following words of his tract *Concerning the ceasing of oracles*. “As to the *Mysteries*, in whose representations the true NATURE OF DEMONS is clearly and accurately held forth, a sacred silence, to use an expression of Herodotus, is to be observed †.” All this well illustrates a passage in Lucian's *Council of the Gods*; when, after Momus had ridiculed the monstrous Deities of Egypt, Jupiter replies, “It is true. these are abominable things, which you mention of the Egyptian Worship. But then, consider, Momus, that much of it is *enigmatical*; and so, consequently, a very unfit subject for the buffoonry of the Profane and Uninitiated.” To which, the other answers with much spirit, “Yes, indeed, we have great occasion for the MYSTERIES, to know that Gods are Gods, and monsters, monsters ‡.”

Thus far in detection of the vulgar Polytheism:—With regard to the other part of the SECRET, the doctrine of the UNITY, Clemens Alexandrinus informs us, that the Egyptian Mystagogues taught it amongst their *greater secrets*. “The Egyptians (says he) did not use to reveal their *Mysteries* indiscriminately to all, nor expose their truths concerning their Gods to the Profane, but to those only who were to succeed to the administration of the State: and

* De errore profan. relig. cap. vi. Edit. Oxon. 1662, 16mo, pag. 9.

† Περὶ τῶν μυστικῶν ἐν οἷς τὰς μεγίστας ἐμφάνσεις καὶ θαυμάσιους λαβοῦντες ἐστὶ τῆς περὶ ταυμάτων ἀληθείας, εὐνομά μοι μίσθω, καθ' Ἑρμόδωκον. P. 742. lin. 1. Steph. edit.

‡ Αἰσχρὰ ὡς ἀληθῆς ταῦτα φησὶ τὰ περὶ τῶν Αἰγυπτίων ἑμὸς δ' ὤν, ὁ Μῦμι, τὰ πολλὰ αὐτῶν αὐτῶν μακά ἐστὶ καὶ ὁ πάντων ἡγεμὼν ἀνέστην ὅλην· ΜΩΜ. Πάντων γὰρ ΜΥΣΤΗΡΙΩΝ, ὁ Ζεὺς, δι' ἡμῶν, ὡς εἰκότως θεὸς μὲν τὸς θεούς· κρυπτοφύλων δὲ τοὺς κρυπτοφύλων. Edit. Reitzii, T. III. p. 534.

“ to such of the Priests as were most approved, by their education, learning, and quality *.”

But, to come to the Grecian *Mysteries*. Chrysippus, as quoted by the author of the *Etymol. magnum*, speaks to this purpose. “ And Chrysippus says, that the secret doctrines concerning divine matters, are rightly called TEAETAI, for that theie are the last things the initiated should be informed of: The soul having gained an able support; and, being possessed of her desires †, can keep silent before the Uninitiated and Profane ‡.” To the same purpose, Clemens: “ The doctrines delivered in the greater *Mysteries*, are concerning the UNIVERSE. Here all instruction ends. Things are seen as they are; and Nature, and the things of Nature, are given to be comprehended §.”

Strabo having said ||, that *Nature dictated to men the institution of the Mysteries*, as well as the other rites of Religion, gives this remarkable reason for his assertion, “ that the secret celebration of the *Mysteries* preserves the majesty due to the Divinity, and, at the same time, imitates its nature, which hides itself from our senses **.” A plain intimation of what kind the *secret* was.

* Αἰεσίηαι ἡ τοῖς ἐπιτυχῶσι τὰ παρὰ φύσιν ἀνελθὼν μυστήρια ὡς μὴ βασιλῆαι τὴν τῶν θεῶν εἰδέναι ἐξίφισον, ἀλλ’ ἡ μένους γι τοῖς μέλλουσιν ἐπὶ τὴν βασιλείαν περιίεναι· καὶ τὸν ἱερεὺς τοῖς κρεβδίνοι εἶναι δυνάμει· ἀπὸ τῆς τροφῆς, καὶ τῆς παιδείας καὶ τῆ γένους. Strom. lib. v. p. 566. edit. Lut. [p. 413. l. 16. Edit. Sylburg.]

† i. e. mistress of herself,

‡ Χρῆσιται δὲ φύσι, τὰς περὶ τῶν θεῶν λόγους εἰκότως καλεῖσθαι τιλῆας· χρεῖται γὰρ τότε ταύτης ταύτης, καὶ ἐπὶ ταῖς διδασκαλίαις· τῆς ψυχῆς ἰχθῶς ἔργου, καὶ κεραιμῆς, καὶ περὶ τὰς ἀμύτους σιωπῆς διαμῆναι· μίση γὰρ εἶναι τὸ ἄλλου, ἐπεὶ θεῶν ἀκούσαι τι ἔρθε, καὶ ἱεραιεῖς γινέσθαι αὐτῶν. Etymol. Auctor, in TEAETH.

§ Τὰ δὲ μεγάλα περὶ τῶν συμπάσιων ἡ μαθηταὶ ἐπὶ ἐκτελείσθαι, ἐπορεύει δὲ καὶ περιουσι τὴν τῆ φύσιν καὶ τὰ πρᾶγματα. Strom. v. p. 424. C. Edit. Sylburg.

|| ἡ φύσις οὕτως ἐπαγγχεῖται lib. x. p. 467. Edit. Paris. 1620, fol.

** ἔτι κρείνεις ἡ μυσιεῖ, τῶν ἱερῶν συμποσιῶν τὸ θεῶν, μιμημένη τὴν φύσιν αὐτῶ ἐκφύγεσθαι ἡμῶν τὴν αἰσθῆσιν. Ibid. Here Strabo takes in all that is said, both of the *Gods*, and of *nature*, in the two preceding passages from Chrysippus and Clemens; and shews that by *nature* is not meant the *cosmical* but *theological* nature.

But

But had there been any ambiguity, he presently removes it, where, speaking of the different faculties exercised in the different rites of Religion, he makes *Philosophy* to be the object of the *Mysteries* *. Plutarch expressly says, that the FIRST CAUSE of all things is communicated to those who approach the temple of Isis with prudence and sanctity †. By which words he means, the *necessary qualifications for Initiation*.

We have seen Tully expressly declaring, that the *Eleusinian* and *Samothracian Mysteries* were partly employed in detecting the error of Polytheism. We shall now find Galen intimating, not obscurely, that the doctrine of the divine nature was taught in those very *Mysteries*. In his excellent tract *Of the use of the parts* of the human body, he has these words—"The study, therefore, of *the use of the parts*, is not only of service to the mere physician, but of much greater to him who joins Philosophy to the art of healing; and, in order to perfect himself in this *Mystery*, labours to investigate the *universal Nature*. They who *initiate* themselves here, whether private men or bodies, will find, in my opinion, nobler instruction than in the rites either of ELEUSIS or SAMOTHRACE ‡." By which he means, that the study of the *use of the parts of animals*, leads us easier and sooner up to the knowledge of the FIRST CAUSE, than the most venerable of the *Mysteries*, such as the *Eleusinian* and *Samothracian*. A clear implication, that to lead men thither was their special business.

But this seems to have been so well known to the learned in the time of EUSEBIUS, that where this writer takes occasion to observe,

* — ἐν τῷ φιλοσοφῶν.

† — ἐνομαζόμεναι γὰρ Ἰσιου ὡς ἐισάγουσι τὸ θεῖον, ἀνὰ μὲν λόγον καὶ ὁσίως εἰς τὰ ἱερὰ παραλαμβάνει τῆς θεῆς. IΣ. καὶ ΟΣ. Edit. Franc. fol. 1599. T. II. p. 352. A. in initio libri.

‡ ὅτι ὁ ἐκ τῶν μυστῶν ἢ περιεχόμενος μορῶν ἐστὶν παρασκευασμένος χρῆσιν, πολλὸν δὲ μᾶλλον ἰατρῶν φιλοσόφου, τῆς ἀλλης φύσεως ἐκτείνωσθαι ἐπισκευή, καὶ κατ' αὐτὴν καὶ τελειοῦσθαι τὴν τελευταίαν, ἀπαλλαγὴν γὰρ, ὡς οἶμαι, καὶ κατ' ἴδμεν, καὶ κατ' ἀριθμὸν ἀποθνήσκουσιν, ὅσοι τι μυστῶν ἰατρῶν, ὅσοι ὅμοιοι ἔχουσιν Ἐλευσινίους τε καὶ Σαμοθρακίους ἀρχαίους. Gal. De usu part. lib. xvii. c. 1. p. 702. E. F. Edit. Charterii, Fol. Paris. 1679. Petit, instead of ὅσοι τι μυστῶν ἰατρῶν, reads very ingeniously ὅσοι τι μυστῶν ἰατρῶν. Charterius, ὅσοι τι μυστῶν θεῶν.

that

that the Hebrews were the only people whose object, in their *public and national worship*, was the GOD OF THE UNIVERSE, he suits his whole expression, by one continued metaphor, to the usages of the *Mysteries*. “For the Hebrew people alone (says he) was reserved the honour of being INITIATED into the knowledge of God the Creator of all things, and of being instructed in the practice of true piety towards him *.” Where, ΕΠΟΠΤΕΙΑ, which signifies *the inspection of the secret* ΘΕΩΡΙΑ, the *contemplation of it*; and ΔΗΜΙΟΥΡΓΟΣ, the *Creator*, the subject of it, are all words appropriated to the *secret of the greater Mysteries*.

JOSEPHUS is still more express. He tells Appion, that that high and sublime knowledge, which the Gentiles with difficulty attained unto, in the rare and temporary celebration of their *Mysteries*, was habitually taught to the Jews, at all times. And what was this sublime knowledge, but the doctrine of the UNITY? “Can any Government (says he) be more holy than this? or any Religion better adapted to the nature of the Deity? Where, in any place but in this, are the whole People, by the special diligence of the Priests, to whom the care of public instruction is committed, accurately taught the principles of true piety? So that the body politic seems, as it were, one great *Assembly*, constantly kept together, for the celebration of some sacred *Mysteries*. For those things which the Gentiles keep up for a few days only, that is, during those solemnities they call MYSTERIES and INITIATIONS, we, with vast delight, and a plenitude of knowledge, which admits of no error, fully enjoy, and perpetually contemplate through the whole course of our lives. If you ask (continues he) the nature of those things, which in our sacred rites are enjoined and forbidden; I answer, they are simple, and easily understood. The

* μέν δὲ τῶν Ἑβραίων γένει τὴν ΕΠΟΠΤΕΙΑΝ ἀναριθμήτως τῆς ΘΕΩΡΙΑΣ τῶν τῶν ὅλων πραγμάτων καὶ ΔΗΜΙΟΥΡΓΟΣ Θεῶν, καὶ τῆς αἰὲς αὐτῶν ἀληθείας ἀποδείκνυνται. PRÆP. Evang. lib. i. cap. 9. See note F, at the end of this book.

" first instruction relates to the DEITY, and teaches that GOD CONTAINS ALL THINGS, and is a Being every way perfect and happy :
 " that he is self-existent, and the SOLE CAUSE of all existence ; the
 " beginning, the middle, and the end of all things *," &c.

Nothing can be more explicit than the testimony of this learned Jew. He not only alludes to the *greater Mysteries*, by the direct terms of τελετῆς and μυστήρια, but uses several expressions relative to what the gentile *Mystagogues* taught therein ; such as ἀλλόφυλοι φυλάττειν ἢ δύνανται, referring to the unsuitness of the doctrine of the unity for general instruction : such as μετὰ πολλῆς ἡδονῆς, in contradiction to what they taught of the labours, pain, and difficulties to be encountered by those who aspired to the knowledge of the first cause ; such as ἀπλαῖ καὶ γνώριμοι, in contradiction to what they taught of the great intricacy and obscurity of the question ; and such, again, as ὁ Θεὸς ἔχει τὰ πάντα, the characteristic of the ΔΗΜΙΟΥΡΓΟΣ of the *Mysteries*.

Thus, I think, it appears, that the ΑΠΟΡΡΗΤΑ, in the *greater mysteries*, were the detection of the origine of vulgar *Polytheism* † ; and the discovery of the doctrine of the *Unity* ‡.

But now I have gone thus far, I will venture one step further ; and undertake to give the very HISTORY repeated, and the very HYMN sung, on these occasions, to the *initiated*. In the *first* of which was delivered the true origine and progress of VULGAR POLYTHEISM ; and in the *other*, the doctrine of the UNITY.

* Τίς ἂν ὦν ἀρχὴ γένεοιο ταύτης ἐστὶν ἡ ἀρχή ; τίς δὲ Θεὸς τὴν μᾶλλον ἀρμύζουσα, πατὴρ μὲν τῷ πλείονος κατισυνασμένῳ πρὸς τὴν εὐσυνέσιον, ἱεράριον δὲ τῷ ἐπιμέλειαν τῶν ἱερῶν περιεποιμένῳ, ὥστε δὲ τελετῆς σινῶ τῆς ὅλης πολιτείας οἰκονομώμενης ; ἃ γὰρ ἐρίγυν ἡμεῖς ἀριθμὸν ἐπιπεδυνώμεν ἀλλόφυλοι φυλάττειν ἢ δύνανται, μυστήρια καὶ τελετὰς ἀοσιμώμεναι, ταῦτα μὴ πολλῆς ἡδονῆς καὶ γνώμης ἀμειψόμεν φυλάττομεν, ἡμεῖς δὲ τῷ πατρὶ αἰῶνῶ τῆς ὧν εἰσιν αἱ ἀρρήτοιαι καὶ ἀπασιμώμεναι ; ἀπλαῖ τε καὶ γνώριμοι· πρῶτα δ' ἔγιντο σινῶ Θεῷ, λίγυστα, ὁ Θεὸς ἔχει τὰ πάντα πατὴρ καὶ μακάριος, αὐτὸς ἑαυτῷ καὶ πᾶσι αὐτάρετος, ἀρχὴ καὶ μέγα, καὶ τέλος πάντων. Cont. Ap. lib. ii. cap. 22. pag. 1379, lin. 30.

† See note G, at the end of this book.

‡ See this account supported, and the objections to it clearly confuted, in a well reasoned tract lately printed, intituled, A Dissertation on the ancient Pagan Mysteries.

For I am much mistaken, if that celebrated fragment of *SANCHONIATHO*, the Phœnician, translated by Philo-Byblius, and preserved by Eusebius, containing a genealogical account of the first ages, be not that very *HISTORY*; as it was wont to be read to the *initiated*, in the celebration of the *Egyptian* and *Phœnician Mysteries*. The purpose of it being to inform us, that their popular Gods (whose chronicle is there given according to their generations) were only dead men deified.

And as this curious and authentick *record* (for such we shall find it was) not only serves to illustrate the subject we are now upon, but will be of use to support what is said hereafter of the rise, progress, and order of the several species of ancient idolatry, it may not be improper to give a short extract of it in this place.

I. He tells us then, that, “ of the two first mortals, *Protogonus* and *Æon*, (the latter of whom was the author of seeking and procuring food from forest-trees) were begotten *Genos* and *Genea*. These, in the time of great droughts, stretched their hands upwards to the *SUN*, whom they regarded as a God, and sole ruler of the heavens. From these, after two or three generations, came *Upfouranios* and his brother *Oufous*. One of them invented the art of building cottages of reeds and rushes; the other the art of making garments of the skins of wild beasts. In their time, violent tempests of wind and rain having rubbed the large branches of the forest-trees against one another, they took fire, and burnt up the woods. Of the bare trunks of trees, they first made vessels to pass the waters; they consecrated two pillars to *FIRE* and *WIND*, and then offered bloody sacrifices to them as to Gods *.” And here let

* Αἰὼνα καὶ Πρωτόγονον διττὰς ἀνδρας, ὅτε καλεμένους· ὑμῶν δὲ τὸν Αἰῶνα τὸν ἀπὸ τοῦ διόφωτος τρεφόν. ἐκ τούτων τὰς γενεαί· καλεῖται Γένος, καὶ Γενεά—αὐχμῶν δὲ γενεαί, τὰς χυλὰς ἐξίστην εἰς ἀνδρας πρὸς τὸν ἥλιον, τούτων γὰρ φησὶ, δὲν ἰσχυροὺς μόνον ἔχουσιν κέρει—εἰτα φησὶ τὸν Ὑψιφάνιον οἰκῆσαι Τύρον, καλεῖται τε ἰκτινοῦσαι ἀπὸ καλέμους, καὶ θρόνους, καὶ πατέρων· τασιάσαι δὲ πρὸς τὸν ἀδελφὸν Οὐφῶν· ὅς στίβει τῇ σύματι πρῶτον· ἐκ δὲ τούτων ὅν ἰσχυροὺς συλλαβὴν θάλασσαν ἔχει, μαγδαλὴν δὲ γενεαί· ἐκ δὲ σπυρμάτων παραλῆξιμα τὰ ἐν τῇ Τύρῃ διόφωτος πρὸς ἀνάψαι, καὶ τὴν αὐτὴν ἄλην καταφλέγει. διόφωτος δὲ λαβόμενος τὸν Οὐφῶν καὶ ἀποκαλεῖσθαι πρῶτον τομῆσαι εἰς θάλασσαν ἰμῶσαι· ἀμῶσαι δὲ δύο γὰρ· πρὸς τε καὶ σπυρμάτι καὶ πρὸς τῶν αὐτῶν, ὅσα τε σπυρμάτι αὐτῶν, ἐξ ὧν ἔχουσιν θάλασσαν.

it be observed, that this *worship of the Elements* and heavenly Bodies is truly represented as the **FIRST** species of idolatry.

II. “After many generations, came Chryſor; and he likewiſe invented many things uſeful to civil life; for which, after his deceaſe, he was worſhipped as a God *. Then flouriſhed Ouranos and his ſiſter Ge; who deified and offered ſacrifices to their father, Upſiſtos, when he had been torn in pieces by wild beaſts †. Afterwards Cronos conſecrated Muth his ſon, and was himſelf conſecrated by his ſubjects ‡.” And this is as truly represented to be the **SECOND** ſpecies of idolatry; the *worſhip of dead men*.

III. He goes on, and ſays, that “Ouranos was the inventor of the Bætylia, a kind of animated ſtones, framed with great art §. And that Taautus formed allegoric figures, characters, and images of the celeſtial Gods and elements ||.” In which is delivered the **THIRD** ſpecies of idolatry, *ſtatuè and brute worſhip*. For by the animated ſtones, is meant ſtones cut into a human ſhape **; brute, unformed ſtones being before this invention conſecrated and adored. As by Taautus’s invention of allegoric figures, is inſinuated (what was truly the fact) the origine of brute worſhip †† from the uſe of **HIEROGLYPHICS**.

This is a very ſhort and imperfect extract of the *Fragment*; many particulars, to avoid tediousneſs, are omitted, which would much

* ——— ἐξ οὗ γινώσκειν δύο ἀλλήλους σιδήρεον εὐρίπλεον, καὶ τῆς τότε ἐφεστιάας· οὗ θάτερον τὸν Ἡφαιστον. εὐρέων δὲ καὶ ἀγχιγροῖ, καὶ δέλαιον, καὶ ἑρμιῶν, καὶ σχιδίων· περὶ τῶν τε πάντων ἀνθρώπων πολυῖσιν. διὸ καὶ ὅς θέναι αὐτὸν μὴ θάλασσαν ἐπιβλέψασθαι.

† Ὅτι τὸν πάντων πατέρα ὁ Ὑψίστος ἐκ συμβολῆς θηρίων πολυῖστας ἀφαιρούμενος, καὶ καὶ χροῖας καὶ θυσιῶν οἱ παῖδες ἐτάσσουσιν.

‡ —Καὶ μετὰ τὸ πολὺ, ἔταρον αὐτῷ παῖδα ἀπὸ ῥέας ὑπεμαζόμενον Μῦθον ἀποθανόντα ἀφαιροῦν—Κρόνον· τούτῳ, βασιλεύοντι τῆς χώρας, καὶ ὕστερον μὴδὲ τὸν τῷ βίῳ τελευταῖον εἰς τὸν τῷ Κρόνῳ ἀγέρον καθιερωμένους.

§ Ἴτι δὲ. φησὶν, ἐπεισέσθαι Θεὸς Οὐρανὸς Βασιλεύσας, λίθους ἐμφύχους μηχανησάμενος—

|| —περὶ δὲ τούτων Θεὸς Τάαυτος μηχανησάμενος τὸν Οὐρανὸν τῶν Θεῶν ἔδωκεν, Κρόνον τε καὶ Δαγδῶν, καὶ τῶν λοιπῶν διδύσασθαι τὰς ἑρῶς τῶν τοιχείων χαρακτῆρας, &c.

** So when the Egyptians first saw the Grecian artists separate the legs of their statues, they put fetters on them, to prevent their running away.

†† See Div. Leg. book iv. § 4.

support what we are upon, particularly a minute detail of the principal arts invented for the use of civil life. But what has been selected on this head will afford a good comment to a celebrated passage of Cicero, quoted, in this section, on another occasion.—As the two important doctrines, taught *in secret*, were the detection of *Polytheism*, and the discovery of the *Unity*; so, the two capital doctrines taught more *openly*, were the origine of Society with the arts of life, and the existence of the soul after death, in a state of reward or punishments. These latter doctrines Tully hints at in the following words: “—mihi cum multa eximia divinaque videntur
 “ Athenæ peperisse—tum nihil melius illis *Mysteriis*, quibus ex
 “ AGRESTI immanique vita EXCULTI ad humanitatem & mitigati
 “ sumus:—neque solum cum lætitia vivendi rationem accepimus,
 “ sed etiam cum spe meliore moriendi *.” The Fragment explains what Tully meant by *men’s being drawn by the Mysteries from an irrational and savage life, and tamed, as it were, and broken to humanity*. It was, we see, by the information given them, concerning the origine of SOCIETY, and the Inventors of the ARTS OF LIFE; and the rewards they received from grateful Posterity, for having made themselves Benefactors to mankind. Tully, who thought this a strong excitement to public virtue, provides for it in his *Laws*:—
 “ Divos, & eos, qui cælestes semper habiti, colunto: & ollos, quos
 “ endo cælo MERITA vocaverint Herculem, Liberum, Æscula-
 “ pium †,” &c.

The reasons which induce me to think this Fragment the very *History* narrated to the Ἐπίπλη, in the celebration of the *greater Mysteries*, are these:

1. It bears an exact conformity with what the Ancients tell us that *History* contained in general, namely, an instruction, that all the national Gods, as well those *majorum* (such as Hypsiſtus, Ou-

* De Legg. lib. ii. cap. 14. Edit. Ox. 4to. T. III. p. 148.

† De Legg. lib. ii. cap. 8.

ranos, and Cronos) as those *minorum gentium*, were only dead men deified : together with a recommendation of the advantages of civil life above the state of nature, and an excitement to the most considerable of the initiated (the *jummatibus viris*, as Macrobius calls them). to procure it. And these two ends are served together, in the history of the rise and progress of idolatry as delivered in this Fragment. In the date it gives to the origin of idolatry, they were instructed that the two first mortals were not idolaters, and consequently, that idolatry was the corruption of a better Religion ; a matter of importance, where the purpose was to discredit Polytheism. The History shews us too, that this had the common fate of all corruptions, of falling from bad to worse, from *elementary* worship to *human*, and from *human* to *brutal*. But this was not enough ; it was necessary too to expose the unreasonableness of all these modes of superstition. And as this could be only done by shewing what gave birth to the several species's, we are told that not any occult or metaphysic influences of the heavenly or elementary Bodies upon men, but their common physical effects felt by us, occasioned the first worship to be paid unto them : that no imaginary Divinity in the minds of patriarchs and heroes occasioned Posterity to bring them into the number of the Gods ; but a warm sense of gratitude for what they had invented for the introduction and promotion of civil life : and that even *brute-worship* was brought in without the least consideration to the animal, but as its figure was a symbol only of the properties of the two other species's. Again, in order to recommend civil life, and to excite men to promote it's advantages, a lively picture is given of his miserable condition ; and how obnoxious he was, in that state, to the rage of all the elements, and how imperfectly, while he continued in it, he could, with all his industry, fence against them, by food of acorns, by cottages of reeds, and by garments of skins : a matter the *Mysterics* thought so necessary to be impressed, that we find, by Diodorus Siculus, there was a scenical representation of this state exhibited in their *SHEWS*.

And

And what stronger excitement had heroic minds, than to be taught, (as they are in this Fragment) that public benefits to their fellow-creatures were rewarded with immortality. As all these things, therefore, so essential to the instruction of the *Mysteries*, are here taught with an art and disposition peculiarly calculated to promote those ends, we have reason to conclude, that this History was composed for the use of the *Mysteries*.

2. My second reason for supposing it to be that very History, is our being told, that Sanchoniatho transcribed the account from secret records, kept in the penetralia of the temples, and written in a sacred sacerdotal character, called the Ammonean *, from the place where they were first deposited; (which, as Marsham reasonably supposes, was Ammonno, or Thebes, in Egypt †) a kind of writing employed, as we have shewn elsewhere, by the Hierophants of the *Mysteries*.

3. Thirdly, we are informed, that this sacred commentary was composed by the CABIRI, at the command, and by the direction, of Thoth ‡. Now These were the principal Hierophants of the *Mysteries*. The name CABIRI is, indeed, used by the Ancients, to signify indifferently three several persons; the GODS, in whose honour the *Mysteries* were instituted; the INSTITUTORS of the *Mysteries*; and the principal HIEROPHANTS who officiated in them. In the first sense we find it used by Herodotus, who speaks of the images of the *Cabiri* in the Egyptian temples §; and by the scholiast on Apollonius, who tells us, there were four samothracian *Cabiri*, Axieros, Axiokerfa, Axiokerfos, and Casmilus; that is to say, Ceres, Proser-

* — δὲ συμβαλὼν τοῖς ἀπὸ τῶν ἀδελφῶν ἐκτελεῖσθαι ἀποτέλλει Ἀμμωνίου γράμμασι συγκειμέναι, ἃ δὲ ὡς ἢ πᾶσι γνώριμα, τὴν μάθησιν ἀπάντων αὐτὸς ἥκουσι.

† Chron. Can. p. 234. Lond. edit.

‡ Ταῦτα δὲ, φησὶ, πρῶτον πάντων ἐπισημαίνοντο οἱ ἐπὶ Σιδὸν πατρίδς ΚΑΒΕΙΡΟΙ, καὶ ἔγχεσθαι αὐτοῖς ἀδελφὸς Ἀσκληπιός, ὡς αὐτοῖς ἐνέκλειστο θεὸς Τανυός.

§ Καρβύση:—ιστῆς δὲ καὶ ἐς τῶν Καβείρων τὸ ἱερόν, ἐς τὸ ὃ θεμτοί ἐστι ἱεῖς ἄλλοι γὰρ τὸν ἱεῖα. ταῦτα δὲ τ' ἀγάλματα καὶ ἱερεῖς, πολλὰ καὶ ἀσάφως. lib. iii. cap. 37. p. 176. Edit. Gale.

pine, Pluto, and Mercury. Pausanias, in his *Beotics*, uses the word in the second sense, where he makes mention of the *Cabiri* Prometheus and his son *Ætnæus*, to whom was committed the sacred deposit of the *Mysteries* by Ceres *. And Strabo uses it in the third sense, where he speaks of the *Cabiri* as Ministers in the sacred *Mysteries* †. It is no wonder there should be this difference amongst the ancients in their accounts of these Wights. *Cabiri* was a sacred appellation, which was transferred from the *God* of the *Mysteries*, through the *Institutors* of them, down to the *Ministers* who officiated in them. And in this last sense it is used by Sanchoniatho. The same kind of confusion, and proceeding from the same cause, we find in the ancient accounts concerning the founder of the *Eleusinian Mysteries*, as we shall see hereafter; Some ascribing the institution to Ceres or Triptolemus, the Gods in whose honour they were celebrated; others, to Erectheus, who indeed founded them: others again, to Eumolpus and Musæus, the first who ministered there in the office of Hierophants.

4. But, fourthly and lastly, We are told, that when this genealogical history came into the hands of a certain son of Thabion, the first Hierophant on record amongst the Phœnicians, he, after having corrupted it with allegories, and intermixed physical and cosmical affections with historical (that is, made the one significative of the other) DELIVERED IT TO THE PROPHETS OF THE ORGIES, AND THE HIEROPHANTS OF THE MYSTERIES; who left it to their successors (one of which was Osiris) and to the Initiated ‡. So

* Πόλις γάρ ποτε ἐν τούτῳ φασὶν εἶναι τῷ χειρὶ, καὶ ἄνδρας ὀνομαζομένους Καβίρους. Προμαθεὶ δὲ ἐπὶ τῶν Καβιριῶν καὶ Αἰταίῳ τῷ Προμηθεὺς ἀφινομένην Διμήτρεω εἰς γυνὴν παρακαλεσθῆναι σφίσιν. ἥτις μὲν δὲ ἦν ἡ παρακαλεσθῆναι, καὶ τὰ ἐς αὐτὴν γινόμενα, ὡς ἱεραιὸν ὅστις μοι γράφειν. Δημητρός γὰρ Καβιριῶν δῶρον εἶναι ἡ τελίη. Bæot. lib. ix. cap. 25. pag. 758, 59. Edit. Kuhnii, fol. Lips. 1696.

† —τῶν μὲν, τοὺς αὐτοὺς τοὺς Καρτοὶ τοὺς Καρθεστας καὶ ΚΑΒΕΙΡΟΥΣ καὶ Ἱδαίους Δαμνίλους, καὶ Τεχίτας ἀποφανόντων τῶν δι συγγενεῖς ἀλλήλων, καὶ μισαὶς τινας αὐτῶν πρὸς ἀλλήλους διαφορὰς διατελλόντων. lib. x. p. 466. C. Edit. Paris. folio. 1620.

‡ Ταῦτα πάλιν ὁ Θεόφιλος παῖς, πρὸς τῶν ἀπ' αἰῶν γινόντων Φιόκων ἱεροφάντης ἀλληγορήσας, τοὺς τι φυσικοὺς καὶ κοσμοκοῦς πᾶσις ἀναμίξας παρίδουσι τοῖς ΟΡΓΙΩΣΙ καὶ ΤΕΛΕΤΩΝ κατέλχουσι ΠΡΟΦΗΤΑΙΣ. οἱ δὲ τὸν τύφον αὖξιν ἐκ πάλιν ἐπινοήσας, τοὺς αὐτῶν διαδόντας παρίδουσι καὶ τοὺς ἐπιστάτας, ὅ οἱ εἰν Ἰσμερ.

that

that now we have an exprefs testimony for the fact here advanced, that this was the very *hiftery* read to the ΕΠΟΠΤΑΙ in the celebration of the *great Myfteries*.

But one thing is too remarkable to pafs by unobserved : and that is, Sanchoniatho's account of the corruption of this Hiftory with *allegories* and *physical affections*, by one of his own countrymen ; and of it's delivery, in that ftate, to the Egyptians, (for Ifiris is the fame as Osiris) who corrupted it ftill more. That the Pagan Mythology was, indeed, thus corrupted, I have fhewn at large, in feveral parts of this work : but I believe, not fo early as is here pretended ; which makes me fufpect that Sanchoniatho lived in a later age than his interpreter, Philo, affigns to him. And what confirms me in this fufpicion, is that mark of national vanity and partiality, common to after-times, in making the *Myfteries* of his own country original, and conveyed from Phœnicia to Egypt. Whereas it is very certain, they came firft from Egypt. But of this elfewhere. However, let the reader take notice, that the question concerning the *antiquity* of Sanchoniatho does not at all affect our inference concerning the nature and ufe of this Hiftory *.

We now come to the HYMN celebrating the Unity of the Godhead, which was fung in the *Eleufinian Myfteries* by the Hierophant, habited like the CREATOR †. And this, I take ‡ to be the little OR-

* See note H, at the end of this book.

† 'Εν δὲ τοῖς κατ' ΕΛΕΥΣΙΝΑ μυστηρίοις, ὁ μὲν Ἱεροφάντης εἰς εἰσὶνα τῷ θεμμεργῷ ἐνισυναίξεται. Euseb. Præp. Evang. lib. iii. A paffage in Porphyry well explains this of Eusebius, and fhews by what kind of personage the *Creator* was represented ; and that this, like all the reft, was of Egyptian original ; and introduced into thefe fecret myfteries, for the reason above explained. Τὰ δὲ τῶν Αἰγυπτίων πάλιν τοιαῦτά φασιν ἔχειν σύμβολα. Τὸν ΔΗΜΙΟΥΡΓΟΝ, ὃν Κρόνῳ, οἱ Αἰγύπτιοι προσωποποιῶσιν ΑΝΘΡΩΠΟΕΙΔΗ, τὸν δὲ χειρὶ ἐκ νεφελῶν λαοὺ ἔχοντα, κρατῶντα ζῶντι καὶ σκεπτόμενον ἐπὶ δὲ τῆς κεφαλῆς, περιὲν βασιλικοῦ περιμειμένον, ΟΤΙ ΛΟΓΟΣ ΔΥΣΕΥΡΕΤΟΣ ΚΑΙ ΚΕΚΡΥΜΕΝΟΣ, ΚΑΙ ΟΥ ΦΑΝΟΣ, καὶ ὅτι ζῶντας, καὶ ὅτι βασιλεὺς, καὶ ὅτι τοιούτος κινῶνται· ἀλλ' ὁ τῷ θεῷ φύσις ἐν τῇ κεφαλῇ κινῶνται. Apud Euseb. Præp. Evang. lib. iii. cap. 11.

‡ M. Voltaire, in his remarks on his fine Tragedy of Olymphia, has done me the honour of advancing this conjecture into a certainty ; and what is more, of a known and acknowledged fact. “ On chantoit (says he) *l'Hymne de Orphée*”—and then ‘gives it as he finds it here.—

PHIC poem quoted by Clemens Alexandrinus * and Eusebius † ; which begins thus : “ I will declare a SECRET to the Initiated ; but
 “ let the doors be shut against the profane. But thou, O Musæus,
 “ the offspring of bright Selene, attend carefully to my song ; for
 “ I shall deliver the truth without disguise. Suffer not, therefore,
 “ thy former prejudices to debar thee of that happy life, which the
 “ knowledge of these sublime truths will procure unto thee : but
 “ carefully contemplate this divine Oracle, and preserve it in purity
 “ of mind and heart. Go on, in the right way, and contemplate
 “ THE SOLE GOVERNOR OF THE WORLD : HE IS ONE, AND OF HIM-
 “ SELF ALONE ; AND TO THAT ONE ALL THINGS OWE THEIR
 “ BEING. HE OPERATES THROUGH ALL, WAS NEVER SEEN BY
 “ MORTAL EYES, BUT DOES HIMSELF SEE EVERY ONE ‡.”

The reasons which support my conjecture are these : 1. We learn from the scholiast on Aristophanes and others, that hymns were sung in the mysteries, and what were the subject of them. And Dion. Chrys. in his Oration De divina Civitate aut Gubernatione, says expressly, that in the Mithriac Mysteries the Magi sung an awful Hymn in which the glories of the supreme God who governs all things were celebrated §—And further says, that this knowledge of the *One supreme* was kept a SECRET amongst the *initiated* Per-

* Admonitio ad gentes, pag. 36. B. Edit. Sylburgh.

† Præp. Evang. lib. xiii.

‡ Θθήξομαι οἷς θύμῃς ἔτι, θύμῃς δ' ἐπιθίσθῃ βιβύλοις
 Πᾶσις ἡμῶς, οὐ δ' ἄλλῃς· φαισφόρῃς ἔργοις μέγας,
 Μουσᾷ, ἱερῶν γὰρ ἀληθῶς, μηδὲ σὶ τὰ περι
 Ἔ· γήθισσι φαίῃσι φίλῃς αἰὲν· ἀμύρῃ·
 Εἰς δὲ λόγῳ θύῃσι βλάψας, τάτῃ προσέδρῃσι,
 Ἰθύνῃ κρᾶδῆς οὐρεὶν κύτῃ· εὐ δ' ἐπιβᾶσι
 Ἀφραπίῳ, μῦθον δ' ἱερῶν κόσμον ἀπαύει.
 Εἰς δ' ἔρ' αὐτογενῆς, ἱερῶν ἔργων· πάλῃ τίτῃσαι,
 Ἔ· δ' αὐτοῦ· αὐτὸς περιέσσει· ὅθι τις αὐτὸν
 Εἰσερεῖα θῆλῃ, αὐτὸς δὲ γι πάλῃς ἔρεται.

§ μῦθος ἰς ἀπορρήτους τιλιαῖς ὑπὸ Μάγῳ ἀνδρῶν ἀλλῶι Θαυμαζόμενος· οἱ τὸν θῦον τῶτον ἔμυσον ὡς τιλιώδη καὶ πρὸς τοὺς ἡνέχον τῷ τιλιώδητι ἄρματι.

fians. 2. Orpheus, as we have said, first brought the *Mysteries* from Egypt into Thrace, and even Religion itself: hence it was called *Θρησκευία*, as being supposed the invention of the Thracian. 3. The verses, which go under the name of Orpheus, are, at least, more ancient than Plato and Herodotus; though since interpolated. It was the common opinion, that they were genuine; and those who doubted of that, yet gave them to the earliest Pythagoreans*. 4. The subject of them are the *Mysteries*, under the several titles of † *Θρονισμοὶ μὴ ῥῶοι τελέσται, ἱερὲς λέγονται*, and ἡ εἰς αὐτὰ καλὰ βρασις. 5. Pausanias tells us, that Orpheus's hymns were sung in the rites of Ceres, in preference to Homer's though more elegant, for the reasons given above‡. 6. This hymn is addressed to Musæus, his disciple, who was said, though falsely, to institute the *Mysteries* at Athens, as his master had done in Thrace§; and begins with the *formula* used by the Mystagogue on that occasion, warning the *PROPHANE* to keep at distance: and in the fourth line, mentions that *new life or regeneration*, to which the Initiated were taught to aspire. 7. No other original than singing the hymns of Orpheus in the *Eleusinian Mysteries*, can be well imagined of that popular opinion, mentioned by Theodoret, that Orpheus instituted *those Mysteries*||, when the Athenians had such certain records of another Founder. 8. We are told that one article of the Athenians' charge against Diagoras for revealing the

* Laertius in Vita Pythag. and Suidas, voce 'Ορφεύς.

† The following passage of Dion. Chrys. will explain the meaning of this *Θρονισμός*—*Καθότις ἐύθετον ἐν τῷ καλυμνῷ ΘΡΟΝΙΣΜῳ, καθίστασι τὰς μυημένους οἱ τελεῖται, κύκλῳ περιχορεύοντες.* Orat. xiii.

‡ 'Οτις δὲ περὶ ποιήσεως ἐπιδεικνύμεται, ἥδη τὰς 'Ορφέως ὕμνους οἶδον ἔπαις, ἱερὰς τε αὐτῶν, ἐπὶ βραχέτατον, ἢ τὸ σύμπαν διὰ τὸ ἀριθμὸν πολλὴν ποιητικαίους. Αὐτομῆδαι δὲ ἴσασι τε καὶ ἱσχυροῦσι τοὺς θρονισμοὺς· αἴσχυρ μὲν δὲ τῶν ἰππῶν ἀντιεῖτα φέροντο αὐτοῖς, μὴ δὲ 'Ομήρου γὰρ τὰς ὕμνους· τιμῆς δὲ ἐκ τῶν θεῶν καὶ ἐκ πολλῶν ἐκείνων ἔχουσι. Pausan. lib. ix. cap. 30. sub fin. pag. 770. Edit. Kuhnii, fol. Lipsf. 1696. and again, to the same purpose, cap. 27.

§ Tertull. Apol.

|| See note p. 123.

Mysterics, was his making the *Orphic-speech*, or hymn, the subject of his common conversation *. 9. But lastly, the account, which Clemens gives of this hymn, seems to put the matter out of question: his words are these: “ But the Thracian Mystagogue, who “ was at the same time a poet, *Orpheus*, the son of *Oeager*, after “ he had opened the *Mysterics*, and sung the whole THEOLOGY OF “ IDOLS, recants all he had said, and introduceth TRUTH. The “ Sacred then truly begin, though late, and thus he enters upon “ the matter †.” To understand the force of this passage, we are to know, that the Mystagogue explained the representations in the *Mysterics*; where, as we learn from *Apuleius* ‡, the supernal and infernal Gods passed in review. To each of these they sung an hymn; which Clemens calls the *theology of images*, or *idols*. These are yet to be seen amongst the works ascribed to *Orpheus*. When all this was over, then came the ΑΠΟΡΡΗΤΑ, delivered in the HYMN in question. And, after that, the Assembly was dismissed, with these two barbarous words, ΚΟΨ ΟΜΠΛΞ, which shews the *Mysterics* not to have been originally Greek. The learned Mr. Le Clerc well observes, that this seems to be only an ill pronounciation of *kots* and *ompbets*, which, he tells us, signify in the Phœnician tongue, *watch and abstain from evil* §.

Thus the reader is brought acquainted with the end and use both of the *greater* and *lesser Mysterics*; and sees that, as well in what they *hid*, as in what they *divulged*, all aimed at the benefit of the State. To this end, they were to draw in as many as they could to their general participation; which they did by spreading abroad

* Διαγέρει μὲν γὰρ εὐκρίτως Ἰνυάκων Ἀθηναῖσι, μὴ μόνον τὸν ΟΡΦΙΚΟΝ εἰς μίσην καλεῖσθαι ΛΟΓΟΝ, καὶ τὰ ἐν Ἐλευσίῃ, καὶ τὰ τῶν Καδύων δημίουσι μυστήρια. Athenagoras in Legat.

† Ὁ δὲ Ἐρμῆς ἱεροφάντης καὶ ποιητὴς ἦμα, ἐπὶ τῷ Οἰάγῳ Ὀρφεύς, μετὰ τὸν τῶν Ὀργίων ἱεροφανσίαν, καὶ τῶν εἰδῶν τὴν διολογίαν, παλιμπῆδαν ἀληθείας εἰσαγεῖν, τὸν ἱερὸν ἔπαι; ἐφ’ ᾧ ποιεῖ, ὅμως δ’ ὡς ἄδων λόγον. Admon. ad Gentes, pag. 36. A. Edit. Sylburgh.

‡ Accessi confinium mortis, deos inferos, & deos superos accessi coram, & adoravi de proximo. Met. lib. xi. p. 1000. circa finem. Edit. Lugd. 1587. 8vo.

§ Bitl. Univ. tom. vi. p. 86.

the doctrine of a Providence, and a future state; and how much happier the Initiated should be, and what superior felicities they were intitled to, in another life. It was on this account that Antiquity is so full and express in this part. But then, they were to make those, they had got in, as virtuous as was possible; which they did, by discovering, to such as were judged capable of the *secret*, the whole delusion of Polytheism. Now this being supposed the shaking of foundations, was to be done with all possible circumspection, and under the most tremendous seal of secrecy *. For they taught, that the Gods themselves punished the *revealers of the SECRET*; and not them only, but the *bearers* of it likewise †. Nor did they altogether trust to that alone: for, more effectually to curb an ungovernable curiosity, the State decreed capital punishment against the betrayers of the *Mysteries*, and inflicted it with merciless severity ‡. The case of Diagoras, the Melian, is too remarkable to be omitted. This man had revealed the *Orphic* and *Eleusinian Mysteries*: and so, passed with the people for an Atheist: which at once confirms what hath been said of the object of the *secret doctrines*, and of the mischief which would attend an indiscreet communication of them. For the charge of *ATHEISM* was the common lot of all those who communicated their knowledge of the *one only God*; whether they learnt it by natural light, or were afterwards taught it by *Revelation*. He likewise dissuaded his friends from being initiated into these rites: the consequence of which was, that the city of Athens proscribed him, and set a price upon his head §. While

* See cap. 20. of Meursius's Eleusinia.

† — Quæras forsitan satis anxie, studiosè lector, quid deinde dictum, quid factum? Dicerem, si dicere liceret; cognosceres, si liceret audire; sed parem noxam contraherent aures & lingua temerariæ curiositatis. Apul. Met. lib. xi. p. 1000. Edit. Lugd. Svo, 1587.

‡ Si quis arcanæ mysteria Cereris sacra vulgasset, lege morti addicebatur. Τὸ ἱερὸν τὰ μυστῆρα τελεῖται. Meminit hujus legis Sopater in Divisione quæstionis. Sam. Petit, in Leges Atticas, p. 33.

§ Suidas, voce Διαγόρας ὁ Μελιεύς ——— & etiam Athenagoras in Legatione.

Socrates,

Socrates, who preached up the latter part of this doctrine (and was on that account a reputed Atheist likewise) and Epicurus, who taught the former (and was a real one) were suffered, because they delivered their opinions only as points of philosophic speculation, amongst their followers, to live a long time unmolested. And to avoid the danger of those laws, which secured the *secret* of the Mysteries, was perhaps the reason why Socrates declined initiation *. And this appearing a singular affectation, exposed him to much censure †. But he declined it with his usual prudence. He remembered, that Æschylus ‡, on a mere imagination of his having given a hint of something in the *Mysteries*, had like to have been torn in pieces on the stage by the people; and only escaped by an appeal to the Areopagus: which venerable court acquitted him of this dangerous Charge, on his proving that he had never been initiated. The famous EUHEMERUS, who assumed the same office of Hierophant to the People at large, with more boldness than Socrates, and more temper than Epicurus, employed another expedient to screen himself from the laws, though he fell, and not (like the rest) undeservedly §, under the same imputation of *Atheism*. This man gave a fabulous relation of a voyage to the imaginary island of Panchæa ||, a kind of ancient Utopia; where, in a temple of Jupiter, he found a genealogical record, which discovered to him the births and deaths of the greater Gods; and, in short, every thing that the Hierophant revealed to the Initiated on this subject. Thus he too avoided the suspicion of a *betrayal of the Mysteries*. A character infamous in social life. And to this the Son of Sirach

* For that he had a good opinion of the *Mysteries* appears from the *Phædo* of Plato.

† Κατασκευάζει—ὅτι ἰμυόη μὲν αὐτὸν τὰς Ἐλευσινίας. Lucianus, *Demonacte*, T. II. p. 380. Edit. Reitzii, 4to. Amstel. 1743.

‡ Clem. Alex. Strom. ii. pag. 283. B. Edit. Sylburg. & Arist. lib. iii. cap. 1. Nicom. Eth.

§ See note I, at the end of this book.

|| Euseb. Præp. Evang. lib. ii. cap. 2.

alludes,

alludes, where he speaks of this species of infidelity in general *—
 “Whoſo diſcovereth SECRETS [*μυστήρια*], loſeth his credit, and ſhall
 “never find friend to his mind.” This, therefore, is the reaſon
 why ſo little is to be met with, concerning the ΑΠΟΡΡΗΤΑ. Varro
 and Cicero, the two moſt inquiſitive perſons in antiquity, afford-
 ing but a glimmering light. The *firſt* giving us a ſhort account of
 the *cauſe* only of the SECRET, without mentioning the *doctrin*; and
 the *other*, a hint of the *doctrin*, without mentioning the *cauſe*.

But now a remarkable exception to all we have been ſaying,
 concerning the *ſecrecy* of the *Myſteries*, obtrudes itſelf upon us, in
 the caſe of the CRETANS; who, as Diodorus Siculus aſſures us,
 celebrated their *Myſteries* OPENLY, and taught their ἀπόρρητα with-
 out reſerve. His words are theſe: “At Cnoſſus in Crete, it was
 “provided for, by an ancient law, that theſe *Myſteries* ſhould be
 “ſhewn openly to all: and that thoſe things, which in other
 “places were delivered in ſecret, ſhould be hid from none who
 “were deſirous of knowing them†.” But, as contrary as this
 ſeems to the principles delivered above, it will be found, on atten-
 tive reflection, altogether to confirm them. We have ſhewn, that
 the *great ſecret* was the detection of Polytheiſm; which was done
 by teaching the original of the Gods; their birth from mortals;
 and their advancement to divine honour, for benefits done to their
 Country, or Mankind. But it is to be obſerved, that the Cretans
 proclaimed this to all the world, by ſhewing, and boaſting of the
 tomb of Jupiter himſelf, the *Father of Gods and Men*. How then
 could they tell that as a ſecret in their *Myſteries*, which they told
 to every one out of them? Nor is it leſs remarkable that the Cretans
 themſelves, as Diodorus, in the ſame place, tells us, gave this very

* ὁ ἀποκαλύπτων ΜΥΣΤΗΡΙΑ, ἀπώλεισι φίλον, καὶ μὴ ἔστι φίλος πρὸς τὸ ψυχρὸν αὐτοῦ. Cap.
 xxvii. ver. 17.

† Καὶ δὲ τὸν Κρήτης ἐν Κνωσῷ νόμος ἐξ ἀρχαίων οἷαι φαίμεν τὰς τιμὰς ταύτας πᾶσι παρα-
 δοθῆναι, καὶ τὰ παρὰ τοῖς ἄλλοις ἐν ἀπορρήτῳ παραδιδόμενα, παρ’ αὐτοῖς μὴδὲν κρύβειν τὸν βολομένῳ
 τὰ τοιαῦτα γινώσκειν. Biblioth. lib. v.

circumstance of their celebrating the *Mysterics openly* as a proof of their being the first who had consecrated dead mortals. “These
“are the old stories which the Cretans tell of their Gods, who,
“they pretend to say, were born amongst them. And they urge
“this as an invincible reason to prove that the adoration, the
“worship, and the MYSTERIES of these Gods were first derived
“from Crete to the rest of the world; for, whereas, amongst
“the Athenians, those most illustrious *Mysterics* of all, called the
“*Eleusinian*, those of Samothrace, and those of the Ciconians in
“Thrace, of Orpheus’s institution, are all celebrated in SECRET :
“yet in Crete *”—and so on as above. For it seems the Cretans were proud of their invention; and used this method to proclaim and perpetuate the notice of it. So when Pythagoras, as Porphyry † informs us, had been initiated into the *Cretan mysterics*, and had continued in the *Idean* cave three times nine days, he wrote this epigram on the tomb of Jupiter,

Ὡδὲ θανὼν κεῖται Ζεὺς, ὃν Δία κικλήσκουσιν.

Zan, whom men call Jupiter, lies here deceased.

It was this which so much exasperated the other Grecians against them; and gave birth to the common proverb of ΚΡΗΤΕΣ ΑΕΙ ΨΕΥΣΤΑΙ ‡, *The Cretans are eternal liars*. For nothing could more

* Περὶ μὲν ὅτι τὸν Διὸς οἱ Κρήτις τῶν παρ’ αὐτοῖς λεγομένων γεννηθῆναι τοιαῦτα μυθολογεῖσι τὰς δὲ τιμὰς καὶ θυσίας καὶ τὰς περὶ τὸ μυστήριον τελετὰς ἐν Κρήτῃσι καὶ ἐν ἄλλαις ἀνθρώποις παραδιδόναι λόγοντες, τὸτο φέρουσιν, ὡς οὐλοῦνται, μέγιστον τεκμήριον· τίνα γὰρ παρ’ Ἀθηναίων ἐν Ἐλευσίνῃ γνωρίζουσιν τελετὰν, ἱεροφαντεῖσιν ὅτι οὐδὲν ὅσπου ἀπαύστην, καὶ τὸν ἐν Σαμοθράκῃ, καὶ τὸν ἐν Θράκῃ ἐν ταῖς Κιόσισι (οὗτοι δὲ καλεομένης Ὀρφικῆς ἢ) μυστικῶς παραδιδόναι, κατὰ δὲ τὸν Κρήτην——

† De vita Pythag. n. xvii.

‡ Κρήτις αἰὶ ψεύσται· καὶ ΓΑΡ τάφον, ὃ ἔζη, σὺ

Κρήτις ἐτιμῶντο.

Callim. Hymn. in Jovem.

And Nonnus;

Οὐ γὰρ αἰὶ παρήμεναι Διὸς ΨΕΥΔΗΜΟΝΙ ΤΥΜΒΩ.

Τις πομπὴ Κρήτισσιν, ἱερὴ πύλοις ὑπερπύλαις. Dionys. lib. viii.

And Lucan;

Tam mendax Magni tumulo, quam Creta Tonantis. lib. viii.

affront

affront these superstitious idolaters than asserting the fact, or more dispense the politic protectors of the *Mysteries* than the divulging it *.

The MYSTERIES then being of so great service to the state, we shall not be surprized to hear the wisest of the Ancients speaking highly in their commendation; and their ablest Lawgivers, and reformers, providing carefully for their support. “Ceres (says “Isocrates) hath made the Athenians two presents of the greatest consequence: corn, which brought us out of a state of brutality; “and the MYSTERIES, which teach the initiated to entertain the “most agreeable expectations touching death and eternity †.” And Plato introduceth Socrates speaking after this manner; “In my “opinion, those who established the MYSTERIES, whoever they “were, were well skilled in human nature. For in these rites it “was of old signified to the aspirants, that those who died without being initiated, stuck fast in mire and filth: but that he who “was purified and initiated, should, at his death, have his habitation with the Gods ‡.” And Tully thought them of such use to Society, for preserving and propagating the doctrine of a future state of rewards and punishments, that in the law where he forbids nocturnal sacrifices offered by women, he makes an express exception for the *Mysteries* of Ceres, as well as for the sacrifices to the GOOD GODDESS. “Nocturna mulierum sacrificia ne sunt, præter “olla, quæ pro populo rite fiant. Neve quem initiant, nisi, ut “affolet, Cereri, Ciræo sacro.” Which law he thus comments:— “M. But now, Titus, as to what follows, I would fain know how “you can give your assent, or I blame you for with-holding it?

* See note K, at the end of this Book.

† Διμύτης—δύοι, δυοῖας διττός, αἵτις μύηται τοῖς χάσμασι θανάτου· τὰς τε παρὰ τοὺς αἰῶνες ζῆν ἡμᾶς αἵτις γιγνέσθαι. καὶ τὸν τελευτῶν, ὅς οἱ μέλλουσι περὶ τοῦ τῆς τοῦ βίου τελευτῆς, καὶ τὸ σύμπασι αἰῶνι εἶναι τὰς ἐλπίδας ἔχουσιν. PANCYR.

‡ Καὶ κινδυνεύει καὶ οἱ τὰς τιμὰς ἡμῶν ὅσοι κατεργασθῶσι, ὡς ῥᾶπτοί τινος εἶναι ἀλλὰ τῇ ἡμῶν πάλαι αἰνέσθαι, ὅτι ὅς οἱ ἀμύθη, καὶ ἀντίλοι, εἰς αὐτὸν ἀφικνέσθαι, ἐν βαρύνει καί τινα· ὁ δὲ κινδυνεύει τὸ καὶ τελευτῶν, ἵνα οἱ ἀφικνέσθαι, μετὰ θανάτου εἶναι. In l'hardone.

“ *A.* What is that, I pray you? *M.* The law concerning the nocturnal sacrifices of women. *A.* I assent to it, especially as there is an express exception to the public and solemn sacrifice. *M.* What then will become of our *Eleusinian Rites*, those reverend and august *Mysteries*, if, indeed, we take away nocturnal celebrations? *For our laws are calculated, not only for the Roman, but for all just and well established policies.* *A.* I think you except those, into which we ourselves have been initiated. *M.* Doubtless I do: for as, in my opinion, your Athens hath produced many excellent and even divine inventions, and applied them to the use of life: so has she given nothing better than those *Mysteries*, by which we are drawn from an irrational and savage life, and tamed, as it were, and broken to humanity. They are truly called *INITIA*, for they are indeed the beginnings of a life of reason and virtue. From whence we not only receive the benefits of a more comfortable and elegant subsistence here, but are taught to *hope for, and aspire to a better life hereafter*. But what it is that displeases me in nocturnal rites, the comic poets will shew you *. Which liberty of celebration, had it been permitted at Rome, what wickedness would not *Hæ* † have attempted, who came with a premeditated purpose of indulging his lust, to a Sacrifice where even the misbehaviour ‡ of the eye was deeply criminal §.”

We

* See note L, at the end of this Book.

† See note M, at the end of this Book.

‡ The Ancients esteemed *that* to be the greatest misbehaviour of the eye, where the sight of *men* obtruded, though only by accident, upon those *Mysteries*, which it was only lawful for *women* to behold.

§ *M.* At vero, quod sequitur, quomodo aut tu assentire, aut ego reprehendam, sane quaero, Tite. *A.* Quid tandem id est? *M.* De nocturnis sacrificiis mulierum. *A.* Ego vero assentior, excepto praesertim in ipsa lege solemnī sacrificio ac publico. *M.* Quid ergo aget Iacchus Eumolpidæque vestri [nostri *alii*], & augusta illa mysteria, siquidem sacra nocturna tollimus? non enim populo Romano, sed omnibus bonis firmisque populis leges damus. *A.* Excipis, credo, illa, quibus ipsi initiati sumus. *M.* Ego vero excipiam.

We have seen, that the other exception to this law against nocturnal sacrifices, was in favour of the rites performed to the GOOD GODDESS, called *the public and solemn sacrifice*. This was offered *pro populo*, for the safety of the people. So that Cicero, ranking the *Eleusinian* with these rites, appears to have thought them in the number of such as were celebrated for the public safety. Solon, the famous lawgiver of Athens, long before him, had the same high opinion of these *Mysterics*, as is seen by the care he took of their regulation; and so had Prætextatus, a most accomplished Roman Magistrate, long after him: For when his master, Valentinian, had divided the Empire with his brother, and projected a general reform of the laws, and, amongst the rest, had forbid NOCTURNAL SACRIFICES; he was persuaded by Prætextatus, who governed for him in Greece, to make an exception for the *Mysterics of Ceres*; which had been brought to Rome very early *, and incorporated into the national worship †, and long afterwards regulated anew by the wise emperor Hadrian ‡.

Zosimus tells the story in this manner: “The supreme power “being thus divided, Valentinian entered on his new command “with a more serious attention to his office. He reformed the

excipiam. Nam mihi cum multa eximia divinaque videntur Athenæ tunc peperisse, atque in vita hominum attulisse, tum nihil melius illis mysteriis, quibus ex agresti immanique vita exculi ad humanitatem, & mitigati sumus; *initiaque*, ut appellantur, ita revera principia vitæ cognovimus; neque solum cum lætitia vivendi rationem accepimus, sed etiam cum spe meliore moriendi. Quid autem mihi displiceat IN NOCTURNIS, Poëtæ indicant Comici. Qua licentia Romæ data, quidnam egisset ille, qui in sacrificium cogitatum libidinem intulit, quo ne imprudentiam quidem oculorum adjici fas fuit? De Legg. lib. ii. cap. 14. Edit. Ox. 4to. T. III. p. 148, 49.

* As appears by Tully's Oration for Corn. Balbus, and by a passage in his second book, cap. 24. Of the nature of the Gods, quoted above; and likewise from Dionys. Hal. lib. i. cap. 33. Antiqu. Ἰερόσαιν δὲ καὶ Δεμῆς ἐστὶν, καὶ τὰς θεοῖσιν αὐτῇ δὲ γυναικὶ καὶ τοῖς ἀνδράσι ἵεσθαι, ὡς Ἕλλησι νόμος, οὗ ὅστιν ὁ καθ' ἑμᾶς ἑλλαδὶ χρεώσθαι.

† Suetonius, Vita Aug. cap. 93. T. I. p. 354. Edit. Pitiscii, 1714, 4to.

‡ Aurel. Victor. in Hadr.

“ Magistracy, he regulated the Revenue, and, by a rigid exaction
 “ of the Duties, secured the pay of the soldiery, which arose out
 “ of that fund: and having determined likewise to new model and
 “ promulge the imperial Institutes, *beginning*, as they say, from
 “ the foundation, he forbad the celebration of all NOCTURNAL rites
 “ and sacrifices; with design to obviate the enormities which the
 “ opportunity of these seasons gave birth to, and enflamed. But
 “ when Prætextatus, a man adorned with every virtue both of
 “ public and private life, who then governed Greece in quality of
 “ proconsul, had given him to understand that this law would oc-
 “ casion great disorders in Greece, and even throw the inhabitants
 “ into despair, when they should find that they were forbidden to
 “ celebrate, according to ancient custom, those most holy *Mysle-*
 “ *ries*, which had now taken in the whole race of mankind, he
 “ gave leave to a suspension of his law, with regard to These; on
 “ condition, however, that every thing should be reduced to the
 “ primitive purity and simplicity *.” Thus the ELEUSINIAN MYS-
 TERIES got a reprieve, till the reign of Theodosius the elder,
 when they were finally abolished. The terms Prætextatus used to
 shew the ill consequence of the suppression, are very remarkable:
 he said, the Greeks would, from thenceforth, lead ABIOTON
 BION, *a comfortless lifeless life*. But this could not be said, with
 any truth, or propriety, of the taking away a mere religious rite,
 how venerable soever it was become by its antiquity. To appre-
 hend the force of the expression, we must have in mind what hath
 been said of the doctrines taught in those Rites, namely, a *Providence*,

* Τῆς τῶν αὐτῶν ἀρχῆς ὅτε διαιριθήσας ὁ Οὐκασιηνανὸς ἐμβροχίτερον τῇ ἀρχῇ προσελθὼν, ἀρχιεὶς τοῦ ἐν πόλει προῦν, καὶ περὶ τὰς εἰσφορὰς τῶν εἰσφορῶν, καὶ τὰς ἐν τούτῳ χρηθεύμενος ἐρατεινὰς εὐχὰς, ἀνελθὼν ἦν· ἰπὶ δὲ καὶ νόμον εἰσφορὰς ἰγνῶναι ποιήσασθαι, ἀφ' ἧς τὰς ἀρχαίαις τὰς νομικὰς ἐκείναις δυσίας ἐπιβληθῆναι, τοῖς μυσταῖς μὲν ἐν κρατερῶν ἐμποδὼν διὰ τὸ τοιοῦτον νόμον γενέσθαι ἐκλειπόμενον· ἰπὶ δὲ Πραξιτέλειον, ὁ τῆς Ἑλλάδος τῆς ἀνθιπάλου ἔχων ἀρχὴν, αὐτὸς ἐν πάσαις διαπρίπτον ταῖς ἀρχαῖς, τούτων ἔφη τὸν νόμον ABIOTON τοῖς Ἕλλησι κατεστήσειν τὸν BION, εἰ μάλιστα καλεῖσθαι τὰ συνήθη τὸ ἀνθρώπινον γένος ἀγνώτατα μυστήρια κατὰ θείον ἐκλειπὸν ἐπίτρεψιν, ἀργῶν τὸ νόμον ἀρκεῖσθαι δι' αὐτὰ καὶ τὰ ἐξ ἀρχῆς πάτρια. Lib. iv. Hist. Novæ.

and

and a *future state of rewards and punishments*, on whose sole account the Rites were instituted. Now these doctrines being in themselves of the most engaging nature; taught here in the most interesting manner; and receiving from hence their chief credit; it was no wonder that the Greeks should esteem the abolition of the MYSTERIES as the greatest evil: the life of man being, indeed, without the comfort and support of these doctrines, no better than a *living death*: hence it was, that the sage Isocrates called the MYSTERIES, *the thing, human nature principally stands in need of**. And that Aristides said, *the welfare of Greece was secured by the Eleusinian Mysteries alone*†. Indeed the Greeks seemed to place their chief happiness in them: so Euripides makes Hercules say ‡, *I was blest when I got a sight of the mysteries*: and it was a proverbial speech, when any one thought himself in the highest degree happy, to say, *I seem as if I had been initiated in the higher mysteries* §.

1. But now, such is the fate of human things. These MYSTERIES, venerable as they were, in their first institution, did, it must be owned, in course of time, fearfully degenerate; and those very provisions made by the State, to enable the *Mysteries* to obtain the end of their establishment, became the very means of defeating it. For we can assign no surer CAUSE of the horrid abuses and corruptions of the *Mysteries* (besides time, which naturally and fatally depraves and vitiates all things) than the SEASON in which they were represented; and the profound SILENCE in which they were buried. For NIGHT gave opportunity to wicked men to attempt evil actions; and SECRECY, encouragement to perpetrate them; and the inviolable nature of that secrecy, which encouraged abuses, kept them from the Magistrate's knowledge so long, till it was too late to reform them. In a word, we must own, that these *Mys-*

* Οὐ πρῶτον ἡ φύσις ἡμῶν ἰδίη. Panegy.

† μόνη, Ἐλευσινίους ἐγγίανεν ἡ Ἑλλάς. Eleus.

‡ Τὰ μυστῶν ὃ ἔρεθ' ἐντέχην' ἰδοῖ. Herc. furens, ver. 613.

§ Ἐπεπλήσιν μοι δοκῶ.

series, so powerful in their first institution for the promotion of VIRTUE and KNOWLEDGE *, became, in time, horribly subservient to the gratification of LUST and REVENGE †. Nor will this appear at all strange after what hath been said above. A like corruption, from the same cause, crept even into the CHURCH, during the purest ages of it. The primitive christians, in *imitation*, perhaps, of these pagan rites, or from the *same kind of spirit*, had a custom of celebrating VIGILS in the night; which, at first, were performed with all becoming sanctity: but, in a little time, they were so over-run with abuses, that it was necessary to abolish them. The account Bellarmine gives of the matter, is this: “ Quoniam occasione nocturnarum vigiliarum abusus quidam irreperere cœperant, vel potius flagitia non raro committi, placuit ecclesiæ nocturnos conventus & vigiliis proprie dictas intermittere, ac solum in iisdem diebus celebrare jejunia ‡.” And the same remedy, Cicero § tells us, Diagondas the Theban was forced to apply to the disorders of the *Mysteries*.

2. However, this was not the only, though it was the most powerful cause of the depravation of the *Mysteries*. Another doubtless was their being sometimes under the patronage of those Deities, who were supposed to inspire and preside over sensual passions, such as Bacchus, Venus, and Cupid; for these had all their *Mysteries*: And where was the wonder, if the *Initiated* should be sometimes inclined to give a loose to those vices, in which the patron God was supposed to delight? And in this case, the HIDDEN DOCTRINE came too late to put a stop to the disorder. However, it is remark-

* —Τὰ μυστήρια—ὅτι ἐπὶ παιδίᾳ καὶ ἰσχυρόν τῷ βίῳ κατεστάθη πάντα ταῦτα ὑπὸ τῶν παλαιῶν.

† Ἡ γὰρ τιποφόως ΤΕΛΕΤΑΣ, ἡ ΚΡΥΦΙΑ ΜΥΣΤΗΡΙΑ, ἡ ἰμμανὲς ἐξ ἄλλων θισμῶν κύματος ἔργον, οὗτοι βίως ὅτι γάμος καθαρὸς ἔστι φυλάσσειν, ἵτις δ' ἵτις ἡ ΔΟΧΩΝ ΑΝΑΙΡΕΙ, ἡ ΝΟΘΕΥΩΝ ΟΔΥΝΑ. Wisdom of Solomon, xiv. 23, 24.

‡ De Eccl. Triumph. lib. iii. cap. ult.

§ —Atque omnia nocturna, ne nos duriores forte videamur, in media Græcia Diagondas Thebanus lege perpetua sustulit. De Legg. lib. ii. cap. 15. Edit. Ox. 4to. Tom. III. p. 149.

able, and confirms what hath been said concerning the origin of the *Mysteries*, and of their being invented to perpetuate the doctrine of a future state, that this doctrine continued to be taught even in the most debauched celebrations of the Mysteries of Cupid * and Bacchus †. Nay, even that very flagitious part of the mysterious rites when at worst, *the carrying the ΚΤΕΙΣ and ΦΑΛΛΟΣ in procession*, was introduced but under pretence of their being *emblems* ‡ of the mystical regeneration and new life, into which the Initiated had engaged themselves to enter.

3, The last *cause* to which one may ascribe their corruption, was the Hierophant's withdrawing the *Mysteries* from the care and inspection of the civil Magistrate; whose original Institution they were: and, therefore, in the purer ages of Greece, the deputies of

* Ἀγαθὸν μὲν, ὃ ἵταται, τὴν ἐν Ἐλευσίνι τιλιδῆς μίμωχον, ἰσθ' ὃ ἔρ' τοῖς ΕΡΩΤΟΣ ἐφ' ἡσταις καὶ μέγας ἐν αὐτῷ βίβλῳ μαίρει ὕσαι. Plutarchus Ἐρμιακῷ.

† Κίλισθ—οἷμαι γὰρ ἐπὶ θάμβει τῶν ἰδιωτῶν ταύτ' ἡμᾶς ποιεῖν, ὅχι δὲ τάληθ' ἐπὶ πολέσῳ λέγειν; ἀνοργαίον τοῖς ἡμετέροις; δόσις ἐξομοῖ ἡμᾶς τοῖς ἐν ταῖς ΒΑΚΧΙΚΑΙΣ τιλιδῶν τὰ φάρμακα καὶ δῖματα περιεσώγων. Orig. contra Celsum, lib. iv. p. 167. Sp.

‡ Καὶ γὰρ αἱ τιλιδῶν, καὶ τὰ ἑρῶν, τὰ τῶν εἰς ΑΙΝΙΓΜΑΤΑ. τὸν αἷμα μὲν ὁ Ἐλευσίς, ὁ φάλλωγος δὲ τὸν Φαλλόν. Theodoret, Therapeut. lib. i. Here the father uses the word *αἰνίσματα* ironically, and in derision of the Pagans, who pretended, that these processions were mystical, symbolical, and enigmatical; otherwise he had used the word improperly; for the αἷμα and φάλλος could never be the αἰνίσματα of the pollutions committed by them: αἰνίσμα signifying the obscure imitation of a thing represented by a *different* image.—So Tertullian against the Valentinians says, “Virile membrum totum esse MYSTERIUM.” Jamblichus gives another reason for these things: δὲ τὸν εἰς τι κυμῶν καὶ τραβῶν ἁλλότρια πάθη διαμῶν, ἵνα μὴ τὰ οἰκία πάθη, καὶ μελεώτερα ἀπεισώμεθα, καὶ ἀποκαταλεγομ'· εἰς τι τοῖς ἱεροῖς, διαμῶν τισι καὶ αἰνίσμασι τῶν αἰσχυρῶν, ἀποκαταλεγομ' τῶν ἐπὶ τῶν ἑρῶν ἀπ' αὐτῶν συμπεπλῶν βλαβῶν. De mysteriis, § i. cap. 11. However, in common life, *figuram pudendi virilis ad fasciæ omne genus expugnandum multum valere crederent*. A superstition, which, without doubt, arose from its *enigmatic* station in the *mysteries*; and to this day keeps its hold amongst the common people in Italy.—On les portoit comme des préservatifs contre les charmes, les mauvais regards & les enchantements.—Cette pratique superstitieuse ne s'en est pas moins conservée jusqu'à présent dans le bas Peuple du Royaume de Naples. L'on m'a fait voir plusieurs de ces Priapes, que des gens ont la simplicité de porter au bras ou sur la poitrine. Winkelman sur les decouvertes d'Herculaneum, p. 41.

the

the States presided in them: and, so long, they were safe from notorious abuses. But in after-times it would happen, that a little priest, who had borne an inferior share in these rites, would leave his society and country, and set up for himself; and in a clandestine manner, without the allowance or knowledge of the Magistrate, institute and celebrate the *Mysteries* in private Conventicles. From rites so managed, it is easy to believe, many enormities would arise. This was the original of those horrid impieties committed in the *Mysteries of Bacchus* at Rome; of which the historian Livy has given so circumstantial an account: for, in the beginning of his story, he tells us, the mischief was occasioned by one of these priests bringing the *Mysteries* into Etruria, on his own head, uncommissioned by his superiors in Greece, from whom he learnt them; and unauthorized by the State, into which he had introduced them. The words of Livy shew that the *Mysteries* were, in their own nature, a very different affair; and invented for the improvement of Knowledge and Virtue. “A Greek of mean extraction (says he*) a little priest and soothsayer, came first into Etruria, WITHOUT ANY SKILL OR WISDOM IN MYSTERIOUS RITES, MANY SORTS OF WHICH, THAT MOST IMPROVED PEOPLE HAVE BROUGHT IN AMONGST US, FOR THE CULTURE AND PERFECTION BOTH OF MIND AND BODY †.” It is farther observable, that this priest brought the *Mysteries* pure with him out of Greece, and that they received their corruption in Italy; for, as Hispala tells the story to the Consul, at first WOMEN only celebrated the Rites; till Paculla Minia Campana became priestess; who, on a sudden, as by order of the Gods, made a total altera-

* Græcus ignobilis in Etruriam primum venit, NULLA CUM ARTE EARUM, QUAS MULTAS AD ANIMORUM CORPORUMQUE CULTUM NOBIS ERUDITISSIMA OMNIUM GENS INVENIT, sed sacrificulus & vates. Hist. lib. xxxix.

† What Livy means by the *culture of the body*, will be seen hereafter, when we come to speak of the probationary and toilsome trials undergone by those *aspirants* to the *Mysteries*, called the SOLDIERS OF MITHRAS.

tion in the Ceremonies, and initiated her sons; which gave occasion to all the debaucheries that followed *. The consequence of this discovery was the abolition of the *Rites of Bacchus* throughout Italy, by a decree of the Senate †.

However, it is very true, that in Greece itself the *Mysteries* became abominably abused ‡: a proof of which we have even in the conduct of their Comic writers, who frequently lay the action of the Drama (such as the rape of a young girl, and the like) at the celebration of a religious *Mystery*; and from that *Mystery* denominate the Piece §. So that, in the time of Cicero, the terms *mysteries* and *abominations* were almost synonymous. The *Academic* having said they had secrets and *Mysteries*, Lucullus replies, “*Quæ sunt tandem ista MYSTERIA? aut cur cclatis, quasi TURPE*” “*aliquid, vestram sententiam ||?*” However, in spite of all occasions and opportunities, some of these *Mysteries*, as the *ELEUSINIAN* particularly, continued for many ages pure and undefiled. The

* Hispala's confession will fully instruct the reader in the nature and degree of these corruptions.—“*Tum Hispala originem sacrorum expromit. Primo sacrarium id fœminarum fuisse, nec quemquam virum eo admitti solitum.—Pacullam sacerdotem omnia, tanquam Deum monitis, immutasse: nam & viros eam primam suos filios initiasse: & nocturnum sacrum ex diurno, & pro tribus in anno diebus quinos singulis mensibus dies initiorum fecisse. Ex quo in promiscuo sacra sint, & permisti viri fœminis, & noctis licentia accesserit; nihil ibi facinoris, nihil flagitii prætermissum; plura virorum inter sese, quam fœminarum esse stupra. Si qui minus patientes decoris sint, & pigriores ad facinus, pro victimis immolari: nihil nefas ducere. Hanc summam inter eos religionem esse; viros velut mente capta cum jactatione fanatica corporis vaticinari—Raptos a Diis homines dici, quos machinæ illigatos ex conspectu in abditos specus abripiant; eos esse, qui aut conjurare, aut sociari facinoribus, aut stuprum pati noluerint Multitudinem ingentem, alterum jam prope populum esse: in his nobiles quosdam viros, fœminasque. Biennio proximo institutum esse, ne quis major viginti annis initiaretur; captari ætatis & erroris & stupri patientes.*”

† See note N, at the end of this Book.

‡ See Clemens Alexandrinus, in his *Admonitio ad Gentes*.

§ See Fabricius's *Notitia comicorum deperditorum*, in his first volume of the *Bibl. Græc. lib. ii. cap. 22*.

|| Acad. *Quæst. lib. i.*

two capital corruptions of the Mysteries were MAGIC and IMPURITIES. Yet, so late as the age of Apollonius Tyan; the *Eleusinian* kept so clear of the first imputation, that the hierophant refused to initiate that impostor, because he was suspected to be a Magician *. And, indeed, their long-continued immunity, both from one and the other corruption, will not appear extraordinary, if we consider, that, by a law of Solon, the senate was always to meet the day after the celebration of these Mysteries, to see that nothing had been done amiss during the performance †. So that these were the very last that submitted to the common fate of all human institutions ‡.

It is true, if uncertain report were to be believed, the *Mysteries* were corrupted very early: for Orpheus himself is said to have abused them §. But this was a figment which the debauched *Myflæ* of later times invented to varnish over their enormities; as the detestable Pæderasts of after-ages scandalized the blameless Socrates. Besides, the story is so ill laid, that it is detected by the surest records of Antiquity: for, in consequence of the crime which they fabled Orpheus committed in the *Mysteries*, they pretended, that he was torn in pieces by the women: whereas it appeared from the inscription on his monument at Dium in Macedonia, that he was struck dead with lightning, the envied death of the reputed favourites of the Gods ||.

And here the christian FATHERS will hardly escape the censure of those who will not allow high provocation to be an excuse for an unfair representation of an adversary. I say, they will hardly

* 'Ο δὲ Ἱεροφάντης ἀπ' ἑβέλίου παρέχων τὰ ἱερὰ, μὴ γὰρ αὖ ποτε μύσαις γένηται, μὴ δὲ τὴν Ἐλευσίαν ἀνοίξαι ἀνθρώπῳ μὴ καθαρῷ τὰ δαιμόνια. Philost. lib. iv. cap. 18.

† ὃ γὰρ βουλὴ ἱατὴ καθιδέσθαι ἔμιλλε, κατὰ τὸν Σόλωνα νόμον, ὃς κελεύει, τῇ ὑγεταίᾳ, τῶν μυστερίων ἔργαν ποιῆν ἐν τῇ Ἐλευσίᾳ. Andoc. Orat.

‡ See note O, at the end of this Book.

§ See Diog. Laert. Proœmium, Segm. 5.

|| Idem, ibid.

escape censure, for accustoming themselves to speak of the *Myseries* as gross impieties and immoralities in their very original*. Clemens Alexandrinus, in a heat of zeal, breaks out, “Let him be accursed, who first infected the world with these impostures, whether it was Dardanus—or—*Sc.* These I make no scruple to call wicked authors of impious fables; the fathers of an execrable superstition, who, by this Institution, sowed in human life the seeds of vice and corruption†.” But the wisest and best of the pagan world invariably hold, that the *Myseries* were instituted pure; and proposed the noblest end, by the worthiest means. And even though the express testimony of these writers, supported by the reason of the thing, should be deemed insufficient, yet the character and quality of their Institutor must put the matter out of all doubt. This Institutor, as will be seen presently, was no other than the Lawgiver, or CIVIL MAGISTRATE himself. Wherever the *Myseries* found public admittance, it was by his introduction; and as oft as ever they were celebrated, it was under his inspection. Now virtue is as essential to the preservation, and vice to the destruction of that Society, over which he presides, as obedience and disobedience are to his office and authority. So that to conceive him disposed to bring in, and to encourage, immoral practices under the mask of Religion, is the same thing as to suspect the Physician of mixing Poisons with his antidotes.

The truth of the matter was this: the *Fathers* bore a secret grudge to the *Myseries* for their injurious treatment of Christianity on its first appearance in the world. We are to observe, that ATHEISM, by which was meant a contempt of the Gods, was reckoned, in the *Myseries*, amongst the greatest crimes. So, in the sixth book of the *Æneis* (of which more hereafter) the hottest

* See note P, at the end of this book.

† Ὅλοις ἐν ἡ τῶνδε ἀρχαῖς ἀπάτης ἀνθρώπων· οἷτις ἡ Δάρδανος—οἷτις —ταῦτες ἰγὺς· αἱ ἀρχαῖαι φάσαιμι μίθον ἀθίαν, καὶ διανομιῶν ἀληθείας παλῆας, στίμας κακίας καὶ φθορᾶς, ἰγυαλὰ φθινύσαντας, τῇ βίῳ τοῦ μωγέρου. Admonitio ad Gentes, pag. 8. A. B. Edit. Sylburg.

seats in Tartarus are allotted to the Atheist, such as Salmoneus, Tityus, and the Titans, &c. Now the Christians, for their contempt of the national Gods, were, on their first appearance, deemed Atheists by the people; and so branded by the Mystagogue, as we find in Lucian *, and exposed amongst the rest in Tartarus, in their solemn shews and representations. This may be gathered from a remarkable passage in Origen, where Celsus thus addresses his adversary: "But now, as you, good man, believe eternal punishments, even so do the interpreters of these holy *Mysteries*, the Hierophants and Initiators; you threaten others with these punishments: THESE, on the contrary, THREATEN YOU †." This explains a passage in Jerom's catalogue of ecclesiastical writers; and will be explained by it. The Father, speaking of Quadratus, says; "Cumque Hadrianus Athenis exegisset hiemem invisens Eleusinem, & omnibus pene Græciæ sacris initiatus, dedisset occasionem iis, qui Christianos oderunt, absque præcepto Imperatoris vexare credentes, porrexit ei librum pro religione nostra." Now what *occasion* was afforded at this juncture to the enemies of Christianity, but only this, That, the Grecian *Mysteries* representing the Faithful in an odious light, the Emperor (who but just then had been initiated into almost all of them) might be reasonably thought estranged and indisposed towards Christianity; and so the easier drawn to countenance, or connive at, any injustice done unto it?

This, without doubt, was what sharpened the Fathers against the *Mysteries*; and they were not over tender in loading what they did not approve. On this account they gave easy credit to what had been told to them of the abominations in the *Mysteries*; and the rather, perhaps, on account of the *secrecy* with which they

* Καὶ ἐν μὲν τῇ πρώτῃ [τῇ; ταύτῃ ἡμέρᾃ] ἀρίστων ἦν, ὥσπερ Ἀθῆναι, τοιαύτη· εἰ τις αἰθεῖ, ἢ ΧΡΙΣΤΙΑΝΟΣ, ἢ Επειώμενος, ἢ καὶ παλαιόπορος τῶν ἔργων φηγέτω—Pseudomantis, T. II. pag. 244. Edit. Reitzij, 4to. Amstel. 1743.

† Μάλιστα μὲν, ὃ βίβλεις, ὥσπερ σὺ πλάσις αἰωνίως τοιζέας ἔτι καὶ οἱ τῶν ἱερῶν ἐκείνων ἐξήνται τοιαυταί τι καὶ μεταφοραί· αἱ σὺ μὲν τοῖς ἄλλοις ἀπειλεῖς, ἐκείνῳ δὲ σοὶ lib. viii.

were celebrated. The same *Secrecy* in the Christian Rites, and the same language introduced by the Fathers in speaking of them, as we see below, procured as easy credit to those calumnies of murder and incest charged upon them by the Pagans. Nay, what is still more remarkable, those specific enormities, in which their own *Mysteries* were known to offend, they objected to the Christians. "Alii eos [Christianos] ferunt ipsius Antistitis ac Sacerdotis colere "genitalia*." But here comes in the strange part of the story; that, after this, they should so studiously and formally transfer the terms, phrases, rites, ceremonies, and discipline of these *odious Mysteries* into our holy Religion; and, thereby, very early vitiate and deprave, what a pagan writer † could see, and acknowledge, to be ABSOLUTA & SIMPLEX, as it came out of the hands of its Author. Sure then it was some more than ordinary veneration the People had for these *Mysteries*, that could incline the Fathers of the Church to so fatal a counsel: however, the thing is notorious ‡, and the effects have been severely felt.

We have all along supposed the *Mysteries* an invention of the Lawgiver: and, indeed, we had nothing to do with them, but in that view. Now though, from what hath been said, the intelligent reader will collect, we have not supposed amiss, yet since the pertinency of the whole discourse, as here applied, depends upon it, he may perhaps expect us to be a little more particular.

That the *Mysteries* were invented, established, and supported by LAWGIVERS, may be seen,

1. From the place of their original; which was EGYPT. This, Herodotus, Diodorus, and Plutarch, who collect from ancient testimonies, expressly affirm; and in this all Antiquity concurs: the *Eleusinian Mysteries*, particularly, retaining the very *Egyptian Gods*, in whose honour they were celebrated; Ceres and Triptolemus

* Cæcil. apud Minut. in Octav.

† Amm. Marcellinus, lib. xxi. cap. 16. Hist.

‡ See note Q. at the end of this Book.

being only two other names for Isis * and Osiris: as we have seen above from Theodoret: and so Tibullus,—

Primus aratra manu sollerti fecit OSIRIS,

Et teneram ferro sollicitavit humum †.

Hence it is, that the UNIVERSAL NATURE, or the *first Cause*, the object of all the *Mysteries*, yet disguised under diverse NAMES, speaking of herself in Apuleius, concludes the enumeration of her various mystic rites, in these words,—“ Priscaque doctrina pollentes
“ ÆGYPTII, CEREMONIIS me proprus PROPRIIS ‡ percolentes,
“ appellant VERO NOMINE reginam ISIDEM §.”

But the similitude between the Rites practised, and the Doctrines taught in the Grecian and Egyptian *Mysteries*, would be alone sufficient to point up to their original: such as the *secrecy* required of the Initiated; which, as we shall see hereafter, peculiarly characterized the Egyptian teaching; such as the doctrines taught of a *metempsychosis*, and a future state of rewards and punishments, which the Greek writers agree to have been first set abroad by the Egyptians ||; such as *abstinence* enjoined from domestic fowl, fish, and beans **, the peculiar superstition of the Egyptians; such as the Ritual composed in *hieroglyphics*, an invention of the Egyptians ††.

But

* Ἴσις καὶ Ὡσίς κατὰ τὴν Ἑλληνικὴν γλῶσσαν Δημότιος. Herodot. lib. ii. cap. 59. And again cap. 156. Δημότιος δὲ Ἴσις.

† See note R, at the end of this Book.

‡ See note S, at the end of this Book.

§ Metam. lib. xi.

|| Timæus the Locrian, in his book Of the soul of the world, speaking of the necessity of inculcating the doctrine of future punishments, calls them ΤΙΜΩΝΙΑΙ ΠΕΝΑΙ, FOREIGN TORMENTS: by which name both Latin and Greek writers generally mean, *Egyptian*, where the subject is Religion.

** See Porphyrius De Abstn.-

†† Senex commissurus ducit me protinus ad ipsas fores ædis amplissimæ, rituque solenni aspersiois celebrato mysterio, ac matutino peracto sacrificio, de operis adyti profert quosdam libros, literis ignorabilibus prænotatos; partim FIGURIS CUIUSCEMODI

ANIMALIUM,

But it would be endless to reckon up all the particulars in which the Egyptian and Grecian Mysteries agreed: it shall suffice to say, that they were in all things the same *.

Again; nothing but the supposition of this common original to all the Grecian *Mysteries* can clear up and reconcile the disputes which arose amongst the Grecian States and Cities, concerning the original of these rites; every one claiming to be the Prototype to the rest. Thus Thrace pretended that they came first from thence; Crete contested the honour with those barbarians; and Athens claimed it from both. And at that time, when they had forgotten the true original, it was impossible to settle and adjust their differences: for each could prove that he did not borrow from others; and, at the same time, seeing a similitude in the Rites †, would conclude that they had borrowed from him. But the owning EGYPT for their common Parent, clears up all difficulties: by accounting for that general likeness which gave birth to every one's pretensions.

Now, in Egypt, all religious Worship being planned and established by Statemen, and directed to the ends of civil policy, we must conclude, that the *Mysteries* were originally invented by LEGISLATORS.

2. The Sages who brought them out of Egypt, and propagated them in Asia, in Greece, and Britain, were all Kings or Lawgivers; such as Zoroaster, Inachus, Orpheus ‡, Melampus, Trophonius, Minos, Cinyras, Erectheus, and the Druids.

ANIMALIUM, CONCEPTI SERMONIS COMPENDIOSA VERBA SUGGERENTES, partim nodosis, & in modum rotæ tortuosis, capreolatimque condensis apicibus. Apul. Metam. lib. xi.

* Πρὸς δὲ ταύταις αἱ τελεῖαι καὶ τὰ μυστήρια ταύτης τῆς θιῶ [Λήμης] τότε καθιέρωθησαν ἐν Ἐλευσίῃ, τὰ τε περὶ τὰς θυσίας καὶ τὰς ἀρχαιοτάτης ἀσπίδος ἔχον Ἀθηναίως καὶ τὴν Αἰγυπτίως. Diod. Sic. lib. i.

† — Καὶ τὰ ἱερὰ τρόπον τινα κοινοποιῦσθαι· ταῦτά τε, καὶ τὴν Σαμωθρίαν, καὶ τὰ ἐν Λήμῃ, καὶ ἄλλα πλείον· διὰ τὸ τὰς προσώπων λέγεσθαι τὰς αὐτὰς. Strabo, lib. x. p. 466. D. Edit. Paris. 1620. fol.

‡ Of whom Aristophanes says, 'Ορφεὺς μὲν γὰρ τελεῖας θ' ἡμῶν καθιέρησι, φέρον τ' ἀπέχουσαι· "Orpheus taught us the *Mysteries*, and to abstain from murder," i. e. from a life of rapine and violence, such as men lived in the *state of nature*.

3. They

3. They were under the superintendence of the State. A Magistrate intitled ΒΑΣΙΛΕΥΣ, or King, presided in the *Eleusinian Mysteries*. Lyfias informs us, that this King was to offer up the public prayers, according to their country Rites; and to see that nothing impious or immoral crept into the celebration *. This title given to the President of the *Mysteries*, was, doubtless, in memory of the first Founder: to whom were joined four officers, chosen by the people, called ΕΠΙΜΕΛΗΤΑΙ or Curators †; the priests were only under-officers to these, and had no share in the direction: for this being the Legislator's favourite institution, he took all possible care for its support; which could not be done more effectually, than by his watching over it himself. On the other hand, his interfering too openly in religious matters would have defeated his end; and the people would soon have come to regard this high solemnity as a mere engine of State; on which account he carefully kept behind the curtain. For though it be now apparent that the *Mysteries* were the invention of the Civil Magistrate, yet even some Ancients, who have mentioned the *Mysteries*, seemed not to be apprized of it; and their ignorance hath occasioned great embroilment in all they say on this subject. The reader may see by the second chapter of Meursius's *Eleusinia*, how much the Ancients were at a loss for the true founder of those *Mysteries*; some giving the institution to Ceres; some to Triptolemus; others to Eumolpus; others to Musæus; and some again to Erectheus. How then shall we disengage ourselves from this labyrinth, into which Meursius hath led us, and in which, his guard of Ancients keep us inclosed? This clue will easily conduct us through it. It appears, from what has been said, that Erectheus, KING of Athens, established the *Mysteries* ‡; but that the people unluckily confounded

* —Καὶ οὗτος οὕτως κατὰ τὰ πάτρια —ὅπως αὖ μνησι; ἀδελφῇ, μὴ ἀστέγῃ περι τὰ ἱερὰ— in Andoc.

† See Meursius's *Eleusinia*, cap. xv.

‡ And so says Diodorus Siculus, lib. i. Bibl.

the Institutor, with the PRIESTS, Eumolpus and Musæus, who first officiated in the rites; and with Ceres and Triptolemus, the DEITIES, in whose honour they were celebrated. And these mistakes were natural enough*: the poets would be apt, in the licence of their figurative style, to call the Gods, in whose name the *Mysteries* were performed, the Founders of those *Mysteries*; and the people, seeing only the ministry of the officiated priests (the Legislator keeping out of sight) in good earnest believed those Mystagogues to be the founders. And yet, if it were reasonable to expect from Poets or People, attention to their own fancies and opinions, one would think they might have distinguished better, by the help of that mark, which Erectheus left behind him, to ascertain his title; namely, the erection of the officer called βασιλεύς, or *King*.

4. But this original is still further seen from the qualities required in the aspirants to the *Mysteries*. According to their original institution, neither *slaves* nor *foreigners* were to be admitted into them†. Now if the *Mysteries* were instituted, primarily for the sake of teaching religious truths, there can be no reason given why every man, with the proper moral qualifications, should not be admitted: but supposing them instituted by the State for civil purposes, a very good one may be assigned; for *slaves* and *foreigners* have there, neither property nor country. When afterwards the Greeks, by frequent confederations against the Persian, the common enemy of their liberties, began to consider themselves as one people

* They were committed where no Mystery was affected, in what concerned the open worship of their Gods. Tacitus, speaking of the Temple of the Paphian Venus, says, "Conditorum Templi Regem Aërian vetus memoria, quidam ipsius Dææ nomen id perhibent." Hist. lib. ii.

† — ἤλθι [Ἡρακλῆς] πρὸς Εὐμόλπου εἰς Ἑλευσίνα, βολόμενος μυσθῆναι· ἦν δὲ ἐκ τῶν ΜΗΝΟΙΣ τότε μυσθῆναι—Schol. Hom. Il. Θ. It was the same in the Cabiric Mysteries, as we learn from Diodorus Siculus, lib. v. who speaks of the like innovation made there.—καὶ δὲ αὐτοὶ πρὸς ΜΗΝΟΥΣ μυσθῆναι. As to slaves, hear Aristophanes in his Θεσμοφριάς.

———— οὐδ' ἂν πρὸς τῷ Θεῷ τῷ ἱεροδότη

ΔΟΥΛΟΙΣ γὰρ ἐκ τῶν ἀνέων τῶν λόγων.

and Community, the *Mysteries* were extended to all who spoke the GREEK LANGUAGE. Yet the Ancients, not reflecting on the original and end of their institution, were much perplexed for the reasons of an exclusion so apparently capricious. Lucian tells us, in *The life of his friend Demonax*, that this great philosopher had the courage, one day, to ask the Athenians, why they excluded barbarians from their *Mysteries*, when Eumolpus, a barbarous Thracian, had established them *. But he does not tell us their answer. One of the most judicious of our modern critics was as much at a loss; and therefore thinks the restraint ridiculous, as implying, that the Institutors supposed that speaking the Greek tongue contributed to the advancement of piety †.

5. Another proof of this original may be deduced from what was taught promiscuously to all the Initiated; which was, *the necessity of a virtuous and holy life, to obtain a happy immortality*. Now this, we know, could not come from the sacerdotal warehouse: the priests could afford a better penny-worth of their Elysium, at the easy expence of oblations and sacrifices: for, as our great Philosopher well observes (who, however, was not aware of this extraordinary institution for the support of virtue, and therefore concludes too generally) “The Priests made it not their business to teach the people virtue: if they were diligent in their observations and ceremonies, punctual in their feasts and solemnities, and the tricks of religion, the holy tribe assured them that the Gods were

* Ἐτάλασσι δὲ πάλιν καὶ Ἀθηναίῳς ἐκείνου δημοσίᾳ, τῆς περιήγουσιν αἰτίας, δὲ τίνα αἰτίαν ἀποκλείουσι τοὺς βαρβάρους; καὶ ταῦτα τῷ τὸν τελευτῶν αὐτοῖς καλεσθησάμην Εὐμόλῳ, βαρβάρῳ καὶ Θρακῇ Ἰνδοῦ. But the fact, that they were not a *grecian* but a *foreign*, that is, barbarous invention, is proved by their very name, *μυστήρια*, from the eastern dialect, *myster*, or *myster*, res aut locus absconditus.

† Auctor est Libanius in Corinthiorum actione, mystagogos summa diligentia initiandos ante omnia monuisse, ut manus puras animumque sibi servarent purum: καὶ τὸν φωνῶν Ἕλληνας εἶναι; ἔσ' ut in voce sive sermone *Græcos se præstarent*: hoc quidem profecto ridiculum, quasi faceret ad veram pietatem, Græca potius quam alia lingua loqui. If. Casauboni Exercit. xvi. ad Annales Eccl. Baron.

“ pleased,

“ pleased, and they looked no further : few went to the schools of
 “ Philosophers, to be instructed in their duty, and to know what
 “ was good and evil in their actions: the Priests sold the better penny-
 “ worths, and therefore had all the custom : for lustrations and sacri-
 “ fices were much easier than a clean conscience and a steady course
 “ of virtue ; and an expiatory sacrifice, that atoned for the want of
 “ it, much more convenient than a strict and holy life *.” Now
 we may be assured, that an Institution, which taught the necessity
 of a strict and holy life, could not but be the invention of Law-
 givers, to whose schemes moral virtue was so necessary.

6. Another strong presumption of this original is the great use
 of the *Mysteries* to the State : so amply confessed by the wisest
 writers of antiquity, and so clearly seen from the nature of the thing
 itself.

7. But, lastly, we have the testimony of the knowing Plutarch
 for this original ; who, in his treatise *Of Isis and Osiris*, expressly
 tells us, that it was “ a most ancient opinion, delivered down,
 “ from LEGISLATORS and Divines, to Poets and Philosophers, the
 “ author of it entirely unknown, but the belief of it indelibly esta-
 “ blished, not only in tradition, and the talk of the vulgar, but in
 “ the MYSTERIES and in the sacred offices of religion, both amongst
 “ Greeks and Barbarians, spread all over the face of the globe,
 “ That the Universe was not upheld fortuitously, without Mind,
 “ Reason, or a Governor to preside over its revolutions †.”

It is now submitted to the candid reader, Whether it be not
 fairly proved, that the MYSTERIES *were invented by the LEGIS-
 LATOR, to affirm and establish the general doctrine of a Providence, by*

* Locke's Reasonableness of Christianity.

† Διὸς καὶ ἡμετέρας αὐτῶν καὶ νόμοθετῶν οἷς τε ποιηταῖς καὶ φιλοσόφοις
 δεῖται, τὴν ἐρχομένην ἀδυστολίαν ἔχουσαν, τὴν δὲ σίγην ἰσχυρὰν καὶ δυσχελεῖν, ὥς ἐν λόγοις μόνον, οὐκ ἐν φή-
 μασι, ἀλλὰ ἐν τοῖς ΤΕΛΕΤΑΙΣ, ἐν τοῖς θυσίαις, καὶ βαρβάτοις καὶ Ἑλλανοῖς πολλὰ καὶ περιφρομένηται, ὥς ὅτ'
 ἄνευ καὶ ἀλόγου καὶ ἀνοήτου αἰσχροῦται τῶν αὐτομάτων τῶν πάντων. — Edit. Francof. fol. T. II. p.
 369. B.

inculcating the belief of a future state of rewards and punishments. Indeed, if we may believe a certain Ancient, who appears to have been well versed in these matters, they gained their end, by clearing up all doubts concerning the righteous government of the Gods *.

We have seen in general, how fond and tenacious ancient Paganism was of this extraordinary Rite, as of an Institution supremely useful both to SOCIETY and RELIGION. But this will be seen more fully in what I now proceed to lay before the Public; an examination of two celebrated pieces of Antiquity, the famous SIXTH BOOK OF VIRGIL'S *ÆNEIS*, and the *METAMORPHOSIS OF APULEIUS*: The first of which will shew us of what use the *Mysteries* were esteemed to SOCIETY; and the second, of what support to RELIGION.

An inquiry into *Æneas's* adventure to the Shades, will have this farther advantage, the instructing us in the *shews and representations of the MYSTERIES*; a part of their history, which the form of this discourse hath not yet afforded us an opportunity of giving. So that nothing will be now wanting to a perfect knowledge of this most extraordinary and important Institution.

For, the descent of Virgil's Hero into the infernal regions, I presume, was no other than a figurative description of an INITIATION; and particularly, a very exact picture of the SPECTACLES in the ELEUSINIAN MYSTERIES; where every thing was done in shew and machinery; and where a representation † of the history of Ceres afforded opportunity of bringing in the scenes of heaven, hell, elysium, purgatory, and whatever related to the future state of men and heroes.

* 'Ο δὲ τοῖς μυστικοῖς ἐγκαθίσταται παραγγέλμασι ὑπομέναις, καὶ πρὸς τὰς τελμὰς αὐτὰς αἰσιβῆς καθὼ διαιδαίμων γινόμενος· περὶ ὁμοίης ἐστὶ τὴν περὶ τοῦ Διὸς ἔχει θεοστασίαι ἀμφιβόλοι. Sopater in Divif. Quest.

† —ἀλλ' ὁ μὲν Ἰδαίης τὸν Κέρην ἤρπασεν· καὶ ἡ Δήμητρα ἀλωμένη κατὰ τὰς ἐρήμους τὸ τέλειον ἐξέται· καὶ ταῦτα τὸν μύθον εἰς ἐνθ' ἤγαγεν τὸ ἐν Ἑλευσίνῃ πῶς. Just. Mart. Orat. ad Græc. prope init. Διὸς δὲ καὶ Κέρην δρᾶμα ἴδεν ἰγνίσθαι μυστικόν· καὶ τὸν πλάστην, καὶ τὸν ἀρκαγῆν, καὶ τὸ πῶς αὐτῶν Ἑλευσίνης ἀρδευῆν. Clemens Alex. in Protreptico, p. 7. E. Edit. Sylburgh.

But

But to soften this paradox all we can, it may be proper to enquire into the nature of the *Æneis*.

Homer's two poems had each a plain and entire story, to convey as plain and simple a moral: and in this, he is justly esteemed excellent. The Roman poet could make no improvements here: the Greek was complete and perfect; so that the patrons of Virgil, even Scaliger himself, are forced to seek for his superior advantages in his episodes, descriptions, similes, and in the chastity and correctness of his thoughts and diction. In the mean time they have all overlooked the principal advantage he had over his great Exemplar.

Virgil found the epic poem in the first rank of human compositions; but this was too narrow a circuit for his enlarged ambition: he was not content that its subject should be to instruct the world in MORALS; much less did he think of PHYSICS, though he was fond of natural enquiries, and Homer's Allegorizers had opened a back-door to let in the Philosopher with the Poet; but he aspired to make it a SYSTEM OF POLITICS. On this plan he wrote the *Æneis*; which is, indeed, as compleat an Institute in verse, by EXAMPLE, as the *Republics* of Plato and Tully were in prose by PRECEPT. Thus he enlarged the bounds, and added a new province to epic poesy. But though every one saw that AUGUSTUS was shadowed in the person of *ÆNEAS*, yet it being supposed that those political instructions, which the poet designed for the service of mankind, were solely for the use of his Master, they missed of the true nature of the poem. And in this ignorance, the succeeding epic writers, following a work whose genius they did not understand, wrote worse than if they had only taken Homer, and his simpler plan, for their direction. A great modern Poet, and best judge of their merit, assures us of this fact; and what has been said will help us to explain the reason of it: "The other epic poets" (says this admirable writer) have used the same practice [that of "Virgil, of running two fables into one] but generally carry it
" so

“ so far, as to superinduce a multiplicity of fables, destroy the unity
 “ of action, and lose their readers in an unreasonable length of
 “ time *.”

Such was the revolution Virgil brought about in this noblest region of poesy ; an improvement so great, that the truest poet had need of all the assistance the sublimest genius could lend him : nothing less than the joint aid of the Iliad and Odysses being able to furnish out the execution of his great idea : for a *system of Politics* delivered in the example of a great Prince, must shew him in every public adventure of life. Hence Æneas was, of necessity, to be found voyaging, with Ulysses, and fighting, with Achilles.

But if the improved nature of his subject compelled him to depart from that simplicity in the fable, which Aristotle, and his best interpreter, Bossu, find so divine in Homer † ; he gained considerable advantages by it in other circumstances of the composition : for now, those ornaments and decorations, for whose insertion the critics could give no other reason than to raise the *dignity* of the Poem, become *essential* to the Subject. Thus the choice of Princes and Heroes for his personages, which were, before, only used to grace the scene, now constitute the nature of the action ‡ : and the machinery of the Gods, and their intervention on every occasion, which was to create the MARVELLOUS, becomes, in this improvement, an indispensable part of the poem. A *divine interposi-*

* Preface to the Iliad of Homer.

† Nous trouverons point, dans la fable de l'Eneide, cette simplicité qu'Aristote a trouvée si divine dans Homère. Traité du poeme epique, lib. i. cap. xi.

‡ —“ Le retour (says Bossu) d'un homme en sa maison, & la querelle de deux autres, n'ayant rien de grand en soi, deviennent des actions illustres & importantes, lorsque dans le choix des noms, le poete dit que c'est l'Ulysse qui retourne en Ithaque, & que c'est Achille & Agamemnon qui querellent.”—He goes on, “ Mais il y a des actions qui d'elles mêmes sont très importantes, comme l'établissement, ou la ruine d'un état, ou d'une religion. Telle est donc l'action de l'Eneide.” lib. ii. cap. 19. He saw here a remarkable difference in the subjects ; it is strange this should not have led him to see that the *Æneis* is of a different species.

tion is in the very spirit of ancient legislation ; where, we see, the principal care of the Lawgiver was to possess the people with the full belief of an over-ruling Providence. This is the true reason of so much machinery in the *Æneis* : for which, modern critics impeach the author's judgment, who, in a poem written in the refined and enlightened age of Rome *, followed the *marvellous* of Homer so closely. An excellent writer, speaking of Virgil in this view, says, " If there be any instance in the *Æneid* liable to exception upon this account, it is in the beginning of the third book, where *Æneas* is represented as tearing up the myrtle that dropped blood. This circumstance seems to have the *marvellous* without the probable, because it is represented as proceeding from natural causes without the interposition of any God, or rather, supernatural power capable of producing it †." But surely this instance was ill chosen. The poet makes *Æneas* say, on this occasion,

Nymphas venerabar agrestes,
Gradivumque patrem, Geticis qui præsidet arvis,
Rite secundarent visus OMENQUE levarent ‡.

Now *omens* were of two kinds §, the natural and supernatural. This in question, was of the latter sort, produced by the intervention of the Gods, as appears by his calling this adventure, *MONSTRUM DEUM* : it was of the nature of those *portentous showers of blood* so frequently occurring in the Roman history. And the poet was certainly within the bounds of the probable, while he told no more than what their gravest writers did not scruple to record in their annals.

But this was not done merely to raise admiration. . He is here (as we observe) in his legislative character ; and writes to possess the

* Ce qui est beau dans Homère pourroit avoir été mal reçu dans les ouvrages d'un poëte du tems d'Auguste. Idem, lib. iii. cap. 8. *De l'admirable*.

† Mr. Addison's Works, vol. iii. p. 316. quarto edit. 1721.

‡ Lib. iii.

§ See note T, at the end of this book.

people of the interposition of the Gods, in OMENS and PRODIGIES. This was the method of the old Lawgivers. So Plutarch, as quoted above, tells us, “ that with divinations and OMENS, Lycurgus sanctified the Lacedemonians, Numa the Romans, Ion the Athenians, “ and Deucalion all the Greeks in general ; and by hopes and fears “ kept up in them the awe and reverence of Religion.” The scene of this adventure is laid, with the utmost propriety, on the uncivilized inhospitable shores of Thrace, to inspire horror for *barbarous manners*, and an appetite for social life. On this account it is that our poet here deserts the Mythologists, and makes the age of CIVIL POLICY, (the time when men were first brought out of a state of nature) *the golden age*, and SATURN to govern in it. Thus Evander says,

Hæc nemora indigenæ fauni nymphæque tenebant——

Queis neque mos, neque cultus erat ; neque jungere tauros,

Aut componere opes norant, aut parcere parto :

Sed rami atque asper victu venatus alebat.

Primus ab ætherio venit SATURNUS Olympo——

Is genus indocile, ac dispersum montibus altis,

COMPOSUIT, LEGESQUE DEDIT *.

Whereas Ovid, who speaks the sense of the Mythologists, makes the *golden age* to be *the state of nature*, and SATURN to govern there, before the erection of *civil policy*.

Aurea prima fata est ætas, quæ, vindice nullo,

Sponte sua, SINE LEGE fidem, rectumque colebat.

Pœna metusque aberant : NEC VERBA MINACIA FIXO

Ære legebantur : nec supplex turba timebant

JUDICIS ora sui.——

Ipse quoque immunis rastrisque intacta, nec ullis

Saucia vomeribus, per se dabat omnia tellus :

Contentique cibus nullo cogente creatis,

Arbuteos foetus, montanaque fragra legebant,

* Lib. viij.

Cornaque & in duris hærentia mora ruhetis,
 Et quæ deciderant patula Jovis arbore glandes.
 Ver erat æternum——
 Postquam SATURNO tenebrosa in Tartara misso—
 Tum primum subjere domos——
 Semina tum primum longis Cerealia fulcis
 Obruta sunt, preffique jugo genuere juveni*.

For it served the grave purpose of the philosophic Poet to decry the state of nature; and it suited the fanciful paintings of the mythologic Poet to recommend it.

But every thing in this poem points to great and public ends. The turning *the ships into sea-deities*, in the ninth book, has the appearance of something infinitely more extravagant, than the *myrtle dropping blood*, and has been more generally and severely censured; and indeed, if defended, it must be on other principles. The philosophic commentators of Homer's poem, had brought the fantastic refinement of Allegory into great vogue. We may estimate the capacity of Virgil's judgment in not catching at so alluring a bait, by observing that some of the greatest of the modern epic poets, who approached nearest to Virgil in genius, have been betrayed by it. Yet here and there, our poet, to convey a political precept, has employed an ingenious allegory in passing. And the adventure in question is, I think, of this number. By the transformation of the ships into sea-deities, he would insinuate, I suppose, the great advantages of cultivating a naval power; such as extended commerce, and the dominion of the Ocean; which, in poetical language, is becoming *deities of the sea*.

Mortalem eripiam formam, magnique jubebo
 Æquoris esse Deas——

He explains the allegory more clearly in the following book, where he makes these transformed sea-nymphs accompany Æneas, and his fleet of auxiliaries, through the Tyrrhene sea.

* Metam. lib. i.

Atque illi medio in spatio chorus, ecce, suarum
 Occurrit comitum : nymphæ, quas alma Cybele.
 Numen habere maris, nymphasque e navibus esse
 Jussit—

Agnoscent longe regem lustrantque choreis.

This Ministerial hint was the more important and seasonable, as all Octavius's traverses, in his way to Empire, were from his want of a sufficient naval Power ; first in his War with Brutus and Cassius, and afterwards with Sextus, the son of Pompey the Great. Nor was it, at this time, less flattering to Augustus ; to whom the Alexandrians erected a magnificent Temple, Porticoes, and sacred Groves, where he was worshiped under the title of CÆSAR THE PROTECTOR AND PATRON OF SAILORS. so he became a *Sea-God* and at the head of these *Goddesses*. For as one of his Flatterers said,

“ Præsentī tibi MATUROS largimur honores :

“ Jurandasque TUUM PER NOMEN ponimus aras.”

As the not taking the true scope of the *Æneis*, hath occasioned mistakes, to Virgil's disadvantage, concerning the *plan and conduct* of the poem ; so hath it likewise, concerning the *Characters*. The *PIETY* of Æneas, and his high veneration for the Gods, so much offends a celebrated French writer *, that he says, *the hero was fitter to found a religion † than a monarchy*. He did not know, that the image of a perfect Lawgiver is held out to us in Æneas : and had he known that, he had perhaps been ignorant, that it was the office of such a one to found *religions* and colleges of priests ‡,

* Monsieur de St. Evremond.

† i. e. a community of monks.

‡ “Εὐα Προμηθεύς,”

“Ιασηνίδης ἀγαθὸς τίς Δευκαλίωνα,

Ὅς, ὡς ἔστι ΠΟΙΗΞΕ ΠΟΛΕΙΣ καὶ ΕΛΘΙΜΑΤΟ ΝΗΟΥΣ

ΑΘΑΝΑΤΟΙΣ, ὡς ἔστι καὶ ἈΝΘΡΩΠΩΝ ΒΑΣΙΛΕΥΣΕΝ.

as well as states and corporations. And Virgil tells us this was the office of his hero,

Dum conderet URBEM,
Inferretque DEOS Latio——

On the other hand Turnus, whose manners are contrasted with those of our Hero, is, on his very first appearance, marked out by his irreverence to the Priests of Juno. But the humanity of Æneas offends this critic as well as his piety; he calls him a mere St. Swithin, always raining. The beauty of that circumstance escaped him. It was proper to represent a perfect Lawgiver as quickly touched with all the affections of humanity: and the example was the rather to be enforced, because vulgar Politicians are but too generally seen divested of these common notices; and the habit of vulgar heroism is apt to induce passions very opposite to them. Thus Virgil having painted Turnus in all the colours of Achilles, and Æneas in those of Hector (for the subject of the *Iliad* being the destruction of a vicious and corrupt Community, the fittest instrument was a brutal warrior, *acer, iracundus*, such as Achilles; and the subject of the *Æneid* being the erection of a great and virtuous Empire, the fittest instrument was a pious patriot, like Hector,) Turnus, I say, was to be characterised as one delighting in blood and slaughter.

Sævit amor ferri, & SCALERATA infania belli,
Ira super *——

And, to make this passion the more detestable, the Poet tells us it was inspired into him by a Fury. But when he represents Æneas as accepting the favourable signs from Heaven, which pushed him on to war, he draws him, agreeable to such a character, compassionating the miseries which his very enemies, by their breach of faith, were to suffer in it.

* Lib. vii. v. 461.

Heu, quantæ miseris cædes Laurentibus instant !
 Quas pœnas mihi, Turne, dabis ! quam multa per undas
 Scuta virûm, galeasque, & fortia corpora volves,
 Tibri pater ! poscant acies, & scœdera rumpant *.

But the circumstances of his Mistress, as well as those of his Rival, are artfully contrived to set off His PIETY. On excusing his departure to the enraged Queen of Carthage, as forced by the command of the Gods, she is made to answer him with this Epicurean scoff,

Scilicet is superis LABOR est, ea cura QUIETOS
 SOLLICITAT †——

very properly put into the mouth of a Woman immersed in voluptuous pleasures. Yet the Poet takes care to tell us, that her impiety, like Turnus's delight in blood and slaughter, was inspired by the Furies.

Heu ! Furiis incensa feror——

But there is a further beauty in this circumstance of the Episode. These two Lovers are made the Founders of the two Hostile States of Rome and Carthage. So, this was to insinuate (in support of the author's main purpose) That it was want of religion which occasioned the *Punica Fides*; and the pious culture of it, which created the

Alta Moenia Romæ.

Again, the Hero was to be drawn no less master of himself, under the charms of the softer passions, than under the violence of the rougher and more horrid. M. Voltaire says,

Virgile orne mieux la raison,
 A plus d' art, autant d' harmonie ;
 Mais il s' epuise avec Didon,
 Et rate à la fin Lavinie.

* Lib. viii. v. 537.

† Lib. iv.

But this ingenious man did not consider, that the Episode of Dido and Æneas, was not given to ornament his poem with an amusing tale of a love adventure, but to expose the public mischiefs which arise from Rulers' indulging themselves in this voluptuous weakness, while they become

Regnorum immemores, turpique cupidine captos.

The Poet therefore had defeated his own design, if when he had recovered his Hero from this weakness, and made him say of his destined Empire in Italy,

—hic Amor, hæc Patria est—

if when he had perfected his Character, and brought him to the end of his labours, he had still drawn him struggling with this impotent and unruly passion.

Nor is the view, in which we place this poem, less serviceable to the vindication of the Poet's other characters. The learned author of the *Enquiry into the life and writings of Homer*, will allow me to differ from him, in thinking that those *uniform manners* in the Æneis, which he speaks of, was the effect of design, not, as he would have it, of custom and habit: "Virgil, says he, had seen
" much of the splendor of a court, the magnificence of a palace,
" and the grandeur of a royal equipage: accordingly his representations of that part of life, are more august and stately than Homer's. He has a greater regard to decency, and those polished
" manners, that render men so much of a piece, and make them
" all resemble one another in their conduct and behaviour *." For the Æneis being a system of Politics, what this writer calls *the eternity of a government, the form of a magistrature, and plan of dominion*, must needs be *familiar with the Roman poet*; and nothing could be more to his purpose, than a representation of *polished manners*; it being the Legislator's office to tame and break men to humanity; and to make them disguise, at least, if they cannot be brought to lay aside, their savage habits.

But this key to the *Æneis* not only clears up many passages obnoxious to the critics, but adds infinite beauty to a great number of incidents throughout the whole poem ; of which take the following instances, the one, in *Religion*, and the other, in *civil Policy*.

1. *Æneas*, in the eighth book, goes to the Court of *Evander*, in order to engage him in a confederacy against the common enemy. He finds the king and his people busied in the celebration of an annual sacrifice. The purpose of the voyage is dispatched in a few lines, and the whole episode is taken up in a matter altogether foreign to it, that is to say, the sacrifice, the feast, and a long history of *Hercules's* adventure with *Cacus*. But it is done with great art and propriety ; and in order to introduce, into this political poem, that famous institute of *Cicero*, (in his book *Of Laws*) designed to moderate the excess of labouring superstition, the *ignota ceremonia*, as he calls them, which at that time so much abounded in *Rome*—" *Divos & eos, qui cœlestes semper habiti, colunto, & ollos, quos endo coelo merita vocaverint, Herculem, Liberum, Æsculapium, Castorem, Pollucem, Quirinum*"—Thus copied by *Virgil*, in the beginning of *Evander's* speech to *Æneas*.

Rex Evandrus ait : Non hæc solemnia nobis,

Has ex more dapes, hanc tanti numinis aram

VANA SUPERSTITIO VETERUMQUE IGNARA DEORUM

Imposuit. Sævis hospes Trajane, periclis

Servati facimus, MERITOSQUE NOVAMUS HONORES——

A lesson of great importance to the pagan Lawgiver. This *Vana superstitio ignara veterum deorum* was, as we have shewn, a matter he took much care to rectify in the *Mysteries* ; not by destroying that species of idolatry, the worship of dead men, which was indeed his own invention, but by shewing *why* they paid that worship ; namely, for benefits done to the whole race of mankind, by those deified Heroes.

Quare agite, o juvenes ! tantarum in munere laudum, &c.

The

The conclusion of Evander's speech,

COMMUNIQUE VOCATE DEUM, & date vina volentes,

alludes to that other institute of Cicero, in the same book Of Laws.

"SEPARATIM nemo habessit Deos: neve NOVOS, neve advenas, nisi publice adscitos, PRIVATIM colunto." Of which he gives the reason in his comment, "suosque Deos, aut NOVOS aut Alię nigenas coli, confusionem habet religionum, & ignotas ceremonias."

Nor should we omit to observe a further beauty in this episode; and, in imitation, still, of Cicero; who, in his book Of Laws, hath taken the best of the Roman Institutes for the foundation of his system: For the worship of HERCULES, as introduced by Evander, and administered by the POTITII on the altar called the ARA MAXIMA, was, as Dion. Hal. and Livy tell us, the oldest establishment in Rome; and continued for many ages in high veneration, To this the following lines allude,

Hanc ARAM luco statuit, quę MAXIMA semper, &c.

—Jamque sacerdotes, primusque POTITIUS, ibant.

But Virgil was so learned in all that concerned the Roman ritual, that it was a common saying, (as we collect from Macrobius) *Virgilius noster Pontifex maximus videtur*: And that writer not apprehending the reason of so exact an attention to sacred things, being ignorant of the nature of the poem, says, MIRANDUM est hujus poetę et circa nostra et circa externa sacra doctrinam*.

2. In the ninth book we have the fine episode of Nisus and Euryalus; which presents us with many new graces, when considered (which it ought to be) as a representation of one of the most famous and singular of the Grecian Institutions. CRETE, that ancient and celebrated School of legislation, had a civil custom, which the Spartans first, and afterwards all the principal cities of Greece†,

* Saturn. l. iii. c. 6.

† See note U, at the end of this Book.

borrowed from them, for every man of distinguished valour or wisdom to adopt a favourite youth, for whose education he was answerable, and whose manners he had the care of forming. Hence Nisus is said to be

ACERRIMUS ARMIS,

Hyrtacides;

And Euryalus,

COMES Euryalus, quo PULCHRIOR alter

Non fuit Æneadum, Trojana neque induit arma;

Ora PUER prima signans INTONSA JUVENTA.

The LOVERS (as they were called) and their YOUTHS always served and fought together;—so Virgil of these:

His amor unus erat, pariterque in bella ruebant,

Tum quoque communi portam statione tenebant.

The Lovers used to make presents to their favourite youths.—So Nisus tells his friend:

Si, TIBI, quæ posco promittunt (nam *mibi* facti

Fama fat est) &c.

The states of Greece, where this Institution prevailed, reaped so many advantages from it, that they gave it the greatest encouragement by their laws: so that Cicero, in his book *Of a republic*, observed, “*opprobrio fuisse adolescentibus si amatores non haberent?*” Virgil has been equally intent to recommend it by all the charms of poetry and eloquence. The amiable character, the affecting circumstance, the tenderness of distress, are all inimitably painted.

The youth so educated, were found to be the best bulwark of their country, and most formidable to the enemies of civil liberty. On which account, the Tyrants, wherever they prevailed, used all their arts to suppress an Institution so opposite to private interest and ambition. The annals of ancient Greece afford many examples of the bravery of these Bands, who cheerfully attempted the most hazardous

hazardous adventures *. So that Virgil did but follow the custom of the best policied States (which it was much for his honour to do) when he put these two friends on one of the most daring actions of the whole war ; as old Alctes understood it :

*Dî patrii, quorum semper sub numine Troja est,
Non tamen omnino Teucros delere paratis,
Cum tales animos juvenum, & tam certa tulistis,
Pectora.*

Plutarch, speaking of the Thebans, in the *Life of Pelopidas*, says, that “ Gorgias first enrolled the SACRED BAND, consisting of three
“ hundred chosen men ; and that this corps was said to be com-
“ posed of LOVERS and their FRIENDS. It is reported, says he,
“ that it continued unconquered till the battle of Chæronea ; and
“ when, after that action, Philip was surveying the dead, and came
“ to the very spot where these three hundred fell, who had charged
“ in close order so fatally on the Macedonian lances, and observed
“ how they lay heaped upon one another, he was amazed, and be-
“ ing told, that this was the band of *Lovers* and their *Friends*, he
“ burst into tears, and said, *Accursed be they who can suspect that*
“ *these men either did or suffered any thing dishonest.* But certainly
“ (continues my author) this institution of Lovers did not arise in
“ Thebes, as the poets feigned, from the PASSION of Laius, but
“ from the WISDOM of Legislators †.” Such was the Friendship
our poet would here represent, where he says,

NIFUS AMORE PIO pueri—

* See note X, at the end of this Book.

† Τὸν ἔργον λόγων, ὡς φασιν, συνίστατο Γοργιάδης πρῶτος, ἐξ ἀνδρῶν ἐπιλέγων τριαντας, — οἱ
δὲ φασιν ἐξ ἑαυτῶν ἢ ἑρωμίῳ γενέσθαι τὸ σύστημα τῦτο. — Λόγους δὲ θαυμάσιος μέχρι τῆς ἐν Χαιρώνῃ
μάχης ἀντήθετο· ὡς δὲ μὴ τὴν μάχην ἰσχυρὸν τὸν νεκρὸν ὁ Φίλιππος. ἔτι καὶ τῦτο τὸ χυρῖον, ἐν ᾧ
συνέλεγχον κτείνει τὸς τριαντας ἰαυλῖος ἀπεικονίζεται ταῖς σαρκοῖς, ἅπαντες, ἐν τοῖς γυνῶν ὅπλοις, ἢ
μὴ ἀλλήλων ἀναμειγμένους, θαυμάσια, ἢ αὐθόμηνον ὡς ὁ τὸν ἑαυτῶν ἢ τὸν ἑρωμίῳ οὗτος εἰς λόγους
θαυμάσιος, ἢ εἰπὼν, Ἀπόλλω καὶ οἱ τῦτοι τι ποιῶν ἢ πάσχειν αἰσχρὸν ἰσχυρῶς. Ὅπως δὲ τῶν περὶ τῶν
ἱερῶν συνήθειας, ὅχ ὥστε οἱ ποιῶντες λόγους, Θεοῖς τὸ Λαῖον αἰετῶν ἀρχὴν παρίσχει, ἀλλ’ οἱ ΝΟΜΟΘΕ-
ΤΑΙ. Tom. I. p. 287. B. et E. Francof. Edit. fol. 1599. (Vol. II. p. 218, 219. ed. Brian.)

and where he makes Ascanius call Euryalus,

VENERANDE puer—

The one dies in defence of the other ; revenges his death ; and then falls with him, like the Lovers in the SACRED BAND :

moriens animam abstulit hosti.

Tum super exanimem sese projecit AMICUM

Confosius, placidaque ibi demum morte quievit.

And here let it be observed, that, as this episode is given for a picture of this Institution in it's purity ; so, in the Enemies' quarter, he hath given another drawing of it, in it's degeneracy and corruption : for the SACRED BAND, like the MYSTERIES, underwent the common fate of time and malice.

—Tu quoque flaventem prima lanugine malas

Dum sequeris Clytium infelix, nova gaudia Cydon

Dardania stratus dextra securus amorum

Qui juvenum tibi semper erant, miserande jaceres *

The poet hath observed the same conduct, as we shall see hereafter, with regard to the *pure* and the *corrupt* MYSTERIES.

Before I leave these previous circumstances, permit me only to take notice, that this was the *second species* of the EPIC POEM ; our own country-man, Milton, having produced the *third* : for just as Virgil rivaled Homer, so Milton was the emulator of both. He found Homer possessed of the province of MORALITY ; Virgil of POLITICS : and nothing left for him, but that of RELIGION. This he seized, as ambitious to share with them in the Government of the poetic world : and by means of the superior dignity of his subject, hath gotten to the head of that Triumvirate which took so many ages in forming. These are the *three species* of the Epic poem ; for its largest sphere is HUMAN ACTION ; which can be only considered in a *moral*, a *political*, or *religious* view : and these

the three great MAKERS; for each of their Poems was struck out at a heat, and came to perfection from its first essay. Here then the grand Scene was closed: and all further improvements of the Epic at an end.

It being now understood, that the *Æneis* is in the style of ancient legislation, it would be hard to think that so great a master in his art, should overlook a DOCTRINE, which, we have shewn, was the foundation and support of ancient Politics; namely a *future state of rewards and punishments*. Accordingly he hath given us a complete system of it, in imitation of his models, which were Plato's *vision of Erus*, and Tully's *dream of Scipio*. Again, as the Lawgiver took care to support this *Doctrine* by a very extraordinary Institution, and to commemorate it by a RITE, which had all the allurements of spectacle; and afforded matter for the utmost embellishments of poetry, we cannot but confess a description of such a Scene would add largely to the grace and elegance of his work; and must conclude he would be invited to attempt it. Accordingly, we say, he hath done this likewise, in the allegorical descent of *Æneas* into Hell; which is no other than an enigmatical representation of his INITIATION INTO THE MYSTERIES.

Virgil was to represent an Heroic Lawgiver in the person of *Æneas*; now, INITIATION into the *Mysteries* was what sanctified his Character and enobled his Function. Hence we find all the ancient Heroes and Lawgivers were, in fact, initiated*. And it was no wonder the Legislator should endeavour by his example to give credit to an institution of his own creating.

Another reason for the Hero's initiation was the important instructions the founders of Empire received in matters that concerned their office †, as we may see in the second section of the third book.

* Διὸν Τριπόλεμ τε Διόλυν τε Πλαξίπην
Εὐμόλπου τε βίην, καλὴν δ' ἠγέτορ λαόν,
Δρυσμοσύνῃ ἱερῇ, καὶ ἐπίφραδι ἐργῶ σῶεν.

Homeri Fragm. Hymn. in Cer. apud Paus. Corinth.

† — γίνεσθαι δέ φασι καὶ εἰσεδιδίκεν καὶ διαδίδεκεν καὶ κατὰ πάντα βολίοντες ἰασθῆναι τὰς τῶν μοιρῶν κοινωσύνας· διὸ καὶ τῶν ἀρχαίων ἄνθρωποι καὶ ἡμιθεοὶ τὰς ἐπιφανείας σφιδαιμῶσθαι μάλα βούλονται τῆς τελέτης, καὶ γὰρ Ἰασίωνα καὶ Διοσκόρου, ἔτι δ' Ἥρακλῆα καὶ Ὀδυσσεύα μεταβίβας ἐπιτοχῶν ἐν σῶσιν ταῖς στρατίαις, διὰ τὴν τῶν δαῶν τέχνην ἐπιφάνια. Diod. p. 224.

A third reason for his initiation, was their custom of seeking support and inspiration from the God who presided in the *Mysteries* *.

A fourth reason for his initiation, was the circumstance in which the poet has placed him, unsettled in his affairs, and anxious about his future fortune. Now, amongst the uses of initiation, the advice and direction of the ORACLE was not the least : and an oracular bureau was so necessary an appendix to some of the *Mysteries*, as particularly the *Samothracian*, that Plutarch, speaking of Lyfander's initiation there, expresses it by a word that signifies *consulting the oracle*, 'Εν δὲ Σαμοθράκῃ χρηστηριάζμενΘ, &c. On this account, Jason, Orpheus, Hercules, Castor, and (as Macrobius says †) Tarquinius Priscus, were every one of them initiated into the *Mysteries*.

All this the poet seems clearly to have intimated in the speech of Anchises to his son :

Lectos juvenes fortissima corda,
Defer in Italiam.—Gens dura atque aspera cultu
Debellanda tibi Latio est. Ditis tamen ante
INERNAS accede DOMOS—

Tum genus omne tuum, &c, *quæ dentur mania, DISCES †.*

A fifth reason was the conforming to the old popular tradition, which said, that several other Heroes of the Trojan times, such as Agamemnon and Ulysses, had been initiated §.

A sixth and principal was, that AUGUSTUS, who was shadowed in the person of Æneas, had been initiated into the ELEUSINIAN *Mysteries* ||.

* Lib. ii. cap. 4.

† The rhetor Sopater, in his Διακρίσεις ζηημάτων, makes Pericles say, Πρώτῳ ταῖς ἐν ἑλευσίνι θιαῖς, τὸτόν μοι ἐκδιδόναι τὸν νόον, καὶ τὸ γράδωγμα τὸτο ἐξ ἀνακλίσκου δίδαι τὸν μογισθόν.

‡ Æn. v. ver. 729, & seq.

§ Ἀγαμέμνωνά φασι μινυμῖνοι, ἐν ταραχῇ ἵστα πολλῇ κατὰ Τροίαν, δ' ἀνακλίσκονται τῷ Ἑλλένων, παύσαι τὸν πόλεον, πορφυρίδα ἔχοντα—Ὀδυσσεύς φασὶ μινυμῖνοι ἐν Σαμοθράκῃ χρέσασθαι τῷ κρηδίσμῳ ἀπὸ ταμίας. Scholia Apollon. Rhod. Arg. lib. i. ver. 916.

Ὁφρα δαίτης

Ἀρρήτους ἀγαγῶσι τελεσφορίῃσι διμίστας—

vet. Ocl. c. xciii. See note Y, at the end of this Book.

While

While the *Mysteries* were confined to Egypt, their native country, and while the Grecian Lawgivers went thither to be initiated, as a kind of designation to their office, the ceremony would be naturally described, in terms highly all-goricate. This was, in part, owing to the genius of the Egyptian manners; in part, to the humour of Travellers; but most of all, to the policy of Lawgivers; who, returning home, to civilize a barbarous people, by Laws and Arts, found it useful and necessary (in order to support their own characters, and to establish the fundamental principal of a FUTURE STATE) to represent *that* initiation, in which, was seen the condition of departed mortals in machinery, as AN ACTUAL DESCENT INTO HELL. This way of speaking was used by Orpheus, Bacchus, and others; and continued even after the *Mysteries* were introduced into Greece, as appears by the fables of Herculès, Castor, Pollux, and Theseus's *descent into hell*. But the allegory was generally so circumstanced, as to discover the truth concealed under it. So Orpheus is said to get to hell by the power of his harp:

Threïcia fretus cithara, fidibusque canoris:

that is, in quality of Lawgiver; the harp being the known symbol of his laws, by which he humanized a rude and barbarous people. So again, in the lives of Hercules and Bacchus, we have the true history, and the fable founded on it, blended and recorded together. For we are told, that they were in fact initiated into the *Eleusinian Mysteries*; and that it was just before their descent into Hell, as an aid and security in that desperate undertaking*. Which, in plain speech, was no more, than that they were initiated into the *lesser Mysteries* before they were admitted into the *greater*. The same may be said of what is told us of Theseus's adventure. Near Eleusis there was a Well, called Callichorus; and, adjoining to that, a *stone*, on which, as the tradition went, Ceres sat down,

* — Καὶ τὸ ἀπὸ Ἡρακλέα τε καὶ Διονυσίου, καὶ ἑτέρας εἰς ἔδα, ἀρίστου λόγου ἐνθάδε μυθεύεται, καὶ τὸ δεινόν τῆς αὐτοῦ παρὰ τῆς Ἑλευσινίας ἐνέσκησθαι. Auctor Axiochi.

sad and weary, on her coming to Eleufis. Hence the stone was named Agelaftus, the *melancholy stone* *. On which account it was deemed unlawful for the Initiated to fit thereon. “For Ceres (fays “Clemens) wandering about in fearch of her daughter Proferpine) “when ſhe came to Eleufis, grew weary, and fat down melancholy “on the fide of a well. So that, to this very day, it is unlawful “for the Initiated to fit down there, left they, who are now become “perfect, ſhould ſeem to imitate her in her defolate condition †.” Now let us ſee what they tell us concerning Theſeus’s deſcent into hell. “There is alſo a ſtone (fays the ſcholiaſt on Ariſtophanes) “called by the Athenians, Agelaftus ; on which, they ſay, Theſeus “ſat when he was meditating his deſcent into hell. Hence the “ſtone had its name. Or, perhaps, becauſe Cereſ ſat there, weep- “ing, when ſhe ſought Proferpine ‡.” All this ſeems plainly to intimate, that the *deſcent* of Theſeus was his *entrance* into the *Eleuſinian Myſteries*. Which entrance (as we ſhall ſee hereafter) was a fraudulent intruſion.

Both Euripides and Ariſtophanes ſeem to confirm our interpreta- tion of *theſe deſcents into hell*. Euripides, in his *Hercules furens*, brings the hero, juſt come from hell, to ſuccour his family, and deſtroy the tyrant Lycus. Juno in revenge, perſecutes him with the Furies ; and he, in his tranſport, kills his wife and children, whom he miſtakes for his enemies. When he comes to himſelf, he is comforted by his friend Theſeus ; who would excuſe his ex- ceſſes by the criminal examples of the Gods : a conſideration which,

* Ἀγέλας ὁ σίτρεα. So Ovid :

Hic primum ſedit gelido mœſtiſſima faxo ;

Illud Cecropidæ nunc quoque *trifte* vocant.

† Ἀλυσμένη γὰρ ἡ Διὸς κατὰ ζήτησιν τῆς Θυγατρὸς τῆς κόρης, περὶ τὴν Ἐλευσίαν, — αὐτοκάμνι, καὶ φρίκι ἐπικαθίζει λυπημένη. Τὺτο τοῖς μιμηταῖς ἀπαφροσύνην εἰσφέρει τῇ, ὥς μὴ θεοῦν οἱ τίλλουσιν ὀμιλεῖσθαι τὸν ὀδυρμένην. Clemens Protrept. pag. 10. A. Edit. Sylburg.

‡ Ἐστὶ δὲ καὶ Ἀγέλας ὁ σίτρεα καλυμένη παρὰ τοῖς Ἀθηναίοις, ὅτε καθίσαι φασὶ Θηοῖα μέλλουσα κατεβαίνειν εἰς Ἅδου ὄμιον καὶ τύχημα τῆς σίτρεας ἢ ὅτι ἐκεῖ ἐκαθίσαν ἡ Δημήτηρ κλαίουσα, ὅταν ἰζῇται τὴν κόρην. Schol. Equit. Ariſtoph. l. 782.

as I have observed above, greatly encouraged the people in their irregularities; and was therefore obviated in the Mysteries, by the detection of the vulgar errors of polytheism. Now Euripides seems plainly enough to have told us what he thought of the fabulous descents into hell, by making Hercules reply, like one just come from the celebration of the Mysteries, and entrusted with the ἀπορρήτα. “The examples (says he) which you bring of the Gods, “are nothing to the purpose. I cannot think them guilty of the “crimes imputed to them. I cannot apprehend, how one God can “be the sovereign of another God.—A God, who is truly so, stands “in need of no one. Reject we then these idle fables, which the “poets teach concerning them.” A *secret*, which we must suppose, Theseus (whose entrance into the *Mysteries* was only a fraudulent intrusion) had not yet learnt.

The comic poet, in his *Frogs*, tells us as plainly what he too understood to be the ancient heroes' descent into hell, by the equipage, which he gives to Bacchus, when he brings him in, enquiring the way of Hercules. It was the custom at the celebration of the *Eleusinian* mysteries, as we are told by the scholiast on the place, to have what was wanted in those rites, carried upon asses. Hence the proverb, *Asinus portat mysteria*: accordingly the poet introduces Bacchus, followed by his buffoon servant Xanthius bearing a bundle in like manner, and riding on an ass. And, lest the meaning of this should be mistaken, Xanthius, on Hercules's telling Bacchus, that the inhabitants of Elysium were the Initiated, puts in, and says, “And I am *the ass carrying Mysteries*.” This was so broad a hint, that it seems to have awakened the old dreaming scholiast; who, when he comes to that place, where the Chorus of the Initiated appear, tells us, we are not to understand this scene as really lying in the ELYSIAN FIELDS, but in the ELEUSINIAN MYSTERIES *.

* Ἰστέον δὲ, ὅτι οἱ καὶ διὰ τὰς ἐν ᾧ μύσας φαίνεται λέγειν ἀλλὰ τῇ ἀληθείᾳ διὰ τὰς ἐν Ἐλυσίοις, ἡλικυτο- καὶ ἰφίταλο ἢ σαρὰ τὸ δέμασθε. in ver. 357.

Here then, as was the case in many other of the ancient fables, the pomp of expression betrayed willing posterity into the *marvellous*. But why need we wonder at this in the genius of more ancient times, which delighted to tell the commonest things in a highly figurative manner, when a writer of so late an age as Apuleius, either in imitation of Antiquity, or perhaps in compliance to the received phraseology of the *Mysteries*, describes his *initiation* in the same manner. “Accessi confinium mortis; & calcato Proserpinæ limine, per omnia vectus elementa remeavi: nocte media vidi solem candido coruscantem lumine, Deos inferos & deos superos. Accessi coram, & adoravi de proximo *.” Æneas could not have described his night’s journey to his companions, after he had been let out of the ivory gate, in properer terms, had it been indeed to be understood of a journey into Hell.

Thus, we see, Virgil was obliged to have his Hero initiated; and he actually had the authority of Antiquity to call this initiation *A Descent into Hell*, Ἡ ΕΙΣ ΑΔΟΥ ΚΑΤΑΒΑΣΙΣ. Hence some of the pretended Orphic odes, sung at the celebration of the *Mysteries*, bore this title, a name equivalent to ΤΕΛΕΤΑΙ, or ἸΕΡΟΣ ΛΟΓΟΣ. And surely he made use of his advantages with great judgment; for such a fiction animates the relation, which, delivered out of allegory, had been too cold and insipid for epic poetry.

We see, from Æneas’s urging the example of those Heroes and Lawgivers, who had been initiated before him, that his request was only for an *initiation*:

Si potuit manis arcessere conjugis Orpheus,
Threïcia fretus cithara fidibusque canoris:
Si fratrem Pollux alterna morte redemit,
Itque reditque viam toties: quid Thesea magnum,
Quid memorem Alciden? & mi genus ab Jove summo.

It is to be observed, that Theseus is the only one of these ancient Heroes not recorded in history to have been initiated, though we have

* Lib. xi. prope finem.

shewn that *his descent into hell* was, like that of the rest, only a view of the *Mysteries*. The reason is, his entrance was a violent intrusion.

Had an old poem, under the name of Orpheus, intituled, A DESCENT INTO HELL, been now extant, it would, probably, have shewn us, that no more was meant than Orpheus's *initiation*; and that the idea of this sixth book was taken from thence.

But further, it was customary for the poets of the Augustan age to exercise themselves on the subject of the *Mysteries*, as appears from Cicero, who desires Atticus, then at Athens, and *initiated*, to send to Chilius, a poet of eminence *, an account of the *Eleusinian* mysteries; in order, as it would seem, to insert into some poem he was then writing †. Thus it appears, that both the ancient and contemporary poets afforded Virgil a pattern for this famous episode.

Even Servius saw thus far into Virgil's design, as to say, that *many things* were here delivered *according to the profound learning of the Egyptian theology* ‡. And we have shewn, that the doctrines taught in the *Mysteries*, were invented by that people. But though I say this was our poet's general design, in this famous episode, I would not be supposed to mean, that he followed no other guides in the particular circumstances of it. Several of them are borrowed from Homer: and several from the philosophic notions of Plato: some of these will be taken notice of, in their place.

The great Agent in this affair is the SIBYL: and, as a Virgin, she sustains two principal and distinct parts: that of the inspired *Priestess*, to pronounce the ORACLE (whose connexion with the *Mysteries* is spoken of above); and that of *Herophant*, to conduct the Initiated through the whole CELEBRATION.

* See lib. i. ep. 16. ad Atticum, Edit. Ox. 4to. T. III. p. 23.

† Chilius te rogat & ego ejus rogatu ΕΥΜΟΛΠΙΔΩΝ ΠΑΤΡΙΩ. lib. i. epist. 9. ad Atticum, Edit. Ox. 4to. T. III. p. 9. On which Victorius observes, “*πάρησι fere omnes excusi, quemadmodum est in antiquis, habent: ut intelligat ritus patrios & institutiones illius sacræ familiæ, & augusta mysteria, ut inquit Cicero, ii. De legg.*”

‡ Multa per altam scientiam theologicorum Ægyptiorum.

Her first part begins,

Ventum erat ad limen, cum Virgo, *Poscere fata.*

Tempus, ait. Deus, ecce, Deus—

O tandem magnis pelagi defuncte periclis, &c,

and ends,

Ut primum cessit furor, & rabida ora quierunt.

Her second part begins at,

Sate sanguine divum,

Tros Anchisiade, &c.

and continues through the whole book. For as we have observed, the Initiated had a guide or conductor, called ἱεροφάντης, Μυσαγωγός, ἱερεὺς, indifferently of either sex*, who was to instruct him in the preparatory ceremonies, and lead him through, and explain to him, all the shews and representations of the *Mysteries*. Hence Virgil calls the Sibyl MAGNA SACERDOS, and DOCTA COMES, words of equivalent signification: and this, because the *Mysteries* of Ceres were always celebrated in Rome by female priests†. And as the female *Mystagogue*, as well as the male‡, was devoted to a single life, so was the Cumæan Sibyl, whom he calls *Casta Sibylla*. Another reason why a Priestess is given to conduct him, is, because Proserpine presides in this whole affair. And the name of the

* Τὰς ἱερείας [Δήμιλες] Μίλισσαι ἐκάλουν οἱ ποιηταί. Schol. Eurip. Hippol. Μίλισσαι ἱερείας τὰς τῆς Δήμιλης ἱερείας φασί. Schol. Pind. Pythion.

† So the satyrist,

Paucæ adeo Cereris vittas contingere dignæ. Juv. Sat. vi.

‡ Hierophanta apud Athenas eviratur virum, & æterna debilitate fit castus. Hieron. ad Geron. De Monogamia. Cereris sacerdotes, viventibus etiam viris, & consentientibus, amica separatione viduantur. Tertul. De Monogamia, sub finem. Καὶ τὸν ΙΕΡΟΦΑΝΤΗΝ καὶ τὰς ΙΕΡΟΦΑΝΤΙΔΑΣ, καὶ τὸν ἀρχιερέα, καὶ τὰς ἄλλας ἱερείας μυστικῶς ἔχουσιν εἶπαι· διὰ δὲ καὶ τῇ Δήμητρὶ προσθίσθαι ταύτην φασί. Schol. Sophocl. Oedip. Col. v. 674.—It was for this reason that these female Hierophants were called Μίλισσαι, as is well observed by the Schol. on Pind. in Pyth. the Bee being, among the ancients, the symbol of chastity:

Quod nec concubitu indulgent, nec corpora segnes

In Vencrem solvunt.

Priestess in the *Eleusinian Mysteries* shews that she properly belonged to Proserpine, though she was also called the Priestess of Ceres. "The Ancients (says Porphyrius) called the Priestesses of Ceres *Μέλισσαι*, as being the ministers or Hierophants of the subterranean goddess; and Proserpine herself, *Μελιτώδης* *." And Æneas addresses her in the language of the Aspirant, to the Hierophant:

Potes namque omnia : nec te
Nequidquam lucis Hecate præfecit Avernus.

and she answers much in the style of those sacred Ministers,

Quod si tantus amor, &c.
& INSANO juvat indulgere labori ;
Accipe quæ peragenda prius.

For *insanus* is the same as *ὀργιαστικός*, and this, as we are told by Strabo, was an inseparable circumstance in the celebration of the *Mysteries* †.

The first instruction the Priestess gives Æneas, is to search for the GOLDEN BOUGH, sacred to Proserpine;

Aureus & foliis & lento vimine ramus,
Juno*n*i infernæ facer.

Servius can make nothing of this circumstance. He supposes it might possibly allude to a tree in the middle of the sacred grove of Diana's temple in Greece; where, if a fugitive came for sanctuary, and could get off a branch from the tree, which was carefully guarded by the priests, he was to contend in single combat with one of them; and, if he overcame, was to take his place ‡. Though nothing can be more foreign to the matter in question than this

* Τὰς Δέμους ἱεράς, ὡς χθονίαις θεῖς μόνιμαί, Μέλισσαι εἰ σάλασι ἱεραῖαι, αὐτὰς τε τὸν Κέρη Μελιτώδην. De Antro nymph.

† Τῇ Δέμῳ ἐν Δίᾳ τὸ ΟΡΓΙΑΣΤΙΚΟΝ ᾠδὴ, ἣ τὸ Βαρυχρόν, ἣ τὸ Χρόνον, ἣ τὸ σὺν τὰς τοιαύταις μυθολογίαις. lib. x. p. 468. B. Edit. Paris. 1620. fol.

‡ See note Z, at the end of this Book.

rambling account, yet the Abbé Banier is content to follow it*, for want of a better †. But the truth is, under this *branch*, is figured the *wreath of myrtle*, with which the Initiated were crowned, at the celebration of the *Mysteries* ‡. 1. The *golden bough* is said to be sacred to Proserpine, and so, we are told, was the *myrtle*: Proserpine only is mentioned all the way; partly, because the *Initiation* is described as an actual descent into hell; but principally, because, when the *rites* of the *Mysteries* were performed, Ceres and Proserpine were equally invoked; but when the *shews* were represented, as in the first part of this Episode, then Proserpine alone presided. 2. The quality of this *golden bough*, with its *lento vimine*, admirably describes the *tender branches of myrtle*. 3. The doves of Venus are made to direct Æneas to the tree:

Tum maximus heros

Maternas agnoscit aves.

They fly to it, and delight to rest upon it, as their mistress's favourite tree.

Sedibus optatis gemina super arbore fidunt.

For the *myrtle*, as is known to every one, was consecrated to Venus. And there is a greater propriety and beauty in this disposition, than appears at first sight. For not only the *myrtle* was dedicated to Proserpine as well as Venus, but the *doves* likewise, as Porphyry informs us §.

But the reader may ask, why is this *myrtle-branch* represented to be of *gold*? not merely for the sake of the *marvellous*, he may be assured. A *golden bough* was literally part of the sacred equipage in the *shews*, a burthen which the *Ass*, who carried the *mysteries*, we may be sure, was chiefly proud of. This branch was

* Explicat. histor. des fables, vol. ii. p. 133. Ed. 1715.

† See note AA, at the end of this Book.

‡ Μυστήριος εἶδος ἐκφανῆς οἱ μεμνημένοι. Schol. Aristoph. Ranis.

§ Τῆς δὲ Φιμωφάντης, παρὰ τὸ φέρειν τὸν φάτλαν, φασὶν οἱ πολλοὶ τὸνομα τῆς θεολόγου. ἰσὺς γὰρ αὐτῆς ἡ φάτλα. Porph. De Abst. lib. iv. § 16.

sometimes

sometimes wreathed into a crown, and worn on the head ; at other times, it was carried in the hand. Clemens Alexandrinus tells us*, from Dionysius Thrax the grammarian, that it was an Egyptian custom to hold a branch in the act of adoration. And of what kind *these branches* were, Apuleius tells us, in his description of a procession of the Initiated in the *Mysteries* of Isis. “ Ibat tertius, “ attollens PALMAM AURO SUBTILITER FOLIATAM, nec non mer- “ curialem etiam CADUCEUM †.” The *Golden branch*, then, and the *Caduceus* were related. And accordingly Virgil makes the former do the usual office of the latter, in affording a free passage into the regions of the dead. Again, Apuleius, describing the fifth person in the procession, says, “ Quintus auream vannum AUREIS “ congestam RAMULIS ‡.” So that a *golden bough*, we see, was an important implement, and of very complicated intention in the *Shews* of the *Mysteries*.

Æneas having now possessed himself of the *GOLDEN BOUGH*, a passport as necessary to his *descent* as a *myrtle crown* to *initiation*,

(Sed non ante datur telluris operta subire,
Auricomos quam quis decerpserit arbore foetus,)

carries it into the Sibyl's grot :

Et vatis portat sub tecta sibyllæ.

And this was to design initiation into the *lesser Mysteries* : for Dion Chrysostom § tells us, it was performed *ἐν εἰκήμετρί μικρῷ*, in a little narrow chapel, such a one as we must suppose the Sibyl's grot to be. The *Initiated* into these rites were called ΜΥΣΤΑΙ.

He is then led to the opening of the descent :

Speluncæ alta fuit, vastoque immanis biatu
Scrupea, tuta lacu nigro nemorumque tenebris.

* —παρὰ Αἰγυπτίῳ καὶ τὸ τῶν θαλλῶν τῶν διδρμίων τοῖς προσκυνοῦσι. Strom. lib. v. p. 568.
p. 414, D. Edit. Sylburg.

† Metam. lib. xi. p. 383.

‡ Ibid.

§ Orat. 12.

And his reception is thus described :

Sub pedibus mugire solum & juga cœpta moveri
Sylvarum ; visæque canes ululare per umbram,
Adventante dea.

All this is exactly similar to the fine description of the poet Claudian, where he professedly, and without disguise, speaks of the tremendous entry into these mystic Rites :

Jam mihi cernuntur trepidis delubra moveri
Sedibus, & claram dispergere fulmina lucem,
Adventum testata Dei. Jam magnus ab imis
Auditur fremitus terris, *templumque remugit*
Cecropium ; sanctasque facies attollit ELEUSIN ;
Angues Triptolemi stridunt, & squamea curvis
Colla levant attrita jugis—
Ecce procul ternas Hecate variata figuras
Exoritur *.

Both these descriptions agree exactly with the relations of the ancient Greek writers on this subject. Dion Chrysostom, speaking of *initiation* into the *Mysteries*, gives us this general idea of it : Just so “ it is, as when one leads a Greek or Barbarian to be initiated in a
“ certain mystic dome, excelling in beauty and magnificence ;
“ where he sees many mystic sights, and hears in the same manner
“ a multitude of voices ; where darkness and light alternately affect his senses ; and a thousand other uncommon things present
“ themselves before him †.”

Our poet next relates the fanatic agitation of the *Mystagogue*, on this occasion :

Procul, o procul este, profani,
Conclamat Vates, totoque abssistite luco.
Tantum effata furens antro se immisit aperto.

* De raptu Proserp. sub initio.

† Σχίζων ὃν ὁμοιον, ὥσπερ εἶπε ἀνδρᾶ Ἑλλῆνα, ἢ Βάρβαρον μυῖσθαι παραδιδῶς εἰς μυτικὴν τιὰ οἶκον, ἑστρεφῆ ἢ ἀλλαι καὶ μυγῆναι, πολλὰ μὲν ἱερῆα μυτικὰ θεάματα, πολλὰν δὲ ἀνδρῶν τοιούτων φωνὴν, αὐτὸς τε καὶ φίλος, ἡ ἀλλὰξ αὐτῷ φαινομένην, ἄλλων τε μυρίων γινομένην. Orat. 12.

So again, Claudian, where he counterfeits the raptures and astonishment of the *Initiated*, and throws himself, as it were, like the Sibyl, into the middle of the scene:

Gressus removete, profani,
Jam furor humanos nostro de pectore sensus
Expulit.

The PROCUL, O PROCUL ESTE, PROFANI of the Sibyl, is a literal translation of the formula used by the Mystagogue, at the opening of the *Mysteries*:

EΚΑΣ, ΕΚΑΣ ΕΣΤΕ, ΒΕΒΗΑΟΙ.

But now the poet having determined to accompany his Hero through all the mysterious rites of his *initiation*, and conscious of the imputed impiety, in bringing them out to open day, stops short in his narration, and breaks out into this solemn apology:

Dii, quibus imperium est animarum, umbræque silentes;
Et Chaos & Phlegethon loca nocte silentia late,
Sit mihi fas audita loqui: sit numine vestro
Pandere res alta terra & caligineertas—

And here let me observe, that this pretended apprehension of the Ancients, that they were doing an unlawful thing when they revealed the secrets of the *Realm of Dis*, arose from the custom of the Mysteries, where these sights were represented. For they had none of these scruples where they speak of the Habitations of the Celestial Gods. Claudian, who (as we have observed) professes openly to treat of the *Eleusinian Mysteries*, at a time when they were in little veneration, yet, in compliance to old custom, excuses his undertaking in the same manner:

Dii, quibus in numerum, &c.
Vos mihi sacrarum penetralia pandite rerum,
Et vestri secreta poli, qua lampade Ditem
Flexit Amor, quo ducta ferox Proserpina raptu
Possedit dotale Chaos; quantasque per oras
Sollicito genetrix erraverit anxia cursu;

Unde

Unde datæ populis leges, et, glande relicta,
Cesserit inventis Dodonia quercus aristis *.

Had the revealing the *Myſteries* been as penal at Rome, as it was in Greece, Virgil had never ventured on this part of his poem. But yet it was eſteemed impious †; and what is more, it was infamous.

—vetabo qui Cereris ſacrum
Vulgarit arcanæ, ſub iisdem
Sit trabibus fragilemque mecum.
Solvat phaſelum——

HOR.

He therefore does it covertly; and makes this apology to ſuch as ſaw into his meaning.

The Hero and his Guide now enter on their journey :

Ibant obſcuri ſola ſub nocte per umbras :
Perque domos Ditis vacuas, & inania regna.
Quale per incertam lunam ſub luce maligna
Eſt iter in ſylvis : ubi cœlum condidit umbra
Jupiter, & rebus nox abſtulit atra colorem.

This deſcription will receive much light from a paſſage in Lucian's dialogue of *the Tyrant*. As a company made up of every condition of life are voyaging together to the other world, Mycillus breaks out and ſays; “ Bleſs us! how dark it is! What is become of the “ fair Megillus? In this ſituation, who can tell, whether Sim- “ miche or Phryne be the handsomer? Every thing is alike, and “ of one colour; there is no room for comparing Beauties. My “ old cloak, which but now preſented to your eyes ſo irregular “ a figure, is become as honourable a wear as his Maſteſty's purple. “ They are, indeed, both vaniſhed ‡, and retired together under “ the

* De raptu Proſerpinæ, lib. i. ſub init.

† Athenis initiatus [Auguſtus] cum poſtea Romæ pro tribunali de privilegio ſacerdotum Atticæ Cereris cognoceret, & quædam ſecretoria proponerentur, dimiſſo concilio & corona circumſtantium, ſolus audiit diſceptantes. Sueton. lib. ii. Octav. Aug. cap. 93.

‡ The original has a peculiar elegance. Ἄφανη γὰρ ἄμφοι, &c. alludes to the ancient Greek notions concerning the *fiſt matter*, which they called ἀφάνης, *inviſible*, as being without

“ the same cover. But my friend, the Cynic, where are You !
 “ give me your hand : *you are initiated in the ELEUSINIAN MYST-
 “ TERIES. Tell me now, do you not think this very like the blind
 “ march the good company make there ?* CY. *Oh, extremely : and see,
 “ here comes one of the Furies, as I guess by her equipage, her torch,
 “ and her terrible looks *.*”

The Sibyl, on their approach to the mouth of the cave, had advised Æneas to summon up all his courage, as being to undergo the severest trial :

Tuque invade viam, vaginaque eripe ferrum :

Nunc animis opus, Ænea, nunc pectore firmo.

These trials were of two sorts : the encountering *real* labours and difficulties ; and the being exposed to *imaginary and false* terrors. This latter was objected to all the Initiated in general : the other was reserved for Chiefs and Leaders. On which account, Virgil describes them both, in their order ; as they were both to be undergone by his Hero. The real labours are figured under these words :

Vestibulum ante ipsum, primisque in faucibus Orci,

Luclus & ultrices posuere cubilia Curæ :

Pallentesque habitant Morbi †, tristisque Senectus,

without the qualities of *form* and *colour*. The investing Matter with these qualities, was the production of bodies, the τὰ φαινόμενα : and their dissolution, a return to a state of *invisibility*.—αι; ἈΦΑΝΕΣ χωρὶ τὰ θαυόμενα, as the pretended Merc. Trismag. has it, cap. xi. *Matter*, in this state of invisibility, was, by the earlier Greeks, called ἈΔΗΣ. Afterwards, the state itself was so called ; and at length it came to signify the abode of departed spirits.

* MI. Ἡράκλεις τῷ ὄψον· αὐτὸν δὲ καλὸς Μήγας, ὃ τῷ λαγῶν τις ἐπαιδοῖα εἰ καλλίον Φρόνης Συμμίχῃ, αὐτὰ γὰρ ἴσα, καὶ ἐμύχρα, καὶ ὅτι καλόν, ὅτι καλλίον· ἀλλ' ἤδη καὶ τὸ τριώμιον, πρὸ τῆς οὐκ ἀμφοῖν εἶναι δοῦν, ἰσότητος γίγναι τῇ σφαιρῇ τῷ βασιλείῳ· ἀφ' αὐτῆς γὰρ ἀμφοῖν, καὶ ἐπὶ τῇ αὐτῇ σφαίρῃ καλεσθῆναι. Κούσιαι, οὐδὲ αὐτὸν αἶμα ἐν τυχάνοις ;—Ἰμβάλι μοι τὸν δεξιάν· οἶπέ μοι, ἐπιείθεος γὰρ, ὃ Κούσιαι, τὰ ΕΛΕΥΣΙΝΙΑ, ὅχι ΟΜΟΙΑ τοῖς ἐν ἰθαδί σου δοῦν ; KYN. εὐ λόγος· ἰδὲ δὲ πρὸς ἐχθρὸν δεδωχθῆναι τις, φεβερὶν τε, καὶ ἀπειθαρχεῖν προσδίδωκεν· ὃ αἶμα αὐτῶν ἔρως ἰσο ;
 Luciani Cataplaus, T. I. p. 643. Edit. Reitzii, 4°, Amstel. 1743.

† Quint. is mistaken in supposing pallentesque, &c. a *metonymy*. Had this been the description of an *Hospital* he had been right : For then, indeed, in these words, the *cause* would have been put for the *effect*.

Vana tenere ferunt, foliisque sub omnibus hærent.
 Multaque præterea variarum monstra ferarum,
 Centauri in foribus stabulant, Scyllæque bifformes,
 Et centum geminus Briareus & bellua Lernæ;
 Horrendum stridens, flammisque, armata Chimæra:
 Gorgones, Harpyæque, & forma tricorporis umbræ.

These *terribiles visu formæ* are the same which *Pletho*, in the place quoted above, calls ἀλλόκοτα τὰς μορφᾶς φάσματα, as they were seen in the entrance of the *Mysterics*; and which *Celsus* tells us, were likewise presented in the Bacchic rites; τοῖς ἐν ταῖς Βακχικαῖς Τελειαῖς τὰ φάσματα ἔ, δειμάτα προσισάγουσι*.

But it is reasonable to suppose, that though these things had the use here assigned to them, it was some circumstance in the recondite physiology of the East, which preferred them to this station. We are to consider then this dark entrance into the *Mysterics*, as a representation of the CHAOS, thus described:

Ibant obscuri sola sub nocte per umbram,
 Perque domos Ditis vacuas & inania regna.

And amongst the several Powers invoked by the Poet, at his entrance on this scene, CHAOS is one:

Dī, quibus imperium est animorum umbræque silentes:
 Et CHAOS & Phlegethon, loca nocte tacentia late.

Now a fragment of *Berosus*, preserved by *George Syncellus*, describes the ancient CHAOS, according to the physiology of the Chaldeans, in this manner,—“ There was a time, they say, when
 “ all was water and darkness. And these gave birth and habitation
 “ to MONSTROUS ANIMALS OF MIXED FORMS AND SPECIES. For
 “ there were men with two wings, others with four, and some
 “ again with double faces. Some had the horns of goats, some
 “ their legs, and some the legs of horses; others had the hind-

* Origen. contra Cels. lib. iv. p. 167.

“ parts of horses, and the fore-parts of men, like the hippocentaurs. There were bulls with human heads, dogs with four bodies ending in fishes, horses with dogs heads; *and men, and other creatures with the heads and bodies of horses, and with the tails of fishes.* And a number of animals, whose bodies were a MONSTROUS COMPOUND of the dissimilar parts of beasts of various kinds. Together with these, were fishes, reptiles, serpents, and other creatures, which, by a reciprocal transposition of the parts to one another, became all portentously deformed: the pictures and representations of which were hung up in the temple of Belus, A woman ruled over the whole, whose name was Omoroca, in the Chaldee tongue Thalath, which, in Greek, signifies the Sea; and (on account of their powerful connexion) the Moon *.” This account seems to have been exactly copied in the *Mysteries*, as appears from the description of the poet:

Multaque præterea variarum monstra ferarum
Centauri in foribus stabulant, Scyllæque biformes,
Et centum geminus Briareus, & belluæ Lernæ
Horrendum stridens, flammisque armata Chimæra:
Gorgones, Harpyiæque, & forma TRICORPORIS umbræ.

The CANINE figures have a considerable station in this region of monsters: And he tells us,

—visæque CANES ululare per umbram:

* Γινώσκειται φασὶ χρόνον, ἐν ᾧ τὸ σῶν, σῆτος καὶ ὕδωρ εἶναι, καὶ ἐν τούτοις ζῶα τετραπόδα, καὶ εὐκροῦναι τὰς ἰδίας ἰχθυόσας ζωογονεῖσθαι. Ἀνθρώπου γὰρ διπλῆς γενεῖσθαι, ἰδίας δὲ καὶ τετραπλήους, καὶ διπροσώπου. — τὸς μὲν αὐτῶν σῶμα καὶ κεφαλα ἰχθυόσας, τὰς δὲ ἰστέποδας, τὰς δὲ τὰ ἐπίσω μὲν μέρη ἔχουσιν, τὰ δὲ ἔμπροσθεν ἀνθρώπων, ὡς ἰσπευσιλάους τὸν ἰδίαν εἶναι. Σωζομένηται δὲ καὶ ταύρις, ἀνθρώπου κεφαλὰς ἰχθυόσας καὶ αὐτὰς τετρασωμάτους ἄρας ἰχθύων ἐν τῶν ἐπισθίων μέρει ἰχθυόσας, καὶ ἰσπυς κυνοειφέας, καὶ ἀνθρώπου, καὶ ἰστρα ζῶα, κεφαλὰς μὲν καὶ σῶμα ἰσπυος ἰχθυόσας, ἄρας δὲ ἰχθύων καὶ ἄλλα δὲ ζῶα σαρκοδασπῶν θηρίων μορφὰς ἰχθυόσας. Πρὸς δὲ τούτοις, ἰχθύας, καὶ ἰστίλιν, καὶ ἔφρις, καὶ ἄλλα ζῶα αὐτοῖς θανονατὰ καὶ σαρκολαβόμενα τὰς ἔφρις ἀλλήλων ἰχθυόσας, οἷ καὶ τὰς εὐκροῦσας, ἐν τῇ τῷ Βόλῳ κατ' ἀνάγκην. Ἀρχαὶ δὲ τούτων σῶμα γενεῖσθαι, ᾧ ὄνομα Ὀμοροκά. Εἶναι δὲ τούτο Χαλδαῖσι μὲν Θαλάθ, ἑλλήνεσι δὲ μεθεμμενέλιας θάλασσαν, καὶ δὲ ἰστέφωρον Σιλάνω. Georg. Syncel. Chronogr.

which

which Pletho explains in his scholia on the magic oracles of Zoroaster. “It is the custom, in the celebration of the *Mysterics*, to “present before many of the Initiated, phantasms of a CANINE “figure, and other monstrous shapes and appearances *.”

The woman, whose name *Thalath* coincides with that of the *Moon*, was the *Hecate* of the Greeks, who is invoked by *Æneas* on this occasion :

Voce vocans HECATEN *cælo Ereboque* potentem.

Hence terrifying visions were called *Hecatea* †. The reason why Hecate, or the Moon, came to be one of the Governesses in these rites, was, because some had placed Elysium in the Moon; the Elysian fields being from thence called the *fields of Hecate*. The ancients called Hecate, *Diva* TRIFORMIS. And Scaliger observes that this word *Thalath*, which Syncellus, or Berosus, says, was equivalent to the Moon, signifies TRIA.

And now we soon find the Hero in a fright ;

Corripit hic subita trepidus formidine ferrum
Æneas, strictamque aciem venientibus offert.

With these affections the Ancients represent the *Initiated* as possessed on his first entrance into these holy Rites. “Entering now into the “mystic dome (says Themistius) he is filled with horror and “amazement. He is seized with solicitude, and a total perplexity: “he is unable to move a step forward, and at a loss to find the entrance to that road which is to lead him to the place he aspires to. “Till the Prophet [the *vates*] or Conductor, laying open the vestibule of the temple ‡”—To the same purpose Proclus: “—As

* Εἰσὶν τοῖς πολλοῖς τῶν τελεμῶν φαισθαι κατὰ τὰς τελείας καὶ τοὺς ἄλλους ἀλλότρια τὰς μαφὰς φάσματα.

† Schol. Apollon. Argon. l. iii. v. 859.

‡ Ὁ μὲν ἄρτι προσὶ τοὺς ἄδύτοις, φρίκης τι ἀντιμπαλὸν ἢ ἐλπίς ἀδαμοῖς τὸ εἶχθαι ἢ ἀπαρίσθαι, ὡς ἔχουσιν λαβίσθαι οὗς τι ὄν, ὅτι ἀρχὴς ἡγενομένων ἐπιτελεῖσθαι εἶναι φημὸς ὅποτε δὲ ὁ προσφύτης ἐκείνῃ ἀντιπλάσας τὰ προπύλαια τῷ πᾶσι. Orat. in Patrem.

“ in the most holy *Mysterics*, before the scene of the mystic visions,
 “ there is a terror infused over the minds of the Initiated, so,”
 &c *.

The adventurers come now to the banks of Cocytus. Æneas is surprized at the crowd of ghosts which hover round it, and appear impatient for a passage. His Guide tells him they are those who have not had the rites of sepulture performed to their manes, and so are doomed to wander up and down for a hundred years, before they be permitted to cross the river :

Nec ripas datur horrendas, nec rauca fluenta
 Transportare prius, quam sedibus ossa quierunt.
 Centum errant annos, volitantque hæc litora circum.
 Tum demum admissi stagna exoptata revisunt.

We are not to think this old notion took its rise from the vulgar superstition. It was one of the wisest contrivances of ancient politics ; and came originally from Egypt, the fountain-head of legislation. Those profound masters of wisdom, in projecting for the common good, found nothing would more contribute to the safety of their fellow citizens than the public and solemn interment of the dead ; as without this provision, private murders might be easily and securely committed. They therefore introduced the custom of pompous funeral rites : and, as Herodotus and Diodorus tell us, were of all people the most circumstantially ceremonious in the observance of them. To secure these by the force of Religion, as well as civil custom, they taught, that the deceased could not retire to a place of rest, till these rites were performed. The notion spread so wide, and fixed its roots so deep, that the substance of the superstition remains, even to this day, in most civilized countries. By so effectual a method did the Legislature gain its end, the security of the citizen. There is a circumstance in classical antiquity

* Ὡςτις ἐν ταῖς ἀγυστάταις τιλθαῖς πρὸ τῶν μυρικῶν διαμέτων ἐκπλαξὶ τῶν μυμνίων, ὅτε —
 In Plat. Theol. lib. iii. cap. 18.

which

which will sufficiently inform us of how great moment these rites were esteemed. HOMER, SOPHOCLES, and EURIPIDES, are confessed to be the greatest masters of their art, and to have given us the best models of it. Yet, in the judgement of modern critics, the funeral rites for Patroclus, in the Iliad, and for Ajax and Polynices, in the Ajax and the Phœnicians, are a vicious continuation of the story, which violates the *unity of the action*. But they did not consider, that funeral rites were anciently deemed an inseparable part of the Hero's story: And therefore those great masters of design could not understand the action to be complete, till that important office to the dead was dispatched *. Nay so dreadful was the apprehension of the want of *funeral Rites*, that the Historians tell us, it was one of the principal causes of the Spartan bashfulness, in that War in which *Tyrtaeus* was employed to restore them to their ancient Spirit. Who when he had dissipated this superstitious terror by the magic of his martial numbers, they rushed on to the charge with a resolution to conquer or to die.

But the Egyptian Sage found, afterwards, another use in this opinion; and by artfully turning it to a punishment on insolvent debtors, strengthened public credit, to the great advantage of commerce, and consequently of civil community. For, instead of that general custom of modern barbarians to bury insolvents alive, this polite and humane people had a law of greater efficacy, which denied burial to them when dead. And here the learned Marsham seems to be mistaken, when he supposes, that the Grecian opinion of the wandering of unburied ghosts arose from this interdiction of sepulchral rites †. On the contrary it appears, that 'the law was

* Περιεβήναι δὲ ἐν τούτῳ τῇ νομῇ τὴνδε, τὸν δόγμα τὸ χρεῖσθαι, ἢ ἀπόστη; καλεῖν τῆς τῷ λαμβανούσης θύνης· τῇ δὲ ὑποθήκῃ τούτο τὸ ἐνέχυρον τίνδε ἐπιτεῖναι ζῆμιον, ἢ μὴ βυλομένην ἀποδοῦναι τὸ χρεῖσθαι, μὴδ' αὐτῇ ζῆμιον, τελευτήσαντι εἶναι ταφῆς κερῆσαι μὲν ἐν ζῆμιον τῇ σωζομένη ταφῆς, μὴτ' ἐν ἄλλῳ μηδὲν, μὴτ' ἄλλῳ μὴδὲν τὸν ἐν τούτῳ ἀπογορεύμενοι· δαΐσαναι. Herod. lib. ii. cap. 136. Edit. Gale, p. 142. lin. 8.

† Ab interdictæ apud Ægyptios sepulturæ poenâ, inolevit apud Græcos opinio insepultorum corporum animas à Charonte non esse admittas. Canon Chronicus, Seculum xi. sec. 3.

founded on the opinion, originally Egyptian, and not the opinion on the law ; for the law had no other sanction than the opinion.

In a word, had not our poet conceived it a matter of much importance, he had hardly dwelt so long upon it, or returned again to it *, or laid so much stress on it, or made his hero so attentively consider it :

Constitit Anchisa fatus, & vestigia pressit,
MULTA PUTANS.

But having added,

—Sortemque animo miseratus *iniquam* ;

and Servius commented, “ *Iniqua enim fors est puniri propter alterius negligentiam: nec enim quis culpa sua caret sepulchro?*” Mr. Bayle cries out †, “ What injustice is this ! was it the fault of these souls, that their bodies were not interred ?” But neither of them knowing the origin of this opinion, nor seeing its use, the latter ascribes *that* to the blindness of Religion, which was the issue of wise Policy. Virgil, by his *fors iniqua*, means no more than that in this, as well as in several other civil institutions, *a public benefit was often a private injury*.

The next thing observable is the ferry-man, Charon ; and he, the learned well know, was a man of this world, an Egyptian of a well-known Character. This People, like the rest of mankind, in their descriptions of the other world, used to copy from something they were well acquainted with in this. In their funeral rites, which, as we observed, was a matter of greater moment with them than with any other people, they used to carry their dead over the Nile, and through the marsh of Acherusia, and there put them into subterraneous caverns ; the ferry-man employed in this business being, in their language, called Charon. Now in their *Mysteries*, the description of the passage into the other world was borrowed,

* Ver. 373. & seq.

† Réponst. aux Quest. d'un Provincial, p. iii. cap. 22.

as was natural, from the circumstances of their funeral rites. So that the Charon *below* might very well refuse to charge his Boat with those whom his namesake *above* had not admitted. And it might be easily proved, if there was occasion, that the Egyptians themselves transferred these realities into the ΜΥΘΟΙ, and not the Greeks, as later writers generally imagine.

Charon is appeased at the sight of the *golden bough* :

Ille admirans venerabile donum

Fatalis virgæ, LONGO POST TEMPORE visum.

But it is represented as the passport of all the ancient Heroes who had descended into hell ; how then could it be said to be *longo post tempore visum*, Æneas being so near the times of those Heroes ? To explain this, we must have in mind what hath been said above of a perfect Lawgiver's being held out in Æneas, and of Augustus's being delineated in the Trojan chief. So that here Virgil is pointing to his Master ; and what he would insinuate, is, that the Roman emperor, initiated in the Eleusinian rites, should, in a later age, rival the fame of the first Grecian Lawgivers.

But Æneas hath now crossed the river, and is come into the proper regions of the dead. The first Apparition that occurs is the dog Cerberus :

Hæc ingens latratu regna trifauci

Personat, adverso recubans immanis in antro.

This is plainly one of the phantoms of the *Mysteries*, which, Pletho tells us above, was in the shape of a dog, κυνῶν τινά. And in the fable of Hercules's descent into hell, which, we have shewn, signified no more than his Initiation into the *Mysteries*, it is said to have been, amongst other things, for fetching up the dog Cerberus.

The Prophetess, to appease his rage, gives him a medicated cake, which casts him into a slumber :

Cui vates, horrere videns jam colla colubris,

Melle soporatum et medicatis frugibus offam

Objicit.

In the *Myſteries* of Trophonius (who was ſaid to be nurſed by Ceres*, that is, as I underſtand it, to derive his rites from the Eleuſinian) the Initiated carried the ſame ſort of medicated Cakes to appeaſe the ſerpents he met with in his paſſage †. Tertullian, who gives all *Myſteries* to the devil; and very equitably, as the good man makes *him* the author of all that is done there, mentions the offering up of theſe cakes, *celebrat et panis oblationem* ‡. This in queſtion was of *poppy-feed*, made up with honey; and ſo I underſtand *medicatis frugibus*, here, on the authority of the poet himſelf, who, in the fourth book, makes the prieſteſs of Venus prepare the ſame treat for the *dragon* who guarded the Heſperian fruit:

Spargens humida mella ſoporiferumque papaver.

Honey, as we have ſhewn above, was ſacred to Proſerpine, who on that account was called *Μελιῶδης*; and the *poppy* was conſecrated to Ceres: “Cereale Papaver,” ſays Virgil; on which words Servius thus comments: “Vel quod eſt uſui, ſicut frumentum, vel quo “Ceres uſa eſt ad oblivionem doloris; nam ob raptum Proſerpinæ “vigiliis deſatigata, guſtato eo acta eſt in ſoporem §.”

But, without doubt, the images, which the ſpiſcated juice of poppy preſents to the fancy, was one reaſon why this drug had a place in the ceremonial of the *ſhews*: not improbably, it might be given to ſome at leaſt of the *Initiated*, to aid the impreſſion of thoſe myſtic viſions which paſſed before them. For that ſomething like this was done, that is, giving medicated drugs to the Aſpirants, we are informed by Plutarch; who ſpeaks of a ſhrub called *Leucophyllus* uſed in the celebration of the *Myſteries* of *Hecate*, which drives men into a kind of frenzy, and makes them confeſs all the

* Δάμνη—τῷ Τροφονίῳ εἶναι τροφόν. Pausan. Bæot. c. 39. pag. 790. Edit. Kuhnii, folio, Lipſ. 1696.

† Μελιτῶνις ἐπάγοντις ἐν ταῖς χερσὶν, μελιſſιακὰς ἑρπῶν.—Philof. Vit. Apoll. l. viii. c. 15.

‡ De præſcr. adver. hæret.

§ Ad lib. i. Georg. vcr. 212.

wickedness they had done or intended. And *confession* was one necessary preparative for initiation.

The regions, according to Virgil's Topography, are divided into three parts: 1. PURGATORY. 2. TARTARUS. 3. ELYSIUM. For Deiphobus (in the first) says,

Discedam, EXPLEBO numerum, reddarque tenebris*.

And, in the second, it is said of Theseus,

Sedet, ÆTERNUMQUE sedebit

Infelix Theseus.—

The *Mysteries* divided them in the same manner. So Plato, in the passage† quoted above (where he speaks of what was taught in the *Mysteries*) talks of souls sticking fast in mire and filth, and remaining in darkness, till a long series of years had purged and purified them; and Celsus, in *Origen* ‡, says, that the *Mysteries* taught the doctrine of eternal punishments.

Of all the three States this of Tartarus only was *eternal*. There was, indeed, another, in the ancient pagan theology, which had the same relation to Elysium, that Tartarus had to Purgatory, the extreme of reward, as Tartarus of punishment. But then this state was not in the infernal regions, but in Heaven. Neither was it the lot of common Men, but reserved for *heroes* and *dæmons*; Beings of a superior order, such as Hercules, Bacchus, &c. who became Gods on their admission into Heaven, where *eternity* was the consequence of their deification.

Cicero distinguishes the two orders of souls, according to the vulgar Theology, in this manner: “Quid autem ex hominum genere consecratos, sicut Herculem & cæteros coli lex jubet, indicat *omnium* quidem *animos immortales* esse: FORTIUM BONORUM—QUE DIVINOS §.”

* But the nature and end of this purgatory the poet describes at large, from ver. 736, to ver. 745.

† See note (†) p. 209.

‡ See note (†) p. 220.

§ De Legg. lib. ii. cap. 12.

And here it is to our purpose to observe, that the Virtues and Vices, which stock these three Divisions with inhabitants, are such as more immediately affect Society. A plain proof that the poet followed the views of the Legislator, the institutor of the *Mysteries*.

PURGATORY, the first division, is inhabited by suicides, extravagant lovers, and ambitious warriors: And, in a word, by all those who had indulged the violence of their passions; which made them rather wretched than wicked. It is remarkable that amongst these we find one of the *Initiated*:

Cererique sacrum Polyboeten.

This was agreeable to the public doctrine of the *Mysteries*, which taught, that initiation with virtue procured men great advantages over others, in a future state; but that without virtue, it was of no avail.

Of all these disorders, the poet hath more distinctly marked out the misery of SUICIDE:

Proxima deinde tenent mœsti loca, qui sibi lethum
Infantes peperere manu, lucemque perofi
Projecere animas. Quam vellent æthere in alto
Nunc & pauperiem & duros perferre labores!

Here he keeps close to the mysteries; which not only forbade *suicide*, but taught on what account it was criminal. "That which is said in the MYSTERIES (says Plato) concerning these matters of man's being placed in a certain watch or station, which it is unlawful to fly from, or forsake, is a profound doctrine, and not easily fathomed*." *Infantes*, says the Poet, to distinguish Suicides (properly so called) from those whom the Laws condemned to be their own Executioners: for this inhuman treat-

* Ὅ μὲν ἔν ἐν ΑΠΟΡΡΗΤΟΙΣ λεγόμενον περὶ αὐτῶν λόγος, ὡς ἔν τῃσι θύραις ἱσμεν οἱ ἄνθρωποι καὶ ὅτι δὲ ἐν αὐτῇ ἐν ταύταις λύται, ὡς ἀπολλέσκειν, μεγάς τε τις μοι φαίνεται καὶ ὅτι ἴσθαι δύναται.
Phæd. p. 62. Ser. ed. tom. i. See note BB, at the end of this Book.

ment was amongst the capital inflictions, in the Criminal Code of the Ancients.

Hitherto all goes well. But what must we say to the poet's putting *new-born infants*, and *men falsely condemned*, into his purgatory? For though the *faith and inquisition* of modern Rome send many of both sorts into a place of punishment, yet the genius of ancient paganism had a gentler aspect. It is, indeed, difficult to tell what these inmates have to do here. Let us consider the case of the *infants*; and if we find it can only be cleared up by the general view of things here given, this will be considered as another argument for the truth of our interpretation of the DESCENT :

*Continuo auditæ voces, vagitus et ingens,
Infantumque animæ flentes in limine primo :
Quos dulcis vitæ exortes, & ab ubere raptos
Abstulit atra dies, & funere merfit acerbo.*

These appear to have been the *cries and lamentings* that, Proclus tells us, were heard in the Mysteries*. So that we only want to know the original of so extraordinary a circumstance. Which I take to have been just such another provision of the Lawgiver for the security of INFANCY, as that about *funeral rites* was for the ADULT. For nothing could more engage Parents in the care and preservation of their young, than so terrible a doctrine. Nor are we to imagine, that their natural fondness needed no inforcement, or support : for that most degenerate and horrid practice among the ancients, of EXPOSING INFANTS, was universal†; and had almost erased *mortality* from the minds of the best instructed, and *instinct* from the breasts of the most tenderly affected‡. St. Paul seems to have had this in his eye, when he accused the pagan world of being WITHOUT

* Καὶ τοῖς μυστηρίοις τὰς μυρικὰς ΘΡΗΝΟΣ μυρικῶς παραλέγουται. In Comment. in Platonis Remp. lib. x.

† See note CC, at the end of this Book.

‡ See what has been further said on this subject B. I. Sect. 4.

NATURAL AFFECTION *. It needed therefore the strongest and severest check : and I am well persuaded it occasioned this counterplot of the Magistrate, in order to give instinct fair play, and call back banished nature. Nothing, indeed, could be more worthy of his care : for the destruction of children, as Pericles finely observed of youth, is *like cutting off the spring from the year*. Accordingly we are told by Diodorus, that the Egyptians had a law † against this unnatural practice, which law he numbers amongst the singularities of that highly policed nation. “ They are obliged (says he) to bring up “ all their children, in order to render the country populous ; this “ being esteemed the best means of making states flourishing and “ happy ‡.” And Tacitus speaks of the prohibition as no less singular amongst the Jews : “ Augendæ multitudini consulitur. Nam “ & NECARE QUEMQUAM EX GNATIS, NEFAS §.”

Here again Mr. Bayle is much scandalized : “ The first thing “ which we meet on the entrance into the other world, is the station assigned to INFANTS, who cried and lamented without “ ceasing ; and next to that, the station of men unjustly condemned “ to death. Now what could be more shocking or scandalous than “ the punishment of those little creatures, who had yet committed “ no sin, or of those persons whose innocence had been oppressed “ by calumny || ?” The first difficulty is already cleared up : the second shall be considered by and by. But it is no wonder Mr. Bayle could not digest this doctrine of the *infants* ; for I am much mis-

* 1 Cor. i. 31.

† See note DD, at the end of this Book.

‡ Καὶ τὰ γυνήματα πάντα τρέφουσιν ἐξ ἀνάγκης ; ὅτι καὶ τῆς πολυανθρωπίας ἀς ταύτης μέγιστον συμβαλλομένης πρὸς εὐδαιμονίαν χώρας ; τι ἢ σέλιον. Lib. i. Histor.

§ Tacit. Hist. lib. v.

|| La premiere chose que l'on rencontroit à l'entrée des Enfers, étoit la station des petits enfans, qui ne cessioient de pleurer, & puis celle des personnes injustement condamnées à la mort. Quoi de plus choquant, de plus scandaleux, que la peine de ces petites creatures, qui n'avoient encore commis nul péché ; ou que la peine de ceux, dont l'innocence avoit été opprimée par la calomnie. Respons. aux Quest. d'un Prov. p. 3. cap. xxii.

taken, if it did not stick with Plato himself; who, relating the *Vision of Erus, the Pamphilian*, concerning the distribution of rewards and punishments in another life, when he comes to the condition of infants, passes it over in these words: —“ But of children who died in their infancy, he reported certain other things **“ NOT WORTHY TO BE REMEMBERED *.”** Erus’s account of what he saw in another world, was a summary of what the Egyptians taught in their *Mysteries* concerning that matter. And I make no doubt but the thing *not worthy to be remembered*, was the doctrine of *infants in purgatory*: which appears to have given Plato much scandal, who did not, at that time at least, reflect upon its original and use. But here let us take notice, for the honour of HUMANITY, that while Pagans both old and new could be shocked at this punishment, modern papists, to the eternal disgrace of SUPERSTITION, can condemn unbaptised Infants, without remorse, to infinitely greater.

But now, as to the FALSELY CONDEMNED, we must seek another solution :

Hos juxta, falso damnati crimine mortis ;

Nec vero hæc sine sorte datæ, sine judice sedes.

Quæstor Minos urnam movet : ille silentium

Consiliumque vocat, vitasque & crimina discit.

This designment appears both iniquitous and absurd. The *falsely accused*† are not only in a place of punishment, but, being first delivered under this single predicament, they are afterwards distinguished into two sorts; some as blameable, others as innocent. To clear up this confusion, it will be necessary to transcribe an old story, told by Plato, in his *Gorgias*: —“ This law, concerning “ mortals, was enacted in the time of Saturn, and is yet, and ever “ will be, in force amongst the Gods; that he who had lived a just

* Τῶν δὲ εὐθὺς γενομένων, καὶ ἐλάττω χρόνῳ βιώσαντων περὶ ἄλλα ἔλεγε· ΟΥΚ ΑἰΐΑ ΜΝΗΜΗΣ.
De rep. lib. x. p. 6:5. Serr. edit.

† Servius, on the place, characterizes them in this manner—“ qui sibi per simplici-
“ tatem adesse nequiverunt.”

“ and

“ and pious life, shall, at his death, be carried into the islands of
 “ the blessed, and there possess all kinds of happiness, untainted
 “ with the evils of mortality : but that he who had lived unjustly
 “ and impiously, shall be thrust into a place of punishment, the
 “ prison of divine justice, called Tartarus. Now the judges, with
 “ whom the execution of this law was intrusted, were, in the time
 “ of Saturn, and under the infancy of Jove’s government, *living*
 “ *men, sitting in judgment on the living* ; and passing sentence on
 “ them, upon the day of their decease. This gave occasion to unjust
 “ judgments : on which account, Pluto, and those to whom the
 “ care of the happy islands was committed, went to Jupiter, and
 “ told him, that men came to them *wrongfully judged, both when*
 “ *acquitted, and when condemned*. To which the Father of the
 “ Gods thus replied : I will put a stop to this evil. These wrong
 “ judgments are partly occasioned by the corporeal covering of the
 “ persons judged ; for they are tried while living : now many have
 “ their corrupt minds hid under a fair outside, adorned with birth
 “ and riches ; and, when they come to their trial, have witnesses
 “ at hand, to testify for their good life and conversation ; this per-
 “ verts the process, and blinds the eyes of justice. Besides, the
 “ judges themselves are encumbered with the same corporeal co-
 “ vering : and eyes and ears, and an impenetrable tegument of flesh,
 “ hinder the mind from a free exertion of its faculties. All these (as
 “ well their own covering, as the covering of those they judge) are
 “ bars and obstacles to right judgment. In the first place then, says
 “ he, we are to provide that the foreknowledge which they now
 “ have of the day of death, be taken away ; and this shall be given
 “ in charge to Prometheus ; and then provide, that they who come
 “ to judgment, be quite naked * ; for from henceforth they shall
 “ not be tried, till they come into the other world. And as they

* This evidently refers to the old Egyptian custom, when the judges beheld and examined their kings naked ; ἄνω ἡ δὲ Ἀρχὴ δικαστῆς ὃν ἐν τοῖς παλαιαῖς χρόνις, γυμνὸν ἰδούρι τὸν βασιλῆα. Horapollinis Hierogl. lib. i. cap. 40.

“ are to be thus stripped, it is but fit their judges should await them
 “ there in the same condition ; that, at the arrival of every new
 “ inhabitant, soul may look on soul, and all family relation, and
 “ every worldly ornament being dropt and left behind, RIGH-
 “ TEOUS JUDGEMENT may at length take place. I, therefore, who
 “ foresaw all these things before you felt them, have taken care
 “ to constitute my own sons to be the judges : two of them, Minos
 “ and Rhadamanthus, are Asiatics ; the third, Æacus, an Euro-
 “ pean. These, when they die, shall have their tribunal erected in
 “ the shades, *just in that* part of the highway, where the two roads
 “ divide, the one leading to the happy islands, the other to Tar-
 “ tarus. Rhadamanthus shall judge the Asiatics, and Æacus the
 “ Europeans; but to Minos I give the supèrior authority of hearing
 “ appeals, when any thing obscure or difficult shall perplex the
 “ others’ judgments ; that every one may have his abode assigned
 “ him with the utmost equity *.”

* Ἡ δὲ εἰς αὐτὸν περὶ ἀνθρώπων ἐπὶ Κρόνῳ, καὶ αὐτῷ καὶ ἵπῳ ἐστὶν ἐστὶν ἐν Διὶ. τῶν ἀνθρώπων τὸν μὲν δικαίους τὸν βίον διελθόντα καὶ ἰστίαν, ἐπιπύδων τελευτήσαντα, οἱ μακάριοι νόμοι ἀπύδων, οἱ αὖτε ἐν πάσῃ εὐδαιμονίᾳ ἐστὶς κακῶν· τὸν δὲ ἀδίκων καὶ ἀθέτων, οἱ δὲ τῶν τίσιος τι καὶ δικαίους διαμελόμενοι, ὁ δὲ τάλαρος καλῶνται, ἵσταται. Τάτῳ δὲ διακαταί ἐπὶ Κρόνῳ, καὶ ἐστὶν περὶ τῶν Διὸς τὸν ἀρχὸν ἔχοντα, ζῶντες ἦσαν ζῶντων, οἱ αὖτε ἡμέρας διαζέοντες ἢ μάλιστα τελευτῶν κακῶν· ἐν αἷ δικαίους ἐκρίνοντο. Ὅτι δὲ Πλάτων καὶ οἱ ἐπιμαχισταὶ ἐν μακάριον νόμον ἰστίαν, ἔλεγον περὶ τὸν Δία, ὅτι φοιτῶν σφῆς ἀνθρώπων ἐκρίνοντο ἀνάξιοι, εἶπαν δὲ ὁ Ζεὺς, Ἄλλ’ ἐγὼ (ἔφη) παύσω τὸτο γινόμενον· ἵπῳ μὲν γὰρ κακῶς αἱ δικαίαι διαζέονται. ἀμπεχόμενοι γὰρ (ἔφη) οἱ κρινόμενοι κρίνονται· ζῶντες γὰρ κρίνονται, Πολλοὶ δὲ ψυχὰς πονηρὰς ἔχοντες, ἡμφισμῆνοι εἰςὶ σῶματά τι καλὰ, καὶ γένε καὶ πλάτης· καὶ ἐπιπύδων ὁ κρίσις ἢ, ἔρχονται αὐτοῖς πολλοὶ μάρτυρες, μαρτυρούμενοι ὡς δικαίους βεβαιώσαντο. Οἱ δὲ δικαίαι ὑπὸ τι τάτῳ ἐκπύδονται, καὶ ἄμα καὶ αὐτοὶ ἀμπεχόμενοι διαζέουσι, περὶ τῆς ψυχῆς τῆς αὐτῶν ἐφθαλμῶν καὶ ὅσα καὶ ὅλοι τὸ σῶμα περικαλυμμένοι· ταῦτα δὲ αὐτοῖς πᾶσι ἐκπύδονται γίνονται, καὶ τὰ αὐτῶν ἀμψίσματα, καὶ τὰ τῶν κρινόμενων. Πρῶτοι μὲν δὲ (ἔφη) πονηροὶ ἐκπύδονται αὐτοῖς τὸν Δία· αὐτοὶ γὰρ πονηροὶ τὸτο μὲν ἢ καὶ δὲ εἰρήναι τῷ Προμηθεΐ, ὅπως ἂν παύσῃ αὐτῶν· ἐπὶ τῇ γυναικὶ κρινόντων αὐτῶν τῶν. τίθοντες γὰρ δι’ ἐκρίσθαι καὶ τὸν κρινόντα δι’ γυναικὶ εἶναι, τίθεται, αὐτῇ τῇ ψυχῇ αὐτῶν τῶν ψυχῇ διεκρίσθαι, ἐκρίσθαι ἀποθανόντος· ἐκρίσθαι, ἔρχονται πᾶσι τῶν στήθεων καλῶν τελευτῶν ἐπὶ τῆς γῆς πᾶσι ἐκρίσθαι τὸν κρίσις, ἵνα δικαίαι ὁ κρίσις ἢ. Ἐγὼ μὲν δὲ ταῦτα ἐγνωκὼς πρότερον ὁ ὁμοῖ, ἵποιστά μιν δικαίους εἶσι ἐκρίσθαι. Δύο μὲν ἐκ τῆς Ἀσίας, Μίνω τι καὶ Ῥαδαμάνθυν· ἵνα δὲ ἐκ τῆς Εὐρώπης, Αἰακός· Οὗτοι δὲ ἐπιπύδων τελευτήσαντες, διαζέουσι ἐν τῇ λιμνῇ, ἐν τῇ τριπύδῳ, ἐξ ἧς φέρονται τὸ ὅλον, ὁ μὲν οἱ μακάριον νόμον, ὁ δ’ οἱ τάλαρος· καὶ τὸν μὲν ἐκ τῆς Ἀσίας Ῥαδαμάνθυν κρινεῖ, τὸν δὲ ἐκ τῆς Εὐρώπης Αἰακός. Μίνω δὲ περιεβύβει δύνω, ἐκρίσθαι, ἵνα ὁ ἀπύδων τι τῇ ἐκρίσθαι, ἵνα ὡς δικαίαι· τὰτα ὁ κρίσις ἢ περὶ τῆς πορείας τῶν ἀνθρώπων. Tom. i. p. 523. Serr, Edit.

The matter now begins to clear up ; and we see plainly, that the circumstance of the *falsely condemned* alludes to this old fable : so that by *falso damnati crimini mortis* (if it be the true reading) VIRGIL did not mean, as one would suppose, *innocentes additi morti ob injustam calumniam*, but *homines indigne et perperam adjudicati* ; not *men falsely condemned*, but *wrongfully judged*, whether to acquittal or conviction ; but condemnation being ofteneft the sentence of justice, the greater part is put figuratively for the whole.

He who thinks this too licentious a figure, will perhaps be inclined to believe, that the poet might write,

Hos juxta, falso damnati TEMPORE mortis :

which not only points up to the fable, but hints at the original of it ; and besides, agrees best with the context. But as the words *tempore mortis*, are only to be explained by this passage of Plato, a transcriber might be easily tempted to change them to something more intelligible.

One difficulty only remains ; and that, to confess the truth, hath arisen rather from a mistake of Virgil, than of his reader. We find these people yet unjudged, already fixed, with other criminals, in the assigned district of purgatory. But they are misplaced, through an oversight of the poet ; which, had he lived to perfect the *Æneis*, he would probably have corrected : for the fable tells us they should be stationed on the borders of the three divisions, in that part of the high road, which dividing itself in two, leads, the one to Tartarus, the other to Elysium, thus described by the poet :

Hic locus est, partes ubi se via findit in ambas,

Dextera, quæ Ditis magni sub mœnia tendit :

Hic iter Elysium nobis ; at læva malorum

Exercet pœnas, & ad impia Tartara mittit.

It only remains to consider the origin or moral of the fable ; which, I think, was this : it was an Egyptian custom, as we are told by *Diodorus Siculus*, for judges to sit on every man's life, at the time
of

of his interment ; to examine his past actions, and to condemn and acquit according to the evidence before them. These judges were of the priesthood ; and so, it is probable, taught, like the priests of the church of Rome, that their decrees were ratified in the other world. Partiality and corruption would, in time, pervert their decrees ; and spite and favour prevail over justice : As this might scandalize the people, it would be found necessary to teach, that the sentence which was to influence every one's final doom, was reserved for a future judicature. However, the Priest took care that all should not go out of his hands ; and when he could sit no longer *Judge*, he contrived to find his account in turning *Evidence* : as may be seen by the singular cast of this ancient inscription : “ Ego “ Sextus Anicius Pontifex TESTOR honeste hunc vixisse : manes “ ejus inveniant quietem *.”

How much this whole matter needed explaining, we may see by what a fine writer makes of it, in a discourse written to illustrate *Æneas's* descent into hell : “ There are three kinds of persons (says he) “ described as being situated on the BORDERS ; and I can give no “ reason for their being stationed there in so particular a manner, “ but because none of them seem to have had a proper right to a “ place among the dead, as not having run out the thread of their “ days, and finished the term of life that had been allotted them “ upon earth. The first of these are the souls of infants, who are “ snatched away by untimely ends ; the second are of those who “ are put to death wrongfully and by an unjust sentence ; and the “ third, of those who grew weary of their lives, and laid violent “ hands upon themselves †.”

After this, follow the episodes of Dido and Deïphobus, in imitation of Homer ; where we find nothing explanatory of the true nature of this episode, but the strange description of Deïphobus ; whose mangled phantom is drawn according to the philosophy of

* Fabius Celsus Inscript. Antiq. lib. iii.

† Mr. Addison's Works, vol. ii. p. 300, quarto edit. 1721.

Plato ; which teaches that the dead not only retain all the passions of the mind, but all the marks, and blemishes of the body *. A wild doctrine, which Lucian agreeably rallies in his *Menippus* ; who is made to say, that he saw Socrates in the Shades, busied at his old trade of *Disputation* : but that his legs yet appeared swelled, from the effects of his last deadly potion †.

Æneas, having passed this first division, comes now on the confines of TARTARUS ; and is instructed in what relates to the crimes and punishments of the inhabitants.

His guide here more openly declares her office of *HIEROPHANT*, or interpreter of the *Mysteries* :

Dux inclyte Teucrûm,
Nulli fas casto sceleratum insistere limen :
Sed *ME cum lucis* HECATE PRÆFECIT *avernis*,
Ipsa Deûm pœnis DOCVIT, *perque omnia* DUXIT—

It is remarkable, that *Æneas* is led through the regions of Purgatory and Elysium ; but he only sees the sights of Tartarus at a distance, and this could not well be otherwise in the shews of the *Mysteries*, for very obvious reasons.

The criminals destined to eternal punishment, in this division, are,

I. Those who had *sinned so secretly as to escape the animadversion of the Magistrate* :

Gnossius hæc Rhadamanthus habet durissima regna ;
Castigatque auditque dolos, SUBEGITQUE FATERI
Quæ quis apud superos, FURTO lætatus inani,
Distulit in seram commissa piacula mortem.

* Μαριγίας αὐ εἶπες ἦν, καὶ ἔχον ἔχον τῶν πλεονῶν ὥστε ἐν τῇ σὺματι, ἢ ἐπὶ μαρίγῳ ἢ ἄλλαν τραυματίαν ζῶν, καὶ τιθῆναι τὸ σὺμά ἐν ἰδίῳ ταῦτα ἔχον καλισταίτα εἶπε ἦν μέν, ἢ διαγραμμένα ζῶν, καὶ τιθῆναι ταῦτα ἰδιῶτα· ἐν δὲ λόγῳ αὐτῶν εἶπαι παρσιούεον τὸ σὺμα ζῶν, ἰδιῶτα ταῦτα καὶ ταλιῶτα· ἦν ὡσαύτα, ἢ τὰ πολλὰ ἐπὶ τῶν χρόνων. Georg. p. 524.

† ἔτι μίλοι ἐπεφύετο αὐτῇ, καὶ δυνάμει ἐν τῇ φαρμακοποιίᾳ τὰ σκῆλα, T. I. p. 481. Edit. Reitzii, 4^o, Amstel. 1743.

And

And it was principally on account of such crimes that the Law-giver enforced the doctrine of a future state of punishment. But it is worth while to observe, that, according to the teaching of the *Mysteries*, the RACK TO EXTORT CONFESSION, came originally from THE PLACE OF THE DAMNED, where only it could be equitably applied.

2. Those whose principles dissolve the first bonds of association, and society, the ATHEISTS and *despisers of God and religion* :

Hic genus antiquum terræ Titania pubes.

This was agreeable to the laws of Charondas, who says : “ Be “ the contempt of the Gods put in the number of the most flagi- “ tious crimes *,” The poet dwells particularly on that species of impiety which affects divine honours :

Vidi & crudeles dantem Salmonea pœnas,

Dum flammas Jovis & sonitus imitatur Olympi.

And this without doubt, was an oblique castigation of the APO- THEOSIS, then beginning to be paid and received at Rome.

3. The *infringers of the duties of IMPERFECT obligation, which civil laws cannot reach* : such as those without natural affection to brothers, duty to parents, protection to clients, or charity to the poor :

Hic quibus invisi fratres, dum vita manebat ;

Pulsatusve parens ; & fraus innexa clienti † ;

Aut qui divitiis soli incubuere repertis,

Nec partem posuere suis ; quæ maxima turba est.

4. Those pests of public and private peace, the TRAYTOR and the ADULTERER ; with all their various spawn, of *perjury* and *incest* :

* Έρω δὲ μίσην ἀδελφικὰν θεῶν καὶ ἀσέβειαν. Apud Stobæi Serm. xlii. p. 290. lin. 34. Tigruri, fol. 1559.

† So the law of the Twelve Tables : PATRONUS SI CLIENTI FRAUDEM FECERIT, SACER ESTO.

Quique ob adulterium cæsi, quique arma secuti
 Impia, nec veriti dominorum fallere dextras—
 Vendidit hic auro patriam, dominumque potentem
 Imposuit; fixit leges pretio, atque refixit.
 Hic thalamum invasit natæ, vetitosque hymenæos.

It is observable, he does not say, simply, *adulteri*, but *ob adulterium cæsi*; as implying, that the greatest civil punishment pleads for no mitigation of this crime at the bar of divine justice.

5. The INVADERS AND VIOLATORS OF THE HOLY MYSTERIES, held out in the person of Theseus, make the fifth and last class of offenders :

Sedet, æternumque fedebit
 Infelix Theseus; Phlegyasque * miserrimus omnes
 Admonet, & magna testatur voce per umbras :
 DISCITE JUSTITIAM MONITI, ET NON TEMNERE DIVOS.

The fable says, that Theseus and his friend Pirithous formed a design to steal Proserpine from hell; but being taken in the fact, Pirithous was thrown to the dog Cerberus, and Theseus kept in chains †, till he was delivered by Hercules: which without doubt means the death of one, and the imprisonment of the other, for their clandestine intrusion into the *Mysteries*. We have already offered several reasons, to shew that the descent of Theseus into hell, was a *violation of the Mysteries*: to which we may add what the ancients tell us of the duration of his imprisonment, which was four years; the interim between the celebrations of the greater *Mysteries*. So Seneca the tragedian makes him say :

* The Phlegyæ here mentioned, I take to be those people of Bœotia spoken of by Pausanias, who attempting to plunder the temple of Apollo at Delphi, were destroyed by lightning, earthquakes, and pestilence; hence Phlegyæ, I suppose, signified impious, sacrilegious persons in general; and is so to be understood in this place.

† Κατασχέθη δὲ αὐτὸν, Περικλῆς μὲν ἔχουσα
 Τῇ τριετίῃ τῇ αὐτῇ, Θανάτῳ δ' ἡγήθη κτενέσθαι.

Jo. Tzetzes, C. ii. cap. 51.

Tandem

Tandem profugi noctis æternæ plagam,
 Vastoque manes carcere umbrantem polum.
 Ut vix cupitum sufferunt oculi diem !
 Jam QUARTA *Eleusis* dona Triptolemi secat,
 Paremque toties Libra composuit diem ;
 Ambiguus ut me fortis ignaræ labor
 Detinuit inter mortis & vitæ mala *.

This may reconcile the contradictory accounts of the fable concerning Theseus ; some of which say he was delivered from hell ; others, that he was eternally detained there. The *first* relates to the liberty given him by the president of the *Mysteries* at the ensuing celebration : the other, to what the *Mysteries* taught he and all would suffer in the other world for *violating* them. This leads us to a circumstance which will much confirm the general interpretation of this famous Episode. In *Æneas's* speech to the Sibyl, Theseus is put amongst those heroes who went to, and returned from, hell :

Quid Thesea magnum,
 Quid memorem Alciden ?——

But in the place before us he is represented as confined there eternally. Julius Hyginus, in his *Commentaries on Virgil* †, thinks this a gross contradiction ; which Virgil would have corrected, had he lived to finish the poem. But can it be supposed, the poet was not aware of this, in two passages so near one another, in the same book ? In truth, his employing these differing circumstances, confirms the general interpretation ; and the general interpretation helps to reconcile the difference. *Æneas* wanted to be initiated ; and when he speaks to the Sibyl, or *Mythagogue*, he enumerates those heroes who had been initiated before him ; that is, such who had seen the *shows* of the *Mysteries*, of which number was Theseus, though he had intruded violently. But when Virgil

* Hippol.

† A. Gellii Noct. Att. lib. x. cap. 16.

comes to describe these *Shews*, which were supposed to be a true representation of what was done and suffered in Tartarus, Theseus is put among the *damned*, that being his station in the other world.

This will remind the learned reader of a story told by Livy. "The Athenians (says he) drew upon themselves a war with Philip, on a very slight occasion; and at a time when nothing remained of their ancient fortune, but their high spirit. Two young Acarnanians, during the days of INITIATION, themselves *uninitiated*, and ignorant of all that related to that secret worship, entered the temple of CERES along with the crowd. Their discourse soon betrayed them; by making some absurd enquiries into the meaning of what they saw: so being brought before the President of the *Mysteries*, although it was evident they had entered ignorantly and without design, they were put to death, as guilty of a most abominable crime*."

The office Theseus is put upon, of admonishing his hearers against IMPIETY, could not, sure, be discharged in these *shews* by any one so well, as by him who represented the Violator of them. But the critics, unconscious of any such design, considered the task the poet has imposed on Theseus, of perpetually sounding in the ears of the damned, this admonition:

DISCITE JUSTITIAM MONITI, ET NON TEMNERE DIVOS,

as a very impertinent employment. For though it was a sentence of great truth and dignity, it was preached to very little purpose amongst those who were never to hope for pardon or remission.

Even the ridiculous Scarron hath not neglected to put it in this

* Contraxerant autem cum Philippo bellum Athenienses haudquaquam digna causa, dum ex vetere fortuna nihil præter animos servant. Acarnanes duo juvenes per initiationis dies, non initiati, templum Cereris, imprudentes religionis, cum cetera turba ingressi sunt. Facile eos sermo prodidit, absurde quædam percunctantes; deductique ad antistites templi cum palam esset per errorem ingressos, tanquam ob infandum scelus, interfecti sunt. Hist. lib. xxxi.

abfurd light * ; and it muft be owned, that, according to the common ideas of Æneas's defcent into hell, it can hardly be feen in any other.

But, fuppofe Virgil to be here relating the admonitory maxims delivered during the celebration of thefe MYSTIC SHEWS, and nothing could be more juft or ufeful : for then the difcourfe was addreffed to the *vafte multitude of living fpectators*. Nor is it a mere fuppofition that fuch difcourfes made part of thefe representations. Ariftides exprefsly fays †, that in no place were more aftonifhing words pronounced or fung, than in thefe *Mysteries*. The reafon, he tells us, was, that the *founds* and the *fighes* might mutually affift each other in making an impreffion on the minds of the Initiated. But, from a paffage in Pindar, I conclude, that in thefe fhews (from whence men took their ideas of the infernal regions) it was customary for each offender, as he paffed by, in machinery, to make an admonition againft his own crime. “ It is reported (fays Pindar) that “ Ixion, by the decrees of the Gods, while he is inceffantly turning “ round his rapid wheel, calls out upon MORTALS to this effect, “ That they fhould be always at hand to repay a benefactor for “ the fervices he had done them ‡.” Where the word ΒΡΟΤΟΙ, *living men*, feems plainly to fhew that the fpeech was at firft made before men in this world.

The poet closes his catalogue of the damned with thefe words :

Aufi omnes immane nefas, AVSOQUE POTITI.

* Cette fentence eft bonne & belle,

Mais en Enfer de quoi fert-elle ?

† Τιν' δ' ἄλλω χερσιν, ἢ μίθων φῆμαι θαιμαστότερα ἰδόμεναι, ἢ τὰ δρόμια μάλ' ἔχει τὸν ἐπληξιν, ἢ μᾶλλον εἰς ἰσημίλλον καλίστη ταῖς ἀκοαῖς τὰ ἱρώματα ; Eleuf.

‡ Θιῶν δ' ἰσθιμαῖστον

Ἰξίονα φασὶ ταῦτα

Ἑρτοῖς λόγῳ, ἐν περὶντῇ τροχῷ

Παλὴ κυλιόμενον,

Τὸν εὐεργέτην ἄγαναι ; ἀμοιβαῖς

Ἐπαιχομένους τίσθαι. 2 Pyth.

For the antients thought that an action was sanctified by the success; which they esteemed a mark of the favour and approbation of the Gods :

Victrix Causa Diis PLACUIT, sed victa Catoni.

As this was a very pernicious doctrine, it was necessary to teach, that the imperial villain who trampled on his country, and the baffled plotter who expired on a gibbet, were equally the objects of divine vengeance.

Æneas has now passed *Tartarus* ; and here end the LESSER MYSTERIES. Their original explains why this sort of *sbeus* was exhibited in them. We are told, they were instituted for the sake of Hercules, when about to perform his eleventh labour, of fetching Cerberus from hell *, and were under the presidency of *Proserpine* †.

The Hero advances to the borders of ELYSIUM, and here he undergoes the *lustration* :

Occupat Æneas aditum, corpusque recenti

Spargit aqua, ramumque adverso in limine figit.

“ Being now about to undergo the lustrations (says Sopater) which immediately precede initiation into the *greater Mysteries*, they called me happy ‡.”

Accordingly, Æneas now enters on the GREATER MYSTERIES, and comes to the abodes of the blessed :

Devenere locos lætos, & amœna vireta

Fortunatorum nemorum, sedesque beatas :

Largior hic campos æther, & lumine vestit

Purpureo : solemque suum, sua sidera norunt.

* οἱ Ἐλευσίνοι ἐν αὐτῇ τῇ μικρῇ ἐνέσταντο μυστήρια—Ἐμνήθη ἐν Ἐλευσίνι τὰ δ' αὐτὸν [Ἡρακλῆς] λεγόμενα ΜΙΚΡΑ μυστήρια. Tzetz. in Lycoph.

† τὰ δὲ μικρὰ Περιφόρης—Schol. Aristoph. ad Plut. secund.

‡ Μίλλων δὲ τοῦ καθαρισμοῦ, τοῦ περὶ τῆς τελειότητος, ἰδούστων, ἐκάλει εὐδαίμονα ἱμανθῆ. In Divis. Ὀμπελ.

These two so different scenes of Tartarus and Elysium explain what Aristides meant, when he called the shews of *Eleusinian Mysteries*, *that most shocking, and, at the same time, most ravishing representation* *.

The Initiated, who till now only bore the name of Μύσαι, are called ΕΠΟΠΤΑΙ, and this new vision, ΑΥΤΟΨΙΑ. “The Αὐτοψία
“or the seeing with their own eyes (says Pfellus) is when he who
“is initiated beholds the divine lights †.”

In these very circumstances Themistius describes the Initiated, when just entered upon this scene. “It being thoroughly purified,
“he now discloses to the Initiated, a region ‡ all over illuminated,
“and shining with a divine splendor. The cloud and thick dark-

* τῶν θρηναλίστων τι καὶ φαιδρότατον. Eleus.

† Αὐτοψία ἴσιν, ὅταν αὐτὸς ὁ τελεῖται τὰ διὰ φῶτα ἱερῶ. In Schol. in Orac. Zoroast.

‡ This which was *all over illuminated*, and which the priest had *thoroughly purified*, was ἄγαλμα, an image. The reason of transferring what is said of the illumination of the *image*, to the illumination of the region, is, because this image represented the appearances of the divine Being, in one large, uniform, extensive light. Thus Jamblichus De mysteriis: Μὲν δὲ ταῦτα τῶν αὐτοφανῶν ΑΓΓΑΜΑΤΩΝ λόγος ἀφορισμένον· αὐτὸν ἰσὺν μὲν ταῖς τῶν θεῶν ΑΥΤΟΨΙΑΙΣ, ἐκτετατότερον καὶ αὐτῶν τῆς ἀληθείας ἱερῶν τὰ θεάματα, ἀκριβοῦς τι θαλάμῳ, καὶ διαφύροντα λαμπρῶς ἐκφαίνονται.—And again, Ὁσαύτως τοῖνον καὶ ἐπὶ τῷ ΦΩΤΟΣ· τὰ μὲν τῶν θεῶν ΑΓΓΑΜΑΤΑ φῶς πᾶσι ἀγράφον—τὸ μὲν τῶν θεῶν πῶς, ἄτομον, ἀφθιγνὸν ἱεράμῳ· καὶ πᾶσι τὰ ὅλα βάθρῳ τῷ κόσμῳ συνίης, ἀλλ’ ὁ περιεχομένης. § ii. cap. 4. He says, too, that it was *without figure*, ἄνυχος δὲ τῆς μὲν ὅλης, καὶ ἰσὺν αὐτῶν τῶν κατὰ μέγεθος εἶδος κατεχομένης πῶς ἱερῶν αὐτῶν—cap. 7. To this image, the following lines in the Oracles of Zoroaster allude :

Μὴ φύσιν καλίστην ΑΥΤΟΠΤΩΝ ΑΓΓΑΜΑ,

Οὐ γὰρ χρὴ κύβητος σε βλέπειν πρὶν σῶμα ΤΕΛΕΣΘΗ.

“Invoke not the self-conspicuous image of nature, for thou must not behold these
“things before thy body be purified by initiation.” This αὐτοπτικὸν ἄγαλμα was only a diffusive shining light, as the name partly declares, thus described presently after, in the same Oracles :

Ἦναια βλίσθη· μορφῆς ἄτερ εὐέρον πῶς,

Λαμπύρον σιγῇ· διὸ ὅλα κατὰ βίβητα κόσμῳ,

Κλῶς πᾶσι ζῶντι.

And the *figh* of this divine splendor was what the Mysteries called, ΑΥΤΟΨΙΑ.

“ nefs are difperfed * ; and the mind emerges, as it were, into day,
 “ full of light and chearfulnefs; as before, of difconfolate obfcu-
 “ rity †.”

Let me obferve, that the lines,

Largior hic campos æther, & lumine veftit

Purpureo: solemque suum, sua fidera norunt,

are in the very language of thofe, who profess to tell us what they saw at their initiation into the greater *Mysteries*. “ Nocte media
 “ vidi solem candido coruscantem lumine ‡,” says Apuleius on that occasion: for *candido* and *purpureo lumine* signify the very same thing.

Here Virgil, by leaving his Master, and copying the amiable paintings of Elyfium as they were represented in the *Mysteries*, hath artfully avoided a fault, too juftly objected to Homer, of giving fo dark and joylefs a landscape of the *fortunata nemora*, as could raife no defire or appetite for them: his favourite Hero him- self, who inhabited them, telling Ulyffes, that he had rather be a day-labourer above, than command in the regions of the dead. Such a representation defeats the very intent of the Lawgiver, in propagating the doctrine of a future ftate. Nay, to mortify every excitement to noble actions, the Greek poet makes reputation, fame, and glory, the great spur to virtue in the pagan system, to be visionary and impertinent. On the contrary, Virgil, whose aim, in this poem, was the fervice of Society, makes the love of

* Pletho tells us with what these clouds were accompanied, viz. thunder and lightning, and other meteoric appearances. Τὰ δὲ τιλμύριος φαινόμενα, κεραυνοὶ, καὶ πῦρ, καὶ ἄλλα ἄλλα, σύμβολα ἄλλως ἱερῶν, ἢ θεῶν τίς φησιν. In Schol. ad Orac. Mag. Zor. He says they were symbols, but not of the nature of the deity: and this was true; for the symbol of this Nature was the αὐτοσχεῖον ἄγαλμα which followed. Hence, as we see above, it was without figure.

† —ἀποσμήξας παύσυχθην, ἰπιδίον τῷ μνημῖνι μαρμαρύσσου τι ἦδη, καὶ αὐτῇ καλαμαπτύμενον θισπισίῃ, ἥτι ἡμίχλη ἰαίονα, καὶ τὸ ἰφθὺ ἄβρῖον ἐπιήγγυλθον· καὶ ἰεραίνω δὲ νῦν ἐν τῷ βάνει, φήγινος ἀνέπλιος καὶ ἀγλαίας ὅλῃ τῷ ἐρέττειν σέοντι. Orat. in Patrem.

‡ Met. lib. xi.

glory

glory so strong a passion in the other world, that the Sibyl's promise to Palinurus, that his NAME should be affixed to a promontory, rejoices his shade even in the regions of the unhappy :

Æternumque locus Palinuri nomen habebit :
His dictis curæ emotæ, pulsusque parumper
Corde dolor tristi ; GAUDET COGNOMINE TERRA.

They were the licentious stories of the Gods, and this ungracious description of Elysium (both so pernicious to society) which made Plato drive Homer out of his Republic.

But to return. The poet having described the climate of the happy regions, speaks next of the amusements of its inhabitants :

Pars in gramineis exercent membra palæstris ;
Contendunt ludo, & fulva luctantur arena.

Besides the obvious allusion, in these lines, to the philosophy of Plato, concerning the duration of the passions, it seems to have a more secret one to what he had all the way in his eye, the *Eleusinian Mysteries* ; whose celebration was accompanied with the *GRECIAN GAMES* *. On which account too, perhaps, it was that, in the disposition of his work, his fifth book is employed in the *Games* as a prelude to the *Descent* in the sixth.

1. The first place, in these happy regions, is assigned to *LEGISLATORS, and the founders of Society, who brought men from a savage to a civil life.*

Magnanimi Heroës, nati melioribus annis.

At the head of these is Orpheus, the most renowned of the European Lawgivers ; but better known under the character of Poet : for the first laws being written in measure, to allure men to learn them, and, when learnt, to retain them, the fable would have it,

* 'Ενθ' ἐστὶν αἱ παλαιοὶ οἱ καὶ τὴν Ἑλλάδα ἀγῶνις* καὶ μὴν τούτων ἀρχοῦνται* ὁ τῶν Παναθηναίων* οἱ δὲ βύλι, ὁ τῶν Ἐλευσινίων. Arisides Panath.—Μυθήσονται δὲ ξίον πρώτος Ἡρακλῆς, καὶ Διοσκύμους* ἀγῶνά τε γυμνακὸν γαίεσθαι πρῶτον Ἐλευσίνι τῇ ; Ἀττικῇ. Idem Eleusio.

that by the force of harmony, he softened the savage inhabitants of Thrace :

Threïcius longa cum veste sacerdos
Obloquitur numeris septem discrimina vocum.

But he has the first place ; because he was not only a Legislator, but the Introducer of the *Mysteries* into that part of Europe.

2. The next is allotted to PATRIOTS, and those who died for the service of their country :

Hic manus, ob patriam pugnando vulnera passi.

3. The third to *virtuous and pious* PRIESTS :

Quique sacerdotes casti, dum vita manebat :
Quique pii vates & Phœbo digna locuti.

For it was of principal use to Society, that religious men should lead holy lives ; and that they should teach nothing of the Gods but what was agreeable to the divine nature.

4. The last place is given to the INVENTORS OF ARTS *mechanical and liberal* :

Inventas aut qui vitam excoluere per artes :
Quique sui memores alios fecere merendo.

The order is exact and beautiful. The first class is of those who **FOUNDED** Society, heroes and lawgivers : the second, of those who **SUPPORTED** it, patriots and holy priests : and the third, of those who **ADORNED** it, the inventors of the arts of life, and the recorders of worthy actions.

Virgil has all along closely followed the doctrine of the *Mysteries*, which carefully taught that virtue only could entitle men to happiness ; and that rites, ceremonies, lustrations, and sacrifices would not supply the want of it.

Nor has he been less studious in copying their *shows* and *representations* ; in which the figures of those heroes and heroines, who
were

were most celebrated in the writings of the ancient Greeks, passed in procession *.

But, notwithstanding this entire conformity between the poet's scenes and those represented in the *Mysteries*, something is still wanting to complete the proofs: and that is, the famous SECRET of the *Mysteries*, THE UNITY OF THE GODHEAD, of which so much hath been said above. Had Virgil neglected to give us this characteristic mark, though, even then, we could not but say, his intention was *to represent an Initiation*; yet we must have been forced to own he had done it but imperfectly. But he was too good a painter, to leave any thing ambiguous; and hath therefore concluded his hero's *Initiation*, as was the custom, with instructing him in the ΑΠΟΡΡΗΤΑ, or the doctrine of the UNITY. Till this was done, the *Initiated* was not arrived to the highest stage of perfection; nor, in the fullest sense, intitled to the appellation of ΕΠΟΠΤΗΣ.

Musæus, therefore, who had been *Hierophant* at Athens, takes the place of the Sibyl (as it was the custom to have different Guides in different parts of the celebration) and is made to conduct him to the recess, where his Father's shade opens to him *the doctrine of Truth*, in these sublime words:

Principio coelum, ac terras, camposque liquentes,
Lucentemque globum Lunæ, Titaniaque astra
SPIRITUS INTUS ALIT, totamque infusa per artus
MENS agitat molem, & magno se corpore miscet.
Inde hominum pecudumque genus, vitæque volantum,
Et quæ marmoreo fert monstra sub æquore pontus.

This was no other than the doctrine of the old Egyptians, as we are assured by Plato; who says they taught that Jupiter was the SPIRIT WHICH PERVADETH ALL THINGS †.

* —ὅσα μὲν δὲ Δίας ἐχέμεν εἶδεν γυναιὶ ἀμειβόμεναι ἀνδρῶν καὶ γυναικῶν ἐν τοῖς ἀγίοις φάσμασιν· ἃ δ' εἰς τὸ μύσιν ποιεῖται, καὶ λογοποιοῖ καὶ συλλαβεῖς πάντες ὑμῶσι—Aristid.

† Ἰδωμιν δὲ καὶ τὰ τέτυκτο παλαιότερα· ἐν δὲ τὰ Λιγύπτιον τὴν Ἰου φασί, &c.—καὶ Δία μιν, τὸ ΔΙΑ ΠΑΝΤΕΝ ΧΩΡΟΝ ΠΝΕΥΜΑ. In Cratyl.

We shall shew how easily the Greek Philosophy corrupted this *principle* into (what is now called) SPINOZISM *. Here Virgil has approved his judgement to great advantage. Nothing was more abhorrent from the *Mysteries*, than Spinozism, as it overturned † the doctrine of a future state of rewards and punishments, which the *Mysteries* so carefully inculcated; and yet the principle itself, of which Spinozism was the abuse, was cherished there, as it was the consequence of the doctrine of the Unity, the grand secret of the *Mysteries*. Virgil, therefore, delivers the principle, with great caution, and pure and free of the abuse; though he understood the nature of Spinozism, and (by the following lines in his fourth *Georgic*, where he delivers it) appears to have been infected with it:

—Deum namque ire per omnes
Terrasque tractusque maris, cœlumque profundum.
Hinc pecudes, armenta, viros, genus omne ferarum
Quemque sibi tenues nascentem arcessere vitas.
Scilicet HUC REDDI DENIQUE AC RESOLUTA REFERRI
OMNIA——

But the *Mysteries* did not teach the doctrine of the Unity for mere speculation; but, as we said before, to obviate certain mischiefs of polytheism, and to support the belief of a Providence. Now, as a *future* state of rewards and punishments did not quite remove the objections to its inequalities here, the *Mysteries* added to it the doctrine of the METEMPSYCHOSIS, or the belief of a prior state ‡. And this, likewise, our poet has been careful to record. For after having revealed the great secret of the Unity, he goes on to speak of the *Metempsychosis*, or transmigration, in this manner:

Has omnes, ubi mille rotam volvere per annos,
Lethæum ad fluvium Deus evocat agmine magno
Scilicet immemores supera ut convexa revísant,
Rursus & incipiant in corpora velle reverti.

* Book iii. Sect. 4.

† See Book iii. Sect. 3. & 4.

‡ Vid. Porph. de Abst. l. iv. sect. 16. & Cic. Fragm. ex lib. de Philosophia.

And thence takes occasion to explain the nature and use of a Popish PURGATORY, which, in his hero's passage through that region, had not been done: this affords him too an opportunity for that noble episode, the procession of the hero's posterity, which passes in review before him: And with this the scene closes. One might well allow Virgil the use of so important a digression, (considering whom it was he celebrated under the character of Æneas) though it had been foreign to the nature of the *Mysteries* he is describing. But indeed he was even here following their customs very closely. It was then, and had been for some time, the practice of the *Mysteries*, when communicated to any aspirant of distinguished quality, to exhibit to him, in their *shows* and *representations*, something ORACULAR, relating to his own fortune and affairs. Thus Himerius tells us, that Olympia, on her uprising, after the birth of Alexander, was initiated into the Samothracian *Mysteries*; Where, in the *shows*, she saw her husband Philip, at that time in Potidæa*.

In attending the hero's progress through the three estates of the dead, I have shewn, at almost every step, from some ancient writer or other, the exact conformity of his adventures to those of the Initiated in the *Mysteries*. We shall now collect these scattered lights to a point; which will, I am persuaded, throw such a lustre on this interpretation, as to make the truth of it irresistible. To this purpose, I shall have nothing to do, but to transcribe a passage from an ancient writer, preserved by Stobæus; which professes to explain the exact conformity between DEATH, or a real descent to the infernal regions, and INITIATION, where the representation of those regions was exhibited. His words are these: THE MIND IS AFFECTED AND AGITATED IN DEATH, JUST AS IT IS IN INITIATION INTO THE GRAND MYSTERIES. AND WORD ANSWERS TO WORD AS WELL AS THING TO THING: FOR ΤΕΛΕΥΤΑΝ ΙΣ ΤΟ

* Λίγαι πόλις ἢ Ὀλυμπία, τὴν ἐν τοῖς Ἀλεξάνδρῳ τέκνῳ εὐδαίμονα ἐργάζεσθαι τὰ Καὶδων ἐν Σαμοθρίῃ μυστήρια, ἰδίᾳ κατὰ τὴν τελευτὴν τὸν Φίλιππον. In Eclog. Declam. apud Photium, Cod. 165. 243.

DIE; AND TEAEIZΘAI, TO BE INITIATED. THE FIRST STAGE IS NOTHING BUT ERRORS AND UNCERTAINTIES; LABORIOUS WANDERINGS; A RUDE AND FEARFUL MARCH THROUGH NIGHT AND DARKNESS. AND NOW ARRIVED ON THE VERGE OF DEATH AND INITIATION, EVERY THING WEARS A DREADFUL ASPECT: IT IS ALL HORROR, TREMBLING, SWEATING, AND AFFRIGHTMENT. BUT THIS SCENE ONCE OVER, A MIRACULOUS AND DIVINE LIGHT DISPLAYS ITSELF; AND SHINING PLAINS AND FLOWERY MEADOWS OPEN ON ALL HANDS BEFORE THEM. HERE THEY ARE ENTERTAINED WITH HYMNS, AND DANCES, WITH THE SUBLIME DOCTRINES OF SACRED KNOWLEDGE, AND WITH REVEREND AND HOLY VISIONS. AND NOW BECOME PERFECT AND INITIATED, THEY ARE FREE, AND NO LONGER UNDER RESTRAINTS; BUT CROWNED AND TRIUMPHANT, THEY WALK UP AND DOWN THE REGIONS OF THE BLESSED; CONVERSE WITH PURE AND HOLY MEN; AND CELEBRATE THE SACRED MYSTERIES AT PLEASURE *.

* Τὸ δὲ πᾶσιν πάθος, οἷον οἱ τιμωταὶ μεγάλαις καθήγιαζονται διὰ καὶ τὸ ῥῆμα τῷ ῥήματι, καὶ τὸ ἔργον τῷ ἔργῳ τῷ τελειῶν καὶ τελειῶσαι περιστάσει, πλάναι τὰ πρῶτα καὶ περιβόλαι κατόπιν, καὶ διὰ σπῆτος τινὸς ὑποπλῆτος πορείας καὶ ἀτάλαιας ἵστα πρὸς τὸ τέλος αὐτῷ τὰ δυνάμει πάθη, φρίκη, καὶ τρέμος, καὶ ἰσθὺς, καὶ δάκρυον· ἐν δὲ τούτοις, ὅπως τι θαυμάσιον ἀπεικονίσαι, ἢ τέτοιαι καθαροὶ, καὶ λιμῶντες ἰδεῖσθαι, φωνὴ καὶ χοροὶ καὶ συμπετάλαις ἀντιστάται ἱερῶν, καὶ θαλάσσιαις ἁγίαις ἔχουσι· ἐν αἷσι δὲ παλαιῶν ἦσαν καὶ μεμνημένοι ἰλιθιῶν γεγονότες, καὶ ἄφελον περιῶν ἐκφρασεῖν ἐργασίαν καὶ σύνεσιν ἐσίου καὶ καθαροὺς ἀνδράσι. Sermo cxix. p. 605. lin. 33. Tiguri, fol. 1559. The Son of Sirach, who was full of Grecian ideas, and hath embellished his admirable work of ECCLESIASTICUS with a great deal of Gentile learning, hath plainly alluded, though in few words, to these circumstances of INITIATION, where encouraging men to seek after wisdom, he says:—"At first she will walk with him by CROOKED ways, and bring FEAR and DREAD upon him, and TORMENT HIM WITH HER DISCIPLINE, until she may TRUST his soul, and TRY him by her laws. Then will she return the STRAIGHT way unto him, and COMFORT him, and shew him her SECRETS."—διαγραμματικῶς πορεύεται μετ' αὐτῷ ἐν πρῶτοις. ΘΕΟΔΩΡΟΣ ΔΕ ΚΑΙ ΔΕΙΔΙΔΩΝ ἰσχυρῶς ἐκ' αὐτῶν, καὶ ΒΑΣΑΝΙΖΕΙ Αὐτὸν ἘΝ ΠΑΙΔΙΑ Αὐτῆς. ὅς ἔστι ΕΜΠΙΣΤΕΥΣΗ· τῇ ψυχῇ αὐτοῦ καὶ ΠΕΙΡΑΣΗ αὐτοῦ ἐν τοῖς δικαιώμασιν αὐτοῦ. Καὶ πάλιν ἰσχυρῶς αὐτ' ἰδύσθαι πρὸς αὐτόν, καὶ ΕΥΦΡΑΝΕΙ αὐτόν, καὶ ΑΠΟΚΑΛΥΨΕΙ αὐτῷ τὰ ΚΡΥΠΤΑ αὐτοῦ. Chap. iv. vers. 17, 18.

The progress finished, and every thing over, Æneas and his Guide are let out again to the upper regions, through the *ivory gate* of DREAMS. A circumstance borrowed from Homer, and very happily applied to this subject; for, as Euripides elegantly expresses it,

ῥῆνος τὰ ΜΙΚΡΑ τῷ θανάτῳ ΜΥΣΤΗΡΙΑ.

A DREAM is the LESSER MYSTERIES of death.

But, besides this of *ivory*, there was another of *born*. Through the first issued *false* visions; and through the latter, *true*.

Sunt geminæ Somni portæ: quarum altera fertur

Cornea, qua *veris* facilis datur exitus umbris:

Altera candenti perfecta nitens elephanto;

Sed *falsa* ad cœlum mittunt insomnia manes.

His ubi tum natum *Anchises*, unaque Sibyllam

Prosequitur dictis, *portaque emittit eburna*.

Servius, with the rank spirit of a grammarian, who seldom finds any thing to stop at but a solecism in expression, says very readily, "Vult autem intelligi, falsa esse omnia quæ dixit. He would have "you understand by this, that all he has been saying is false and "groundless." The following critics give the same solution. Ruæus, one of the best, may speak for them all: "Cum igitur "Virgilius Æneam eburnea porta emittit, indicat profecto, quid- "quid a se de illo inferorum aditu dictum est, in fabulis esse nu- "merandum." This interpretation is strengthened by Virgil's being an Epicurean; and making the same conclusion in his second *Georgic*:

Felix, qui potuit rerum cognoscere causas,

Atque metus omnes & inexorabile fatum

Subjecit pedibus, *strepitumque Achærontis avari*!

But Virgil wrote, not for the amusement of women and children over a winter's fire, in the taste of the *Milesian fables*; but for the

use of men and citizens; to instruct them in the duties of humanity and society. The purpose, therefore, of such a writer, when he treats of a *FUTURE STATE*, must be to make the doctrine interesting to his reader, and useful in civil life: Virgil hath done the first, by bringing his Hero to it through the most perilous achievement; and the second, by appropriating the rewards and punishments of that state to *virtue* and to *vice* only. Now if we will believe these critics, when the poet had laboured through a whole book, and employed all his art and genius to compass this important end, he foolishly defeats his whole design with one wanton dash of his pen, which speaks to this effect: “I have laboured, countrymen, to draw you to virtue, and to deter you from vice, in order to make particulars and societies flourishing and happy. The truths inforced to this purpose, I have endeavoured to recommend by the example of your ancestor and founder, *Æneas*; of whom (to do you the more credit) I have made an accomplished hero; and have set him on the most arduous and illustrious undertaking, the establishment of a civil community: and to sanctify his character, and add reverence to his laws, I have sent him upon the errand you see here related. But, lest the business should do you any service, or my hero any honour, I must inform you, that all this talk of a *future state* is a childish tale, and *Æneas*’s part in it, only a fairy adventure. In a word, all that you have heard, must pass for a lenten dream, from which you are to draw no consequences, but that the poet was in a capricious humour, and disposed to laugh at your superstitions.” Thus is Virgil made to speak in the interpretation of ancient and modern critics *. And this the conclusion he was pleased to give to the master-piece of all his writings.

* This absurdity did not escape the learned Dacier, who, in his note on *porta fugiens eburna*, l. iii. Od. xxvii. of Horace, says,—Mais ce qu’il y a d’étonnant, c’est que Virgile fait sortir Anchise par la porte d’ivoire, qui est celle des faux songes; par là il détruit toutes les grandes choses qu’il a dites de Rome & d’Auguste.

The truth is, the difficulty can never be gotten over, but by supposing THE DESCENT TO SIGNIFY AN INITIATION INTO THE MYSTERIES. This will unriddle the enigma, and restore the poet to himself. And if this was Virgil's purpose, it is to be presumed, he would give some private mark to ascertain his meaning: for which no place was so proper as the conclusion. He has, therefore, with a beauty of invention worthy of himself, made this fine improvement on Homer's story of the *two gates*; and by imagining that of horn for true visions, and that of ivory for false, insinuates, by the first, the *reality* of another state; and by the second, the *shadowy* representations of it in the shews of the *Mysteries*: so that, not the things themselves, but only the pictures of them, objected to Æneas, were false; as the Scene did not lye in HELL, but in the TEMPLE OF CERES. This representation being called ΜΥΘΟΣ, κατ' ἱστορίαν. And this we propose as the true meaning of,

Alter a candenti perfecta nitens elephanto :

Sed FALSA ad cœlum mittunt insomnia manes.

For *falsa insomnia* do not signify *lying*, but *shadowy dreams*. Thus the Roman widow, in the famous sepulchral inscription*, begs the Dii manes to be so indulgent to her husband's shade, that she may see him in her dreams; that is, seem to see him, as the shade of Hector was seen by Æneas,

In somnis ecce ante oculos mœstissimus Hector

Vifus adesse mihi——

and this, in distinction to what the Roman Widow makes the other part of her prayer, to be *really* joined to him in the other world.

* ITA PETO VOS MANES
SANCTISSIMI
COMMENDATVM HABEATIS
MEVM CONIVGEM ET VEL-
LITIS
HVIC INDVLGENTISSIMI ESSE

MORIS NOCTURNIS
VT EVM VIDEAM
ET ETIAM ME FATO SVADERE
VELLIT VT ET EGO POSSIM
DULCIVS ET CELERIVS
APVD EVM PERVENIRE.

Apud Grut. p. 786.

But

But though the visions which issued from the ivory gate were *unsubstantial*, as being only representative; yet I make no question, but the ivory gate itself was *real*. It appears, indeed, to be no other than the sumptuous door of the temple, through which the *Initiated* came out, when the *celebration* was over. This temple was of an immense bigness, as appears from the words of Apuleius: "Senex comissimus ducit me protinus ad ipsas fores *ÆDIS AMPLISSIMÆ* *." Strabo is more particular: Next (says he) is Eleusis, "in which is the temple of the Eleusinian Ceres, and the mystic cell built by Ictinus, CAPABLE OF HOLDING AS LARGE A NUMBER AS A THEATRE †." But Vitruvius's description of it is still more curious: "ELEUSINÆ Cereris & Proserpinæ cellam IMMANI MAGNITUDE Ictinus Dorico more, sine exterioribus columnis *ad laxamentum usus sacrificiorum*, pertexit. Eam autem postea, cum Demetrius Phalereus Athenis rerum potiretur, Philon ante templum in fronte columnis constitutis Prostylon fecit. *Ita aucto vestibulo laxamentum initiantibus operisque summam adjecit auctoritatem ‡.*" And Aristides thought this the most extraordinary circumstance in the whole affair: "But the thing most wonderful and divine was, that of all the public assemblies of Greece, this was the only one which was contained within the walls of one edifice §." Here was room, we see, and so purposely contrived, for all their SHEWS and REPRESENTATIONS.

And now, having occasionally, and by parts only, said so much of these things, it will not be amiss, in conclusion, to give one general and concise idea of the whole. I suppose the substance of the celebration to be a kind of drama of the history of Ceres; as those under the patronage of the other Gods represented their History;

* Metam. l. xi. p. 996. Edit. Lugd. 8vo, 1587.

† Εἰς Ἐλευσιν πόλιν, ἐν ᾗ τὸ τῆς Διμήνης ἱερὸν τῆς Ἐλευσινίας καὶ ἡ μορφοῦς σκαῖς, ὅτι καθίσταται. Ἰκτινός, ὅχλον διατρυ διέκασθαι δυνάμειν.—lib. ix. Geog. Edit. Casaub. p. 272. lin. 30.

‡ De Architect. Præf. ad l. vii.

§ Το ἅ ᾗ μέγιστον καὶ θιάσων, μόνον γὰρ ταύτων ποιητέον εἰς αὐτὸν συλλαβὴν εἶχε. Eleusin. Orat.

to HERCULES and MYTHRAS, who protected the oppressed from the ravages of wild Beasts or more cruel Men, had their labours in *war* and *hunting* dramatically held out. The Story of Ceres afforded opportunity to represent the three particulars, about which the mysteries were principally concerned. 1. *The rise and establishment of civil society.* 2. *The doctrine of a future state of rewards and punishments.* 3. *The error of polytheism, and the principle of the unity.* The Goddess's legislation in Sicily and Attica (at both which places she was said to civilize the savage manners of the inhabitants) gave birth to the *first* *. Her search for her daughter Proserpine in hell, to the *second*; and her resentments against the Gods for their permission of, or connivance at, the rape, to the *third* †. My supposition, of the dramatic nature of the shews, is not made without good authority. Lucian, in his *Alexander*, where he gives a large account of the impostures of that false prophet, speaking of the *Mysteries* which he instituted, in honour of his new-found God, Glyco; says, they were celebrated (after the usual preparatory rites of torch-bearing, initiation, and public notice to the prophane to keep at a distance) by a three Days festival: "On the first day was represented the labour of Latona and the Nativity of Apollo; the nuptials of Ceronis; and the birth of Æsculapius. On the second, the appearance of Glyco, and the generation of the god: and on the third, the marriage of Podalirius with the mother of Alexander ‡." Every thing in these rites being performed, as the turn of the learned author's relation necessarily im-

* Teque, Ceres & Libera, quarum sacra — a quibus initia vitæ, atque victus, legum, morum, mansuetudinis, humanitatis exempla hominibus et civitatibus data, ac dispersita esse dicuntur. Cic. in Verr. v. c. 72. Edit. Ox. 4°. T. IV. p. 478.

† This circumstance Apollodorus informs us of. His words are these: — Μεθυσσα δὲ παρ' ἑρμηνέων, ὅτι Πλάτων αὐτὴν ἤρπασεν, OPTIZOMENH ΘΕΟΙΣ ΑΠΙΕΔΙΠΝΕΝ ΟΥΡΑΝΟΝ· εἰσαποθεῖσα δὲ γυναικί, ἦκεν εἰς Ἐλευσίαν.

‡ Αὐτῆς ἐγίνετο λοχία, καὶ Ἀπόλλωνος γυναικί, καὶ Κερωνίδος γάμος, καὶ Ἀσκληπιδί, ἐτίμωτο· ἐν δὲ τῇ δευτέρῃ Γλυκῆτος ἐσφάσκειν καὶ γένεσις τῷ θεῷ. Τρίτῃ δὲ ἡμέρᾳ, Ποδάλειρος τὸ ἦν καὶ τῆς μητρὸς Ἀλεξάνδρου γάμος, &c. T. II. pag. 245. Edit. Reitzii, Amstel. 1746. 4°.

plies, in imitation of ancient usage. But here let it be observed, that the secrets of the *Mysteries* were unfolded both by *words* and *actions*: of which Aristides, quoted above, gives the reason; “That
 “so the *sounds* and *fights* might mutually assist each other in
 “making an impression on the minds of the *Initiated*.” The *error of polytheism* therefore was as well exposed by the *dark wanderings* in the subterraneous passages through which the Initiated began his course, as by the information received from the Hierophant: and the *unity* as strongly illustrated by the *αὐτοπλον ἄγαλμα*, the *self-seen image* *, the diffusive *shining light*, as by the *hymn of Orpheus* †, or this *speech of Anchises*.

On the whole, if I be not much deceived, the view in which I place this famous episode, not only clears up a number of difficulties, inexplicable on any other scheme; but likewise heightens and ennobles the whole poem; for now the episode is seen to be an essential part of the main subject, which is THE ERECTION OF A CIVIL POLICY and A RELIGION; custom having made *initiation into the Mysteries* a necessary preparative for that arduous undertaking.

But there is no place in this admirable Poem, even to the SHIELD OF ÆNEAS, which will not instruct us how considerable a station the MYSTERIES held in public life; and how necessary they were supposed to be, to compleat the equipage of a Hero.

The ornaments on this shield represent two famous Histories of different periods, and very differently executed. The first, a loose sketch of the foundation and early fortunes of Rome; the second, a highly finished picture of the victory of Actium. These so dissimilar pieces seem to be as oddly connected; by a sudden jump unto the other world.

Hinc procul addit

Tartareas etiam sedes, alta ostia Ditis;

Et scelerum poenas, & te, Catilina, minaci

Pendentem scopulo, Furiarumque ora trementem;

Secretosque pios; his dantem jura Catonem ‡.

* See note (†) p. 283.

† See p. 202.

‡ Lib. viii.

But

But there is more in this disposition than appears at first sight. The several parts make an uniform and connected System. The first of the two principal parts, we have observed, is a view of the foundation and first establishment of ancient Rome. Now Dionysius of Halicarnassus tells us, that this city was in nothing more excellent, or worthy of imitation, than in the genius of its national Religion; which was so constructed, as to be always ready to render service to the State. Hence, Virgil, when he has brought us to the time in which their CIVIL establishment was perfectly secured by the slaughter and dispersion of the Gauls,

(Scutis protecti corpora longis),

goes on to the RELIGIOUS constitution :

Hic exultantes Salios, nudosque Lupercos,
Lanigerosque apices, & lapsa ancilia coelo
Excuderat : castæ ducebant sacra per urbem
Pilentis matres in mollibus——

Now Strabo observes, that the ancient pagan religion consisted of two parts, the OPEN and the SECRET *. The *open*, Virgil hath given us in the Salian and Lupercal rites. What remained was the *secret*, and this he presents to us in an oblique description of the *Mysteries*; where (as we have shewn) the scenes of a future state were exhibited to the Initiated.

Hinc procul addit

TARTAREAS etiam SEDES, alta ostia Ditis;
Et scelerum pœnas, & te, Catilina, minaci
Pendentem scopulo, Furiarumque ora trementem;
SECRETOSQUE PIOS; his dantem jura Catonem.

So that, as before, a particular INITIATION into the *Mysteries* was meant by Æneas's descent to the infernal regions; here, the general CELEBRATION of them is to be understood by this contracted view of Tartarus and Elysium.

* Lib. x. p. 467. C. Edit. Paris, 1620. fol.

As this meaning seems necessary to give common propriety to the description of the shield, there is reason, I think, for receiving it. And if we allow, that the MYSTERIES are here represented under the idea of the *infernal regions*, we gain a new argument in favour of the interpretation of the sixth book.

If it be asked why Cato is put, as it were, in the place of Minos; and Catiline, of Tityus: the answer will let us into another beauty. It is a fine insinuation, that these foreign rites of Eleusis deserved to be naturalized at Rome. In which he only followed the opinion of Cicero*.

Here it may not be improper to take notice of a vulgar mistake, as old at least as Servius, that Cato the censor, and not Cato of Utica, is meant in this place; as if the Court-poet would not dare to celebrate the professed enemy of the Julian house. This made the critics seek out for a Cato of a distant age, to brave Catiline in Hell; when they might have seen it could be no other than his great contemporary, who had before withstood him in Rome. The last line,

SECRETOSQUE pios; his dantem jura Catonem,
was probably a compliment to Cato in his little senate of Utica.

All this considered, we see the reason, the great artist had to call his picture, his portraiture on the shield,

—Clypei NON ENARRABILE textum;
an ÆNIGMATICAL picture.

And now the nature and purpose of the *sixth* book being further supported by this collateral circumstance, it will enable us to discover and explain another beauty in the *seventh*; which depending on this principle, could not be seen till it was established.

If the recommendation of the *Mysteries* was of such importance in an epic poem of this *species*; and if, at the time of writing, many of the *Mysteries* were become abominably corrupt, we can

* See p. 209.

hardly believe but that the poet, after he had so largely expatiated in praise of those that were holy and useful, would take care to stigmatize such as were become notoriously profligate: because this tended equally with the other, to vindicate, what he had in view, the honour of the institution. And what strengthens this conjecture, is the similar conduct of another great writer of antiquity upon the same subject, whom we are now coming to, APULEIUS of Madaura, whose *Metamorphosis* is written altogether in this view of recommending the *Pagan Mysteries*; in which, as we shall find, he hath been no less circumstantial in reprobating the corrupt *Mysteries* of the SYRIAN GODDESS than in extolling the pure rites of the EGYPTIAN ISIS. A conduct so much alike, that the two cases will serve mutually to support what is here said of either.

This then seemed a necessary part in the plan of Virgil's Poem. But it was no easy matter to execute it. Another allegory would have been without grace; nor was there any repose in the latter part of the action of the poem, as in the former, to admit a digression of such a length. On the other hand, to condemn all *corrupt Mysteries*, in the plain way of a judiciary sentence, did not suit the nature of his poem: nor, if it had suited, could it have been used, without hurting the uniform texture of the work: after the *pure rites* had been so covertly recommended under figures and fictions.

The poet, therefore, with admirable invention, hath contrived, in the next book, to render the most corrupt of the *Mysteries*, the secret rites of BACCHUS, very odious, by making them the instrument to traverse the designs of Providence, in the establishment of his Hero, and by putting a FURY on the office of exciting the *aspirants*, to the celebration of them. Amata, the mother of Lavinia, in order to violate the league and alliance between Æneas and Latinus, contrives, at the instigation of Alecto, to secrete her daughter; and to devote and consecrate her to Bacchus, in an *initiation* into one of his abominable rites:

SIMULATO numine BACCHI

Majus adorta NEFAS, majoremque orsa furorem,
 Evolat, & *natam* frondosis montibus ABDIT *;
 Quo thalamum eripiat Teucris, tēdasque moretur :
 Evoë, Bacche ! fremens SOLUM TE VIRGINE DIGNUM *
 Vociferans——
 Fama volat : Furiisq̃ue accensas pectore *matres*,
 Idem omnis simul ardor agit, nova quærere tecta
 Deferuere domos——
 Clamat : Io, *matres*——
 Solvite crinales vittas, capite orgia mecum.
 Talem inter sylvas, inter deserta ferarum
 Reginam ALECTO STIMULIS AGIT UNDIQUE BACCHI †.

The Mysteries of Bacchus were well chosen for an example of corrupted Rites, and of the mischiefs they produced ; for they were early and flagrantly corrupted. But his principal reason for this choice, I suppose, was a very extraordinary story he found in the Roman annals, of the horrors committed in that city, during the clandestine celebration of the *Bacchic rites* ; which Livy has transcribed very circumstantially into the thirty-ninth book of his *History*.

Nor did the poet think he had done enough in representing the *corrupt Mysteries* under these circumstances of discredit, without specifying the mischiefs they produced ; nor that he had sufficiently

* Livy, we have seen, in his account of these rites of Bacchus, says, “ Raptos a Diis homines dici, quos machine illigatos ex conspectu in additos specus abripiant.”

† Lib. vii.—Plutarch describes these corrupt Mysteries, in the same manner ; but adds, that they were not celebrated in honour of any of the Gods, but to prevent mischief from EVIL DEMONS, whom, by such sort of Rites, they would appease and render innocuous.—ἐνθάδε δὲ καὶ θυσιὰς ἄσπερ ἡμέρας ἀποτρύνει· καὶ συνθροῦναι ἐν αἵς ἀμοφαιαῖς καὶ διασπασμοῖς, ὡςτις τι καὶ κοπιῇ, πολλὰ καὶ δὲ πάλιν αἰσχρολογίαι πρὸς ἱεροῖς, μανίας τι ἄλλαι ἀνιόνται· μυσταγωγίᾳ σὺν κλόῳ, θύω μὲν ἄδην, ΛΑΙΜΑΝΩΝ δὲ ΦΑΤΑΩΝ, ἀποδρωτῆς ἵστικα φέσταιμ’ ἂν τιλινὸν μιλίχια καὶ παρὰ μινύα.—περὶ τῶν ἐλλειποτότων χρηστηρίων. Edit. Francof. fol. 1599. T. II. B. 417. C.

distinguished them from the *pure*, without shewing those mischiefs to be such as the *pure* had taken care to obviate.

The next news, therefore, we hear of Amata, after her celebration of the rites of Bacchus, is her **SUICIDE**, and a suicide of the most ignominious kind :

Purpureos moritura manu discindit amictus,
Et nodum *informis leti* trabe neclit ab alta.

This disaster, the poet makes Jupiter charge upon Juno ; who, by the ministry of *Alecto*, excited Amata to an *initiation* :

Terris agitare vel undis
Trojanos potuisti : infandum accendere bellum,
DEFORMARE DOMUM, & luctu miscere hymenæos.

Suicide, as we learn by Plato*, the *holy mysteries* expressly forbid and condemned. On which account our poet, in his allegorical description of what was represented in the *Eleusinian*, has placed these criminals in a state of misery :

Proxima deinde tenent mœsti loca, qui sibi lethum——

Thus nobly hath Virgil completed his design on the subject of the **MYSTERIES**. The hero of the poem is initiated into the most pure and holy of them ; his capital Enemy, into the most impure and corrupt ; and the schemes and intrigues of each party have a correspondent issue.

To conclude, the principles here assumed, in explaining this famous poetical fiction, are, I presume, such as give solidity, as well as light, to what is deduced from them ; and are, perhaps, the only Principles from which any thing reasonable can be deduced in a piece of criticism of this nature. For, from what I had shewn was taught, and represented in the *Mysteries*, I infer that *Æneas's DESCENT INTO HELL* signifies an **INITIATION** ; because of the exact conformity, in all circumstances, between what Virgil relates of his Hero's adven-

* See above, p. 268.

ture, and what antiquity delivers concerning the SHEWs and DOCTRINES of those MYSTERIES, into which Heroes were wont to be initiated. On the contrary, had I gratuitously supposed, without any previous knowledge of what was practised in the *Mysteries*, that the *descent* was an *initiation*, merely because Augustus (who was shadowed under the person of *Æneas*) was initiated; and thence inferred, that the *Mysteries* did exhibit the same scenes which the Poet hath made *Hell* to exhibit to his Hero, my explanation had been as devoid of any solid inference, as of any rational principle. And yet, if authority could support so impertinent a conduct, one might have ventured on it. A celebrated writer *, in a tract intitled *Reflections on the character of Iapis in Virgil*, goes altogether on this gratuitous kind of criticism. Without any previous knowledge of the life and fortunes of ANTONIUS MUSA, the physician of Augustus, he supposes that Virgil meant this person by IAPIS, merely because Augustus was meant by *Æneas*. And then, from what the poet tells us of Iapis's history, the critic concludes it must have made part of the history of Musa; and so, instead of explaining a fable by history, he would regulate history on a fable. Whereas the principles of true criticism should have directed him to inquire previously what Antiquity had left us, concerning the person of Antonius Musa: and if, on comparing what he found there, with what Virgil has delivered concerning Iapis, any strong resemblance was to be found; then, and not till then, his ingenious conjecture, that *Iapis* was *Musa*, would stand upon a reasonable bottom. It was not thus that an able critic † lately explained Virgil's noble allegory, in the beginning of the *third* GEORGIC; where, under the idea of a magnificent Temple, to be raised to the Divinity of Augustus; the poet professes the famous epic poem which he afterwards erected in his honour; or, as our Milton says,

———“ built the lofty rhyme.”

* Dr. Atterbury, Bishop of Rochester. [See his Epistolary Correspondence, 1783, vol. 1. p. 329.]

† See Hor. Ep. ad Augustum, with an English Commentary, and Notes, p. 36.

But had the existence of such a poem never come to our knowledge, I am persuaded, this excellent writer had never troubled the world with so slender a conjecture that a Temple signified an epic poem : and therefore that Virgil executed, or at least intended, such a work. In truth, Critics should proceed in these enquiries about their author's secret meaning, with the same caution and sobriety which Courts of Justice employ in the detection of concealed criminals ; who take care, in the first place to be well assured of the *corpus delicti*, before they venture to charge the fact upon any one.

Thus far concerning the *use* of the MYSTERIES to SOCIETY. How *essential* they were esteemed to RELIGION, we may understand by the METAMORPHOSIS OF APULEIUS ; a book, indeed, which from its very first appearance hath passed for a trivial fable. Capitolinus, in the life of Clodius Albinus, where he speaks of that kind of tales which disconcert the gravity of philosophers, tells us that Severus could not bear with patience the honours the Senate had conferred on Albinus ; especially their distinguishing him with the title of *learned*, who was grown old in the study of old-wives-fables, such as the Milesian-Punic tales of his countryman and favourite, Apuleius : “ Major fuit” (says Severus, in his letter to the senate on this occasion) “ dolor quod illum pro *literato* laudandum plerique “ duxistis, quum ille nœniis quibusdam anilibus occupatus *inter* “ *Milesias Punicas Apuleii sui* et ludicra literaria consenesceret.” That poor, modern-spirited critic Macrobius, talks too of Apuleius in the same strain.—“ Nec omnibus fabulis Philosophia repugnat, “ nec omnibus acquiescit—Fabulæ, aut tantum conciliandæ auri- “ bus voluptatis aut adhortationis quoque in bonam frugem gratia “ repertæ sunt, auditum mulcent ; velut comœdiæ ; quales Me- “ nander ejusve imitatores agendas dederunt : vel argumenta “ fictis casibus amatorum referta ; quibus vel multum se *Arbiter* “ exercuit, vel APULEIUM nonnunquam *luisse* MIRAMUR. Hoc “ totum fabularum genus, *quod solas aurium delicias profitetur, e sa-* “ *crario suo in nutricum cunas sapientiæ tractatus eliminat* *.”—How-

* Lib. i. c. 2.

ever he seems to wonder that Apuleius should trifle so egregiously : and well he might. For the writer of the *Metamorphosis* was one of the gravest and most virtuous, as well as most learned, philosophers of his age. But Albinus appears to have gone further into the true character of this work, than his rival Severus. And if we may believe Marcus Aurélius, who calls Albinus “ homo exercitatus, vita tristis, gravis moribus *,” he was not a man to be taken with such trifling amusements as Milesian fables. His fondness therefore for the *Metamorphosis* of Apuleius shews, that he considered it in another light. And who so likely to be let into the author’s true design, as Albinus, who lived very near his time, and was of Adrumetum in the neighbourhood of Carthage, where Apuleius sojourned and studied, and was honoured with public marks of distinction ! The work is indeed of a different character from what some Ancients have represented it ; and even from what modern Critics have pretended to discover of it. Those Ancients, who stuck in the outside, considered it, without refinement, as an idle fable : the Moderns, who could not reconcile a work of that nature to the gravity of the author’s character, have supposed it a thing of more importance, and no less than a general satire on the vices of those times : “ Tota porro hæc metamorphosis Apuleiana (says “ Mr. Fleuri †) & stylo & sententia, satyricon est perpetuum, ut “ recte observavit Barthius, Advers. lib. ii. cap. 11. in quo magica “ deliria, sacrificulorum scelera, adulterorum crimina, furum & “ latronum impunitæ factiones palam differuntur.” But this is far short of the matter. The author’s main purpose was not to satyrize the specific *vices of his age* (though, to enliven his fable, and for the better carrying on his story, he hath employed many circumstances of this kind) but to recommend PAGAN RELIGION as the only cure for *all vice whatsoever*.

To give what we have to say its proper force, we must consider the real character of the writer. Apuleius, of Madaura in Afric,

* Capitolinus, in Claud. Alb.

† Ed. Ap. in us. Delph.

was a devoted Platonist; and, like the Platonists of that age, an inveterate enemy to Christianity. His zeal for the *honour of philosophy* is seen in that solemn affirmation, when convened before a court of justice, “*Philosophiæ honorem qui mihi salute mea anti-*”
“*quior est, nusquam minui* *.” His superstitious attachment to the *Religion of his country* is seen in his immoderate fondness for the MYSTERIES. He was initiated, as himself tells us, into almost all of them: and, in some, bore the most distinguished offices. In his Apology before the proconsul of Africa, he says, “*Vin’ dicam,*”
“*cujusmodi illas res in sudario obvolutas, laribus Pontiani commen-*”
“*darim? Mos tibi geretur. Sacrorum pleraque Initia in Græcia par-*”
“*ticipavi. Eorum quædam signa & monumenta tradita mihi a sa-*”
“*cerdotibus sedulo conservo. Nihil insolitum, nihil incognitum*”
“*dico: vel unius Liberi Patris Symmistæ, qui adestis, scitis, quid*”
“*domi conditum celetis, & absque omnibus profanis tacite venere-*”
“*mini. At ego, ut dixi, multijuga sacra et plurimos ritus, varias*”
“*ceremonias, STUDIO VERI et officio erga Deos, didici. Nec hoc ad*”
“*tempus compono: sed abhinc ferme triennium est, cum primis*”
“*diebus quibus OEam veneram, publice differens de ÆSCULAPII*”
“*MAJESTATE eadem ista præ me tuli, & quot sacra nossem percen-*”
“*fui. Ea disputatio celebratissima est; vulgo legitur; in omnium*”
“*manibus versatur; non tam facundia mea, quam mentione Æs-*”
“*culapii religiosi OEensibus commendata.—Etiamne cuiquam*”
“*mirum videri potest, cui sit ulla memoria religionis, hominem tot*”
“*Mysteriis Deum conscium quædam sacrorum crepundia domi adser-*”
“*vare †?*” His attachment to the *open* worship of Paganism was not inferior to that of the *secret*, as appears by what follows from the same Apology:—“*Morem mihi habeo, quoquò eam, simu-*”
“*lacrum alicujus Dei inter libellos conditum gestare: eique diebus*”
“*festis thure & mero & aliquando victimis supplicare ‡.*” His

* Apologia, p. 114. Ed. Pricæi, Par. 1635. 4to. in fine.

† Ibid. p. 63—4.

‡ Ibid. p. 72. lin. 5.

great devotion to Paganism, therefore, must needs have been attended with an equal aversion to Christianity; and it is more than probable, that the oration he speaks of as made in honour of Æsculapius, was in the number of those *INVECTIVES*, at that time so well received by the enemies of our holy faith. For, not to insist on the success of his oration, which, he tells us, was in every body's hands, a thing common to discourses on subjects that engage the public attention, but rarely the fortune of such stale ware as panegyrics on a God long worn into an establishment; not, I say, to insist upon this, we may observe that Æsculapius was one of those ancient heroes *, who were employed, by the defenders of Paganism, to oppose to Jesus; and the circumstances of Æsculapius's story made him the fittest of any in fabulous antiquity, for that purpose. Ovid, who lived before these times of danger to the pagan Gods, and indeed, before the coming of that Deliverer who gave occasion to so many impious comparisons, hath yet made Ocbirrœe, in contemplation of his future actions, prophesy of him in such strains as presented to his excellent Translator the image of the *true physician of mankind*; and thereby enabled him to give a sublimity to his version, which is not borrowed from his original :

Ergo ubi vaticinos concepit mente furores,
Incaluitque Deo, quem clausam pectore habebat;
Aspicit infantem, totique salutifer orbi
Cresce puer, dixit: tibi se mortalia sæpe
Corpora debebunt: animas tibi reddere ademptas
Fas erit. Idque semel, dīs indignantibus, ausus,
Possē dare hoc iterum flamma prohibebere avitā:
Eque deo corpus fies ex sanguine; deusque,
Qui modò corpus eras, & bis tua fata novabis.

OVID.

Once as the sacred infant she survey'd,
The God was kindled in the raving maid,

* Justin Martyr. Apol. 2.—ὅτι δὲ πάλιν ἔμαθεν ἐρεθισμένην διακρίνουσαν αὐτὸν νόσον, καὶ τοῦτον ἀντιγεῖν, τὸν Ἀσκληπιὸν παρτίσταναι. —See Cyrill. cont. Julian. l. vi.

And

And thus she utter'd her prophetic tale :

“ Hail, great phyfician of the world, all hail ;

“ Hail, mighty Infant, who in years to come,

“ Shalt heal the nations and defraud the tomb ;

“ Swift be thy growth, thy triumphs unconfin'd

“ Make kingdoms thicker, and increafe mankind.

“ Thy daring art fhall animate the dead,

“ And draw the thunder on thy guilty head :

“ Then fhalt thou die.—But from the dark abode

“ Rife up victorious, and be twice a God.” ADDISON.

But the Reformers of Paganifm having lately refolved all the Popular Gods into the Attributes and Manifestations of the FIRST CAUSE, Æfculapius bore a very diftinguifhed rank in this new Model. Paufanias tells us, that in Phocis there was a celebrated Temple dedicated to him, where he was worfhiped, as *the Author and original of all things* *.

Having feen what there was in the common paffion of his Sect, and in his own fond mode of fuperftition, to indifpofe Apuleius to *Chriftianity* ; let us inquire what private provocation he might have to prejudice him againft it ; for, a private provocation, I am perfuaded, he had ; occafioned by a perfonal injury done him by one of THIS PROFESSION ; which, I fuppofe, did not a little contribute to exafperate his bigotry. He had married a rich widow, againft the good liking of her firft husband's Relations ; who endeavoured to fet afide the marriage on pretence of his employing forcery and enchantments to engage her affections. Of this, he was judicially accufed by his wife's brother-in-law, Licinius Æmilianus, before the Procunful of Africa. Now his Accufer, if I am not much miftaken, was a CHRISTIAN, though this interefting circumftance hath efcaped the notice of his commentators. However, let us hear the

* Σταδῶς δὲ ἀποτίρω Τιθερίας ἰσοδμήσουσα τὰς ἰσὺν Ἀσκληπιῷ, καλεῖται δὲ Ἀρχαγίταις. Τιμὰς δὲ παρὰ αὐτῶν ἔχει Τιθερίων, καὶ ἰππίσας παρὰ Φυκίων τῶν ἄλλων. Lib. x. c. xxxii. pag. 879, Editio Kuhnii, fol. Lipsf. 1696.

character Apuleius himself gives of his Party.—“Atqui ego scio nonnullos, et cum primis *Æmilianum* istum, *facetia* sibi habere *res divinas deridere*. Nam, ut audio, percensentibus iis qui istum novere, *NULLI DEO ad hoc ævi supplicavit; nullum templum frequentavit*. Si fanum aliquod prætereat, *NEFAS HABET ADORANDI GRATIA MANUM LABRIS ADMOVERE*. Iste vero nec diis rurationis, qui eum pascunt ac vestiunt, segetis ulla aut vitis aut gregis primitias impartit; nullum in villa ejus delubrum situm, nec locus aut lucus consecratus. At quid ego de luco aut delubro loquor? *Negant vidisse se, qui fuere, unum saltem in finibus ejus aut lapidem unctum, aut ramum coronatum*. Igitur agnomenta ei duo indita: *Charon*, ob oris et animi *diritatem*: sed alterum, quod *LIBENTIVS AUDIT*, ob deorum contemptum, *Mezentius* *.” And now let us see how this agrees with what Arnobius tells us, the Pagans objected to his Sect—“In hac enim consuectis parte crimen nobis maximum *impietatis* affigere, quod neque *ædes sacras venerationis* ad Officia construamus, nec *Deorum alicujus simulacrum* constituamus, aut formam: non *altaria fabricemus*, non aras, non cætorum sanguinem animantium demus, non *tura*, non *frugas falsas*, non denique vinum liquens paterarum effusionibus inferamus. Quæ quidem nos cessamus non ideo vel exædificare, vel facere *tanquam impias geramus* & *scelerosas mentes*, aut aliquem *sumpserimus temeraria in Deos desperatione* CONTEMPTUM: sed quod, &c. †” Again, where Apuleius apostrophises his Adversary in another place, he says, agreeably to the Character before given of him—SI QUID CREDIS, *Æmiliane* ‡! and again, after explaining a spiritual doctrine of Plato, he adds with a sneer—attamen si audire VERUM velis, *Æmiliane* §! But the repetition of this characteristic word with an ironical emphasis in his constant formula when he addresses *Æmilianus*, longe a VERO aberrasse necesse habeat confiteri ||—Immo si VERUM velis ** —plane quidem si VERUM velis ††. 1. Now, irreligion and atheism, we know, were the names Christianity at

* Apol. p. 64, 5.

† Arnob. adver. Gentes. L. vii. sub init.

‡ P. 26.

§ P. 14.

|| P. 77.

** P. 98.

†† P. 108.

that time went by, for having dared to renounce the whole family of the gentile Gods together. To this opprobrium, Origen alludes, when he retorts it on Polytheism, in this elegant manner—οἱ περὶ ἀγαλμάτων ἃ τῆς ΑΘΕΟΥ πολυθεΐης. Æmilianus we see had made such clear work, that there was not so much as an *anointed stone*, or a *tree adorned with consecrated garlands*, to be found throughout his whole Farm. That the Atheism of Æmilianus was of this sort, and no *courtly* or *philosophic* impiety, appears from his Character and Station. He was neither a fine Gentleman, nor a profound Inquirer into nature; characters indeed which are sometimes found to be above Religion; but a mere Rustic, in his life and manners. Now plain, unpolished men, in such a condition of life, are never without some Religion or other: When therefore, we find Æmilianus not of the *established*, we must needs conclude him to be a *Seclary* and a CHRISTIAN. 2. His neglect of his country Gods was not a mere negative affront of forgetfulness. He gloried in being their despiser; and took kindly to the name of MEZENTIUS, as a title of honour—*alterum, quod libentius audit, ob deorum contemptum, Mezentius*, which I would consider as a further mark of a *Christian, convict*. 3. He even held it an *abomination* so much as to put his hand to his lips, (according to the mode of adoration in those times) when he passed by an Heathen Temple; nefas habet, adorandi gratia, manum labris admove, the most characteristic mark of a *primitive Confessor*, by which he could never be mistaken; nor, one would think, so long overlooked*. 4. By the frequent and sarcastical repetition of the word *verum*, Apuleius seems to sneer at that general title which the Faithful gave their *Religion*, of THE TRUTH.

Æmilianus, it seems, had mis-represented a little image of *Mercury*, which Apuleius used to carry about with him, as a *squalid magical* figure. On which occasion the Accused, in great rage, deprecates his Accuser——“ At tibi, Æmiliane, pro isto mendacio, duat Deus

* See note EE, at the end of this Book.

iste, Superum & Inferum commeator utrorumque Deorum malam gratiam, semperque obvias species mortuorum, quidquid Umbrarum est usquam, quidquid Lemurum, quidquid Manium, quidquid Larvarum, oculis tuis oggerat: *Omnia noctium occurfacula, omnia Bustorum formidamina, omnia sepulcrorum terriculamenta.*”—This was the common curse and supposed to be the common punishment of impiety and *Atbeism*. But it has here a peculiar elegance as denounced against Æmilianus. The Busta, or Repository of dead bodies, so abhorred by the Pagans, were the very places in which the Christians assembled for nocturnal Worship.

The aversion, therefore, which Apuleius had contracted to his Christian accuser, (and we see, by what is here said, it was in no ordinary degree) would without doubt increase his prejudice to that Religion. I am persuaded he gave the Character of the Baker's wife, in his *Golden Ass*, for no other reason than to outrage our holy faith. Having drawn her stained with all the vices that could deform a Woman; to finish all, he makes her a Christian.—“*Nec enim vel unum vitium nequissimæ ille feminæ deerat: sed omnia prorsus, ut in quandam coenofam latrinam, in ejus animam flagitia confluxerant, sæva, viriosa, ebriosa, pervicax, in rapinis turpibus avara, in sumptibus fœdis profusa: inimica fidei, hostis pudicitiae. Tunc spretis atque calcatis divinis numinibus, IN VICEM CERTÆ RELIGIONIS MENTITA SACRILEGA PRÆSUMPTIONE DEI, QUEM PRÆDICARET UNICUM, CONFICTIS OBSERVATIONIBUS, VACUIS, fallens omnes homines, &c. **” So again in the fourth book, describing certain magnificent Shews exhibited to the people by one Demochares; when he comes to speak of the criminals thrown to wild-beasts, he expresses himself in this manner:—*Alibi noxii, PERDITA SECURITATE, suis epulis bestiarum faginas instruentes* [p. 72.] The Oxf. MS. for *securitate* reads *severitate*: on which Price observes, *ego nec hoc nec illud intellectum habeo*. Apuleius by *noxii* apparently meant the *condemned Christians*; and *perdita securi-*

* Met. l. ix. p. 186. Ed. Pricæi.

tate, which is the true reading, censures either their reasonable hope of a happy immortality, or their false confidence that the beasts would not hurt them.

Let us see now how this would influence his writings. There was nothing the PHILOSOPHERS of that time had more at heart, especially the *Platonists* and *Pythagoreans*, than the support of sinking Paganism. This service, as hath been occasionally remarked, they performed in various ways and manners: some by *allegorizing their Theology*; some by *spiritualizing their Philosophy*; and some, as Jamblicus and Philostratus, by writing the *lives of their Heroes*, to oppose to that of CHRIST; others again, as Porphyry, with this view *collected their oracles*; or as Melanthius, Menander, Hiccius, and Sotades, *wrote descriptive encomiums on their MYSTERIES*. Which last, as we shall now shew, was the province undertaken by Apuleius; his *Metamorphosis* being nothing else but one continued RECOMMENDATION of them.

But to give what we have to say it's proper force; let us, 1. enquire into the motives our Author might have for entering at all into the defence of Paganism: 2. His reasons for chusing this topic of defence, *the recommendation of the Mysteries*.

1. As to his defence of paganism in general, we may observe, 1. That works of this kind were very much in fashion, especially amongst the Philosophers of our author's Sect. 2. He was, as we have seen, most superstitiously devoted to pagan worship: and, 3. He bore a personal spite and prejudice to the Christian profession.

2. As to his making the defence of the *Mysteries* his choice, still stronger reasons may be assigned. 1. These were the Rites to which he was so peculiarly devoted, that he had contrived to be *initiated* into all the *Mysteries* of note, in the Roman world; and in several of them had borne the most distinguished offices. 2. The *Mysteries* being at this time become extremely corrupt, and consequently, in discredit, needed an able and zealous Apologist: both of which qualities met eminently in Apuleius. The corruptions were of two kinds,

kinds, DEBAUCHERIES and MAGIC. The *Debaucheries* we have taken notice of, above: their *Magic* will be considered hereafter. But, 3. Our author's close attachment to *Mysterious rites* was, without question, the very thing that occasioned all those suspicions and reports, which ended in an accusation of *Magic*: And, considering what hath been said of the corrupt state of the *Mysteries*, the reader will not wonder that it should.

Such then being the general character of the *Mysteries*, and of this their great Devotee, nothing was more natural than his projecting their defence; which, at the same time that it concurred to the support of Paganism in general, would vindicate his own credit, together with an Institution of which he was so immoderately fond. And the following considerations are sufficient to shew, that the *Metamorphosis* was written after his *Apology*: for, 1. His accusers never once mention the fable of the *Golden Ass* to support their charge of Magic, though they were in great want of proofs, and this lay so ready for their purpose. For, we are not to suppose that he alludes to the *Metamorphosis* in the following words of the *Apology*,—*Aggredior enim jam ad ipsum crimen Magiæ, quod ingenti tumultu, ad invidiam mei, accensum, frustrata expectatione omnium, per nescio quas anileis fabulas deflagravit.* p. 29, 30. The *idle tales* here hinted at, are the gossiping stories which went about of him, and which he afterwards exposes in the course of this defence. 2. He positively asserts before the tribunal of Maximus Claudius that he had never given the least occasion to suspect him of *Magic*: “*Nusquam passus sum vel exiguam suspicionem magiæ consistere* *.”

Now Antiquity considered INITIATION INTO THE MYSTERIES as a delivery from a living death of vice, brutality, and misery; and the beginning of a new life of virtue, reason, and happiness †. This, therefore, was the very circumstance which our Author chose for the subject of his recommendation.

* P. 100, lin 11.

† See what hath been said above, in the discourse of the *Mysteries*.

And

And as in the *Mysteries*, their moral and divine truths were represented in *shews* and *allegories*, so, in order to comply with this method of instruction, and in imitation of the ancient Masters of wisdom*, who borrowed their manner of teaching from thence, he hath artfully insinuated his doctrine in an agreeable Fable; and the fittest, one could conceive for his purpose, as will be seen when we come to examine it.

The foundation of this Allegory was a *Milesian Fable*, a species of polite trifling then much in vogue, and not unlike the modern *Arabian tales*. To allure his readers, therefore, with the promise of a *fashionable* work, he introduces his Metamorphosis in this manner: *At ego tibi sermone isto Milesio varias fabulas conferam, AURESCQUE TUAS benevolas lepidò fusurro PERMULCEAM*; plainly intimating that there was something of more consequence at bottom. But the *fashionable* people took him at his word; and, from that day to this, never troubled their heads about a further meaning. The OUTSIDE engaged all their attention, and sufficiently delighted them; as we may gather from the early title it bore of *ASINUS AUREUS*. And, from the beginning of one of Pliny's epistles, I suspect that *AUREÆ* was the common title given to the *Milesian*, and such like tales as Strolers used to tell for a piece of money to the rabble in a circle. Pliny's words are these—*assem para, et accipe AUREAM fabulam*†. Unless we will rather suppose it to have been bestowed by the few intelligent readers in the secret; for, in spite of the Author's repeated preparation, a secret it was, and so, all along continued.

Upon one of these popular Fables, he chose to ingraft his instruction; taking a celebrated Tale from the *collections* of one

* Strabo acquaints us with the inducements which the ancients had to practice this method of Instruction.—“Ὅταν δὲ περισσὴ ἢ τὸ θαυμαστὸν ἢ τὸ τερατῶδες, ἐπιτίθει τὸν ἄδονα, ὥστε ἐπὶ τῷ μυθῶνι φίλτρων. Καταρχὰς μὲν ὅν ἀνάγκη τοιούτοις δόλαισι χρῆσθαι· ἀρτίουσις δὲ τῆς ἡλικίας ἐπὶ τὸν τῶν δόλων μᾶλλον ἄγειν, ἥδη τῆς διανοίας ἰσχυρότης, ἢ μὲνίτι δομένης πολέμων. Καὶ ἰδιώτης δὲ πᾶς; ἢ ἀπαιθεύς, τρέπων τινὰ παῖς ἐστὶ, φιλομεθεῖ τι ὁσαύτως. Geog. l. i. p. 19. A. Edit. Paris. fol. 1620.

† I. ii. Ep. 20.

Lucius of Patræ ; who relates his transformation into an Afs, and his adventures under that shape. Lucian has epitomised this story, as Apuleius seems to have paraphrased it : and the subject being a *METAMORPHOSIS*, it admirably fitted his purpose ; as the *METEMPSYCHOSIS*, to which that superstition belongs, was one of the fundamental doctrines of the *Mysteries*. But from Photius's account of Lucius Patrensis one would be inclined to rank him amongst those who composed books of *Metamorphosis* [see B. iii. Sect. 3.] according to the popular Theology, rather than a writer of Milesian fables. He entitles Lucius's work *μεταμορφώσεως λόγοι διάφοροι*. And after having said that Lucian borrowed his *Afs* from thence, to ridicule pagan religion, he goes on * ; “ but Lucius giving a more serious turn to his Metamorphosis, and treating as realities these changes of Men into one another, of Men into Beasts, and so on the contrary, hath weaved together these and many other of the trifles and absurdities of the Ancient Mythology, and committed them to writing for the entertainment of the Public.” This will account for the oddness of Apuleius's expressions, with which he introduces his *Fable*—*Et figuras fortunæque hominum in alias imagines conversas et in se rursus MUTUO NEXU reſectas, ut miseris, exordior,*—words by no means suiting with the single transformation, and story of the *golden afs*, but very expressive of the nature of such a work as that of Lucius Patrensis, according to the idea which Photius gives us of it. From whence I conclude, that Apuleius might translate these very words from his original author.

The Fable opens with the representation of a young man, personated by himself, sensible of the advantages of *virtue* and *piety*, but immoderately fond of *PLEASURE*, and as curious of *MAGIC*. Apuleius takes care to keep up the first part of this character as he

* ὁ δὲ Λυκίος συνεκρίβηκεν τι, καὶ πρὸς τοὺς τὰς ἐξ ἀνθρώπων εἰς ἄλλους μεταμορφώσεις, τὰς τε ἐξ ἀλόγων ἢ ἀνθρώπων, καὶ ἀνάπαλιν καὶ τὸν ἄλλον τῶν ΠΑΛΑΙΩΝ ΜΥΘΩΝ ὕμνον καὶ ἐλάττωρον γραφῇ περιέχει ταῦτα, καὶ συνέβαινον. Bibl. Ed. Gen. p. 311.

goes along, *familiaris CURIOSITATIS admonitus*, l. iii. *familiari CURIOSITATE attonitus*, l. ix. And *Curiosus* and *Magus* were used by the Antients as Synonymous. So Apuleius himself.—*At ego CURIOSUS alioquin, ut primum ARTIS MAGICÆ semper optatum nomen audiui*, p. 24. Hence it is that he is represented as having been initiated in all the *corrupt Mysteries*, where Magic was professedly practised. *Fotis*, the inferior Priests in the magic rites of the Inchantress, *Pamphile*, enjoining him silence, says, *sacris pluribus initiatus*, profecto nōsti sanctam silentii fidem *. As to the second, we have his adventure with *Byrrhena* and *Pamphile*, which seems to be borrowed from Prodicus's fable of the contest between *Virtue* and *Pleasure* for the young *Hercules*. *Byrrhena* meets our adventurer, pretends to be his relation †, and tells him that she brought him up from his infancy: by which is intimated that virtue was most natural to him. She leads him home to her house, which is described as a magnificent palace: one of its principal ornaments is the history of *Diana* ‡; where the punishment of *Actæon* is not forgotten §, as a seasonable lesson against *vicious curiosity*. And to keep him to herself, she promises to make him heir of all her fortunes. Then taking him apart, she warns him to beware of the mischievous practices of his hostess *Pamphile*. “Per hanc, inquit, “Deam (Dianam) ô Luci carissime, ut anxie tibi metuo, et, utpote “pignori meo, longe provisum cupio, cave tibi, sed *cave fortiter*, a “malis artibus, et facinorosis illecebris *Pamphiles* illius,—MAGA “primi nominis, et omnis carminis sepulcralis magistra creditur: “quæ furculis et lapillis, et id genus frivolis inhalatis, omnem istam “lucem mundi fideralis imis Tartari, et in vetustum chaos submer-

* P. 53.

† Ego te, o Luci, meis istis manibus educavi: quidni? parentis tuæ non modo sanguinis, verum alimoniarum etiam socia fui, p. 23.

‡ Ecce lapis Parius in Dianam factus tenet libratum totius loci medietatem, signum perfecte luculentum,—introeuntibus obvium, & majestate numinis venerabile, &c. p. 22.

§ Inter medias frondes lapidis *Actæonis* simulacrum, curioso obtutu in dorsum projectus, &c. p. 23.

“gere novit. Nam cum quemquam conspexerit speciosæ formæ
“juvenem, venustate ejus sumitur: et illico, &c.”

But Lucius makes a choice very different from that of Hercules. He had promised to observe *Byrrhena's* admonitions, and to return to her again: but a circumstance of immoderate mirth intervening, he found in himself a more than ordinary aversion to keep his word. Ad hæc ego formidans et procul perhorrescens etiam ipsam domum ejus, &c.* This is a fine circumstance, nothing being so great an enemy to modesty and chastity (figured in the person of *Byrrhena*) as immoderate mirth. He gives a loose to his vicious appetite for *Pleasure* and *Magic*: and the crimes and follies into which they lead him soon ends in his transformation to a BRUTE.

This contrivance of the introductory part is artful; and finely insinuates the great moral of the piece, THAT BRUTALITY ATTENDS VICE AS IT'S PUNISHMENT: and punishment by actual transformation was keeping up to the popular opinion†. His making a passion for *Magic* contribute to this dreadful change is no less ingenious, as it cleared both *himself* and the *Mysteries* from that imputation; for it appeared that *Magic* was so far from being innocent, that in his opinion, it was attended with the severest punishment; so far from being encouraged by the *Mysteries*, that they only could relieve men from the distresses which this vicious curiosity brought upon it's votaries; as is shewn by the catastrophe of the Piece.

St. Austin permitted himself to doubt whether Apuleius's account of his change into an Ass was not a true relation.—*Sicut Apuleius, in libris quos Asini aurei titulo inscripsit, sibi ipsi accidisse, ut accepto veneno, humano animo permanente, asinus fieret, AUT INDICAVIT aut finxit ‡.* I shall say nothing to so extravagant a doubt, but only observe, that it appears from hence, that St. Austin esteemed Apuleius a profligate in his manners, and addicted to the super-

* P. 51.

† See B. iii. Sect. 3.

‡ † Civ. Dei, l. xviii. c. 18.

stitutions of *Magic*. And yet it is by no means credible, that he who took so much pains, in a very serious and public way *, to free himself from these imputations, should afterwards wantonly undo all he had so successfully performed in support of a doubtful reputation, by an unnecessary narrative of his own early debaucheries. But it may be said, that all this happened in his youth; and that his subsequent *Initiations* had purified his manners: But neither will his *APOLOGY* admit of this supposition; for there he expressly insists on the virtue of his youth. “De eloquentia vero, “si qua mihi fuisset, neque mirum, neque invidiosum deberet “videri, si *ab ineunte ævo* unis studiis litterarum ex summis viribus “deditus, omnibus aliis spretis voluptatibus *ad hoc ævi*, haud “sciam an ne super omnes homines impenso labore, diuque noctu- “que, cum despectu et dispendio bonæ valetudinis, eam quæsissem “—Quis enim me hoc quidem pacto eloquentior vivat? quippe “qui nihil *unquam* cogitavi quod eloqui non auderem. Eundem “me aio facundissimum; nam *omne peccatum* semper nefas habui. “Eundem disertissimum; quod nullum meum factum vel dictum “extet, de quo disserere publice non possim †.” What have we then to conclude but that the representation of himself in this *Fable*, under a debauched character, is entirely feigned? Yet still it would be as absurd to imagine that a grave and moral Philosopher should chuse to exhibit himself to the public in the odious, and false light of a *Magician* and *Debauchee*; and take a pleasure in dwelling upon the horrors of so detestable a Character, for no other purpose than to amuse and entertain a set of dissolute readers. We must needs therefore go a step further, and conclude that he assumed it only for the sake of the GENERAL MORAL, and the better to carry on his Allegory; which was, to recommend the MYSTERIES as the certain cure for all the DISORDERS OF THE WILL.

This being his end, he was but too much encouraged by the example of the most moral of the ancient Satirists, to particularize

* His Apology.

† P. 6. lin. 10.

the various maladies to which he was applying a remedy. Let this, and his copying only what he found in his original Author, stand for some kind of excuse in a wretched Pagan; and it is the best we have, for all the obscenities with which his Fable abounds.

But to proceed with his plan. Having now shewn himself thoroughly brutalized by his crimes; he goes on to represent at large the miseries of that condition, in a long detail of his misadventures; in the course of which he fell, by turns, under the dominion of every vicious passion; though the incidents are chiefly confined to the mischiefs of unlawful love: And this, with much judgment, as one of the principal ends of the *Mysteries* was to curb and subdue this inordinance, which brings more general and lasting misery upon Mankind than all the other. And as it was the great moral of his piece to shew *that pure religion* (such as a platonic Philosopher esteemed pure) *was the only remedy for human corruption*; so, to prevent the abuse or mistake of this capital Principle, he takes care to inform us, *that an attachment to superstitious and corrupt Religion does but plunge the wretched victim into still greater miseries*. This he finely illustrates, in the history of his adventures with the BEGGING PRIESTS OF CYBELE, whose enormities are related in the eighth and ninth books; and whose CORRUPT MYSTERIES are intended as a contrast to the PURE RITES OF ISIS: With which, in a very studied description and encomium, he concludes the *Fable*.

In the mean time, matters growing from bad to worse, and Lucius plunged deeper and deeper in the sink of vice, his affairs come to a crisis. For this is one great beauty in the conduct of the Fable, that every change of station, while he remains a brute, makes his condition still more wretched and deplorable. And being now (in the *ninth* book) about to perpetrate one of the most shocking enormities; NATURE, though so deeply brutalized, REVOLTS; he abhors the idea of his projected crime; he evades his keepers; he flies to the sea-shore; and, in this solitude, begins to reflect more seriously on his lost condition. This is finely imagined; for

we

we often see men, even after a whole life of horrors, come suddenly to themselves on the hideous aspect of some Monster-vice too frightful even for an hardened Reprobate to bear. Nor is it with less judgment that the Author makes these beginnings of reformation confirmed by solitude; when the unhappy victim of PLEASURE hath broken loose from the companions and partakers of his follies.

And now, a more intimate acquaintance with his hopeless condition obliges him to fly to Heaven for relief. The MOON is in full splendour; and the awful silence of the night inspires him with sentiments of Religion.—“ Video præmicantis Lunæ candore nimio
“ completum orbem,—nactusque opacæ noctis silentiosa secreta,
“ certus etiam SUMMATEM DEAM præcipua majestate pollere, res-
“ que prorsus humanas ipsius regi *providentia*, etc *.” He then purifies himself in the manner prescribed by PYTHAGORAS†; the Philosopher most addicted to *Initiations* of all the early Sages, as Apuleius, of all the later; and so makes his prayer to the Moon or Isis; invoking her by her several names of the *Eleusinian Ceres*, the *celestial Venus*, *Diana* and *Proserpine*: when betaking himself to repose, she appears to him in a dream‡. This was not a circumstance of the Fabulist’s mere invention. Pausanias tells us
“ that in Phocis there was a Chapel consecrated to Isis, of all the
“ places of worship, which the Greeks erected to this Egyptian
“ Goddess, by far the most holy: that to this sacred place it was
“ not lawful for any to approach, but such whom the Goddess had

* P. 238.

† — meque protinus, purificandi studio, marino lavacro trado: septiesque submerso fluctibus capite, quod eum numerum præcipue religioni aptissimum divinus ille Pythagoras prodidit—p. 238.

‡ Artemidorus says, that for a man to dream that Ceres, Proserpine, or Bacchus appears to him, betokens some extraordinary good fortune to happen to him. *Δρυμῆτες ἡ Κόρη ἡ ὁ λογάμιος* “*Ἰακχὼ τοῖς μεμνημένοις ταῖς θιαῖς ἀγαθόν τι ἢ τὸ τίχον ἰσόμενοι σημαίνει.*” l. iv. c. 44. The ancient ONIROCRITICS, as we have observed, B. iv. Sect. 4. were not founded on the arbitrary fancies of the impostors who professed that art, but on the customs and superstitions of the times, and with a principal reference to the Egyptian HIEROGLYPHICS and MYSTERIES.

“ invited,

"invited, and appeared to, in a *Dream*, for that purpose *." Here she appears under the SHINING IMAGE so much spoken of by the *Myfics*, as representing the divine nature in general †. "Necdum
 "satis conniveram : et ecce pelago medio, venerandos Diis etiam
 "vultus attollens, emergit *divina facies*, ac dehinc paulatim toto
 "corpore PER LUCIDUM SIMULACRUM, excusso pelago, ante me
 "constitisse visum est. Ejus mirandam speciem ad vos etiam re-
 "ferre conntar—Corona multiformis, variis floribus sublimem dis-
 "tinxerat verticem : cujus media quidem super fronte *plana rotun-*
 "*ditas*, candidum lumen emicabat. Dextra lævaque fulcis *insurgen-*
 "*tium viperarum* cohibita, *spicis* etiam *Cerealibus* desuper porrectis.
 "—Et quæ longe longeque etiam meum confutabat obtutum, *palla*
 "nigerrima, splendescens atro nitore ; quæ circum circa remeans,—
 "per intextam extremitatem, et in ipsa oræ planitie, *stellæ* dispersæ
 "coruscabant : earumque media semestris Luna flammeos spirabat
 "ignes.—Dextera quidem ferebat *æreum crepitaculum* : cujus per an-
 "gustam laminam in modum balthei recurvatam, trajectæ mediæ
 "paucæ virgulæ, crispante brachio tergeminos jactus, reddebant,
 "argutum sonitum ‡." These several symbolic Attributes, the
lucid Round, the *snakes*, the *ears of corn*, and the *sistrum*, represent
 the tutelar Deities of the *Hecatæan*, *Bacchic*, *Eleusinian* and *Isiac*
 MYSTERIES. That is, MYSTIC RITES IN GENERAL ; for whose
 sake the allegory was invented. As the black Palla in which she is
 wrapped, embroidered with a silver-moon, and stars, denotes the
 TIME, in which the Mysteries were celebrated, namely the dead of
 NIGHT ; which was so constant and inseparable a circumstance, that
 the author calls *initiation*, NOCTIS SOCIETAS.

In her speech to Lucius she gives this extraordinary account of
 herself, "Eti assum, tuis commota Lucî precibus, KERUM NATURA

* Τῷ δὲ Ἀσκληπιῷ περὶ τισσαράκων ἀπὸ τοῦ γαδίου περιβολοῖς, καὶ ἀδύτων ἱερῶν ἱσίδος ἀγνώ-
 τῆτος ἐπίστα Ἑλλήνων θύει τῷ Ἀλκυονίδῃ ποιεύμεναι. Οὕτω γὰρ περιποιεῖν ἰθαυτὰ οἱ Τιθεραεῖς νομίζουσιν,
 ὅτε ἱσίδος ἐς τὸ ἀδύτων ἄλλοις γὰρ ὁ ἱερεὺς ἱστῇ, καὶ ἀπὸ αὐτῆς περιμήσαντα ὁ ἱεὺς καλίστη σφᾶς δὲ ἐκπύωνται.
 Lib. x. c. 32. p. 880. Edit. Kuhnii, Lips. fol. 1696.

† See above, p. 283. note (γ.)

‡ P. 239, 240.

“ PARENS, elementorum omnium Domina, sæculorum progenies
 “ initialis, Summa numinum, Regina manium, Prima coelitem,
 “ Deorum Dearumque facies uniformis : quæ cœli luminosa culmina,
 “ maris salubria flamina, inferorum deplorata silentia nutibus meis
 “ dispenso. Cujus numen unicum, multiformi specie, ritu vario,
 “ nomine multijugo totus veneratur orbis—priscaque doctrina pol-
 “ lentes ÆGYPTII, ceremoniis me prorsus PROPRIIS percolentes,
 “ appellant vero nomine reginam ISIDEM *.” This was exactly
 adapted to the design of the *Mysteries* ; and preparatory to the com-
 munication of the ΑΠΟΡΡΗΤΑ. It had likewise this further use, to
 patch up and recommend the PAGAN RELIGIONS ; by shewing that
 their *Polytheism* consisted in nothing else than in giving the SUPREME
 GOD various NAMES, merely expressive of his various ATTRIBUTES.
 This was the fashionable colouring, which, after the appearance of
 Christianity, the advocates of paganism employed to blanch their
 IDOLATRY. I will only observe further, that the words, *Ægyptii cere-*
moniis me prorsus propriis percolentes, insinuate, what was true, that all
 MYSTERIOUS WORSHIP came first from ÆGYPT ; this people hav-
 ing penetrated furthest into the nature of the Gods : As the calling
 HER, who represents the *Mysteries in general*, RERUM NATURA
 PARENS, shews plainly what were the ΑΠΟΡΡΗΤΑ of them all.

PARENT NATURE then reveals to Lucius the means of his re-
 covery. Her festival was on the following day ; when there was to
 be a Procession of her Votaries. The Priest who led it up (she told
 him) would have a chaplet of ROSES in his hand, which had the
 virtue to restore him to his former shape. But as breaking through
 a habit of vice is, of all things, the most difficult ; she adds en-
 couragements to her promises, “ nec quidquam rerum mearum re-
 “ formides, ut arduum. Nam hoc eodem momento, quo tibi venio,
 “ simul et ibi PRÆSENS, quæ sunt consequentia sacerdoti meo per
 “ quietem facienda præcipio †.” Alluding to what was taught in

* P. 241.

† P. 242.

the *Mysterics*, that the *assistance of Heaven* was always *present* to second the efforts of virtue. But in return for the favour of releasing him from his brutal shape, i. e. of reforming his manners by *Initiation*, she tells him she expected the service of his whole life; And this, the *Mysterics* required: Nor should her service (she said) go unrewarded, for he should have a place in ELYSIUM hereafter; And this, too, the *Mysterics* promised. “Plane meminervis, et penita
 “mente conditum semper tenebis, *mibi reliqua vitæ tuæ curricula*,
 “ad usque terminos ultimi spiritus *vadata*. Nec injurium, cujus
 “beneficio redieris ad homines ei totum debere quod vives. Vives
 “autem *beatus*, vives, in mea tutela, *gloriosus*: et cum spatium se-
 “culi tui permenfus ad inferos demearis; ibi quoque in ipso sub-
 “terraneo semirotondo, me, quam vides Acherontis tenebris inter-
 “lucentem, stygiisque penetralibus regnantem, CAMPOS ELYSIOS
 “*incolens ipse*, tibi propitiam frequens adorabis *.”

Lucius is at length confirmed in his resolution of *aspiring* to a life of virtue. And on this change of his dispositions, and intire conquest of his passions, the Author finely represents all Nature as putting on a new face of chearfulness and gaiety. “Tanta hilari-
 “tudine præter peculiarem meam gestire mihi cuncta videbantur;
 “ut pecua etiam cujuscemodi, et totas domos, et ipsum diem serena
 “facie gaudere sentirem †.” And to enjoy Nature, in these her best conditions, was the boasted privilege of the *Initiated*, as we may see from a Chorus in the *Frogs* of Aristophanes ‡.

And now the Procession, in honour of Isis, begins. Where by the way, we must observe, that the *two first days* of the celebration of the *Eleusinian Mysterics* are plainly described: the one called ΑΓΥΡΜΟΣ, from the multitude assembled; the other ΑΛΑΣΣΕ ΜΥΣΤΑΙ, from the Procession made to the sea-shore. “Tunc influunt

* P. 242.

† P. 243.

‡ Μόνοι γὰρ ἡμῶν ἤλιθ·
 καὶ φήγγ· ἰλαστοὶ ἱεροῦ
 “Ὅσοι μιμηταί” — Act. i.

“*Turbæ sacris divinis initiatæ* *—*jam ripam maris proximamus* †.” The Priest or Hierophant of the Rites leads up the train of the Initiated with a garland of Roses in his hand. Lucius approaches, devours the Roses, and, according to the promise of the Goddess, is restored to his native Form: by which, as we have said, no more was meant than a change of Manners, from vice to virtue. And this the author plainly intimates by making the Goddess thus address him under his brutal Figure, “*peffimæ milique detestabilis jamdudum beluæ istius corio te protinus exue* ‡.” For an As was so far from being *detestable*, that it was employed in the celebration of her rites; and was ever found in the retinue of Osiris or Bacchus. The *garland* plainly represents that which the aspirants were crowned with at their *initiation*: just as the *virtue* of the Roses designs the *Mysteries*. At his transformation he had been told, that *ROSES* were to restore him to Humanity: so that, amid’ all his adventures, he had still this remedy in view. Particularly in a circumstance of great distress, he met with a species of them called *rosa laurea*; but on examining its properties, he found that, instead of a restorative, it was a deadly poison to all kind of cattle—“*quarum cuncto pecori cibus lethalis est.*” Who can doubt then, but by this *rose-laurel* was meant all *debauched, magical, and corrupt Mysteries*, such as those of the SYRIAN GODDESS, whose Ministers he represents in so abominable a light §; in opposition to what he calls “*sobriæ religionis observatio*.” and in those Rites, *initiation* was so far from promoting a life of virtue, that it plunged the deduced Votary into still greater miseries. These *emblematic Roses* were not of our author’s invention. For the *ROSE*, amongst the Ancients, was a symbol of SILENCE, the requisite quality of the *Initiated*. And therefore the statues of Isis or Diana Multimammea, (images consecrated to the use of the *Mysteries*) are crowned with chaplets of Roses; designing what we now mean, when we say, in proverbial speech, UNDER THE ROSE.

* P. 245.

† P. 249.

‡ P. 242.

§ L. viii. p. 174.

Our Author proceeds to tell us, that the people wondered at this instantaneous Metamorphosis. Populi mirantur, *religiosi venerantur* tam evidentem maximi numinis potentiam—et *facilitatem reformationis* *. For the *Mysteries* boasted the power of giving a sudden and entire change to the mind and affections: And the advocates of Paganism against Christianity used to oppose this boast to the real and miraculous efficacy of GRACE.

As soon as Lucius had recovered the integrity of his nature, by *initiation*, the Priest covers him, naked as he was, with a LINEN garment †: A habit always bestowed upon the Aspirant, on his admission to the *Mysteries*; the *rationale* of which, Apuleius himself gives us in his Apology ‡.

When all was over, the Priest accosts his Penitent in the following manner. “ Multis et variis exantlatis laboribus, magnif-
 “ que Fortunæ tempestatibus, et maximis actis procellis, ad portum
 “ quietis et *aram Misericordiæ* tandem, Lucî, venisti: nec tibi na-
 “ tales, ac ne dignitas quidem vel ipsa, qua flores, usquam doctrina
 “ profuit: sed lubrico virentis ætutulæ, *ad serviles delapsus voluptates*,
 “ CURIOSITATIS IMPROSPERÆ sinistrum præmium reportasti. Sed
 “ utrinque Fortunæ cæcitas dum te pessimis periculis discriuiat, *ad*
 “ *religiosam istam habitudinem* improvida produxit malitia. Eat nunc,
 “ et summo furore sæviat, et crudelitati suæ materiam quærat aliam.
 “ Nam in eorum vitas, *quorum sibi servitium Deæ nostræ majestas*
 “ *vindicavit, non habet locum casus infestus*. Quid latrones, quid
 “ feræ, quid servitium, quid asperrimorum itinerum ambages reci-
 “ procæ, quid metus mortis quotidianæ nefariæ Fortunæ profuit?

* P. 247, 248.

† Sed sacerdos, utcumque *divino monitu cognitis ab origine cunctis cladibus meis*, quamquam et ipse insigni permotus miraculo, nutu significato prius præcipit, tegendo mihi LINTEAM dari LACINIAM. P. 248.

‡ Lana segnissimi corporis excrementum, pecori detracta, jam inde Orphei et Pythagoræ scitis, profanus vestitus est. Sed enim mundissima LINI seges, inter optimas fruges terræ exorta non modo *indutui et amissui sanctissimis Ægyptiorum sacerdotibus*, sed optutui quoque in rebus sacris usurpatur. Apol. p. 64. l. 17.

“ in tutelam jam receptus es FORTUNÆ, sed VIDENTIS ; quæ suæ
 “ LUCIS SPLENDORE ceteros etiam deos illuminat. Sume jam vultum
 “ lætiores, candido isto habitu tuo congruentem ; comitare pompam
 “ Deæ SOSPITATRICIS innovanti gradu ; VIDEANT IRRELIGIOSI :
 “ VIDEANT, ET ERROREM SUUM RECOGNOScant. En ecce priis-
 “ tinis æumnis absolutus, ISIDIS magnæ PROVIDENTIA gaudens
 “ Lucius de sua fortuna triumphat *.”

Here the MORAL OF THE FABLE is delivered in plain terms ; and, in this *moral*, all we have advanced, concerning the purpose of the work, fully confirmed. It is expressly declared, that VICE and inordinate CURIOSITY were the causes of Lucius’s disasters ; from which the only relief was INITIATION into the MYSTERIES. Whereby the Author would insinuate, that nothing was more abhorrent from those holy rites than DEBAUCHERY and MAGIC ; the two enormities they were then commonly suspected to encourage.

It hath been observed above, that by Lucius’s return to his proper Form, was meant his *initiation* ; and accordingly, that return is called (as *initiation* was) *the being born again*—ut RENATUS quodammodo, and—sua providentia quodammodo RENATOS ; but this was only to the LESSER, not the GREATER *mysteries*. The first was to *purify* the mind : hence it was called by the Ancients, *Kαίας ἀφαίρεσις*, a *separation from evil* : the *second* was to *enlighten* it, when purified, and to bring it to the knowledge of divine secrets, as Hierocles speaks, ἑπίστα ἔτω ἐπιβάλλει τῇ τῶν θεοῶν γνώσει. Hence they named the one ΚΑΘΑΡΣΙΝ, and the other ΤΕΛΕΙΟΤΗΤΑ, PURIFICATION and PERFECTION. The *first* is here represented in the incident of Lucius’s being restored to humanity by the use of *roses* : The *second*, as the matter of chief importance, the Author treats more circumstantially.

He begins with making the Priest take occasion, from the benefit already received, to press Lucius to enter into the GREATER MYSTERIES of Isis. “ Quo tibi tamen tutior sis, atque munitior ;

* P. 248, 249.

“da nomen huic *sanctæ militiæ*, cujus olim sacramento etiam læta-
 “beris; teque jam nunc obsequio religionis nostræ dedica, et minis-
 “terii jugum subi voluntarium. *Nam, cum caperis Deæ servire,*
 “*tunc magis senties fructum tuæ libertatis*.*” But at the same time
 makes him inform the Candidate, that nothing was to be precipi-
 tated: for that not only many previous Rites and Ceremonies, con-
 cerning religious diet, and abstinence from prophane food, were to
 be observed; but that the Aspirants to these *higher Mysteries* were to
 wait for A CALL. “Quippe cum aviditati contumaciæque summe
 “cavere, et utramque culpam vitare, ac neque vocatus morari, nec
 “non jussus festinare deberem. Nec tamen esse quemquam de suo
 “numero tam perditæ mentis, vel immo destinatæ mortis, qui non
 “sibi quoque seorsum, jubente Domina, temerarium atque sacrile-
 “gum audeat ministerium subire, noxamque letalem contrahere.
 “Nam et infèrum claustra, et salutis tutelam in Deæ manu posita
 “ipsamque traditionem ad instar voluntariæ mortis et præcarizæ sa-
 “lutis celebrari†.” Accordingly, he is initiated into the GREATER
 MYSTERIES. The ceremony is described at large‡; and we find it
 to agree exactly with what, we have shewn, other ancient writers
 more professedly deliver concerning it.

The Author, by the doubts and apprehensions which retarded
 his *initiation*, first gives us to understand, that the highest degree
 of sanctity was required of those who entered into the *Mysteries*.—
 “At ego, quamquam cupienti voluntate præditus, tamen religiosa
 “formidine retinebar. Quod enim sedulo percontaveram, *difficile*
 “*religionis obsequium, et castimoniorum abstinentiam satis arduam, cau-*
 “*toque circumspectu vitam, quæ multis casibus subjacet, esse munien-*
 “*dam* §.” These difficulties now surmounted, he is *initiated* with
 the accustomed Ceremonies. He then makes his Prayer, in which
 the grand ΑΠΟΡΡΗΤΑ of the *Mysteries* is still || more plainly re-

* P. 249.

† P. 253, 254.

‡ P. 255, 256, 257.

§ P. 252.

|| See the quotation above.—*Fortune* *Videntis, quæ sua lucis splendore ceteros etiam Deos illuminat.*

ferred to. "Tu quidem sancta et humani generis sospitatrix per-
 "petua, semper fovendis mortalibus munifica, dulcem matris af-
 "fectionem miserorum casibus tribuis.—TE SUPERI COLUNT; OB-
 "SERVANT INFERI; TU ROTAS ORBEM; LUMINAS SOLEM; REGIS
 "MUNDUM; CALCAS TARTARUM; TIBI RESPONDENT SIDERA *;
 "GAUDENT LUMINA; REDEUNT TEMPORA; SERVIUNT ELE-
 "MENTA; TUO NUTU SPIRANT FLAMINA; NUTRIUNTUR NU-
 "BILA; GERMINANT SEMINA; CRESCUNT GERMINA; TUAM
 "MAJESTATEM PERHORRESCUNT AVES COELO MEANTES; FERÆ
 "MONTIBUS ERRANTES; SERPENTES SOLO LATENTES; BELUÆ
 "PONTO NATANTES †."

The affair thus over, and the honour attendant on *initiation* into
 the greater *Mysteries* being marked out in the words—*cominabar sa-
 crarium; totæ civitati notus ac conspicuus, digitis hominum nutibusque
 notabilis* †; the Author, in the next place, takes occasion, agreeably
 to his real practice and opinions, to recommend a MULTIPLICITY
 OF INITIATIONS. He tells us how *Isis* counselled him to enter into
 the *Mysteries* of *Osiris*: how, after that, she invited him to a third
initiation: and then rewarded him for his accumulated Piety with
 an abundance of temporal Blessings.

All this considered, we can no longer doubt but that the true
 design of his work was to recommend INITIATION INTO THE
 MYSTERIES, IN OPPOSITION TO THE NEW RELIGION. We see
 the Catastrophe of the piece, the whole Eleventh Book, entirely
 taken up with it; and composed with the greatest seriousness and
 superstition.

And, surely, nothing could be better conceived, to recommend
 the *Mysteries*, than the idea of such a plan; or better contrived than
 his execution of it. In which he omits no circumstance that might

* *Respondent sidera.* This, I suppose, relates to the *music of the spheres*. The image
 is noble and sublime. It is taken from the *consent* in the lyre, to answer to, and obey
 the hand of the Master who had put them into tune.

† P. 257, 258.

‡ P. 249.

be plausibly opposed to CHRISTIANITY ; or that might recommend the MYSTERIES with advantage to the Magistrate's protection : as where he tells us, that in these Rites, *they prayed for the prosperity of all Orders in the STATE*—" *fausta vota præfatus principi magno, senatuique et equiti, totique populo Romano.*"

This interpretation will throw new light on *every part* of the GOLDEN ASS. But I have been so long upon the subject, that I have only time to give one instance ; and this, chiefly because it reflects light back again on my general interpretation of the Fable.

In the fifth and sixth books is the long episode of CUPID and PSYCHE ; visibly allegorical throughout ; and entirely foreign to all the rest of the work, considered as a mere Milesian fable ; but very applicable to the Writer's purpose, if he had that moral to inculcate which we have here assigned unto him.

There was no man, though he regarded the *golden Ass* as a thing of mere amusement, but saw that the story of CUPID and PSYCHE was a *philosophic allegory of the progress of the soul to perfection, in the possession of divine love and the reward of immortality*. The Amour of Cupid and Psyche was a subject which lay in common amongst the Platonic writers. And though originally founded on some obscure tradition of the *Fall of Man*, yet every one fashioned this agreeable fiction (as our Author has done here) according to the doctrines he had to convey under it. By this means it could not but become famous. The remaining monuments of ancient sculpture convince us that it was very famous ; in which, nothing is so common as the figures of CUPID and PSYCHE in the various circumstances of their adventures. Now we have shewn at large, that the professed end of the *Mysteries*, in the later ages of their celebrity, was to restore the soul to it's ORIGINAL RECTITUDE, and, in every age, to encourage good men with the promises of *happiness in another life*. The fable, therefore, of *Cupid and Psyche*, in the fifth and sixth books, was the finest and most artful preparative for the subject of the eleventh, which treats professedly of the *Mysteries*.

But

But if we look more nearly into this beautiful Fable, we shall find that, besides it's general purpose, it has one more particular. We have observed that the *corrupt state* of the *Mysteries*, in the time of Apuleius, was one principal reason of his undertaking their apology. These corruptions were of two kinds, **DEBAUCHERIES** and **MAGIC**. Their *debaucheries* have been taken notice of above. Their **MAGIC** was of three sorts: 1. The Magic of invocation or **NECROMANCY**. 2. The Magic of transformation or **METAMORPHOSIS**. 3. And the Magic of divine communication under a visible appearance or **THEÛRGY**. The **ORACULAR RESPONSES**, introduced late into the *Mysteries*, seem to have given birth to the first: The Doctrine of the **METEMPSYCHOSIS** taught therein, to the second: and the **ΑΠΟΡΡΗΤΑ** concerning the **DIVINE NATURE**, to the third. The abomination of the two first sorts was seen by all, and frankly given up as criminal: but the fanatic Platonists and Pythagoreans of the latter ages, espousing the third, occasioned it to be held in esteem and reverence. So that, as Heliodorus tells us, the Egyptian priests (between whose fanaticism and that of the Platonists there was, at this time, a kind of coalition *) affected to distinguish between the **MAGIC** of *Necromancy* and the magic of *Theurgy*; accounting the first infamous and wicked; but the last very fair, and even commendable. For now both those philosophic Enthusiasts had their *mysterious Rites*, which consisted in the practice of this **THEÛRGIC MAGIC**. These were the *Mysteries*, to observe it by the way, of which the Emperor Julian was so fond, that he placed his principal felicity (in what the Christians placed his principal crime) their celebration. But our Author, who had imbibed his Platonism, not at the muddy streams of those late Fanatics, but at the pure fountain head of the Academy itself, well understood how much this superstition, with all it's plausible pretences, had polluted the *Mysteries*; and, therefore, as in the course of the adventures of his *golden Ass*, he had stigmatized the two other kinds of

* See Book iii. Sect. iv. towards the end.

Magic, he composed this celebrated tale (hitherto so little understood) to expose the Magic of THEÛRGY. It is, as we said, a *philosophic Allegory of the progress of the Soul to perfection, in the possession of Divine Love and the reward of immortality*, delivered in the adventures of PSYCHE, or the *Soul*: whose various labours and traverses in this *Progress*, are all represented as the effects of her indiscreet passion for that species of *magic* called THEÛRGY.

To understand this, we must observe, that the fanatic Platonists, in their pursuit of the SUPREME GOOD, the *Union with the Deity*, made the completion and perfection of it to consist in the *Theûrgic Vision* of the Αὐτοπλον Ἀγαλμα or SELF-SEEN IMAGE, i. e. seen by the splendour of its own light. Now the story tells us, there were three Sisters, the youngest of whom was called PSYCHE; by which we are to understand, the *three peripatetic souls*, the *sensitive*, the *animal*, and the *rational*; or in other words, *sense*, *appetite*, and *reason*.

That the two elder Sisters, *Sense* and *Appetite*, were soon disposed of in marriage; but that the younger, PSYCHE or the *rational Soul*, was of so transcendent and divine a beauty, that though men forsok the altars of the Gods to follow and worship her *, having paid her their full homage of admiration, not so much as one aspired to a closer union with her: intimating the general preference given to temporal things above spiritual:

Virtus laudatur & alget.

However, amidst this neglect, she is happily contracted to, and possesses, the *celestial Cupid*, or DIVINE LOVE, who cohabits with her INVISIBLY amidst a scene of paradisaical pleasures and enjoyments. But is warned by Cupid not to hearken to the pernicious counsel of her sisters, whose envy at her happiness, from their own choice of husbands diseased and avaricious †, the lot of those under the do-

* Apuleii Met. ed. Pricæi, p. 85. Interea Psyche, cum sua sibi præcipua pulchritudine nullum decoris sui fructum percipit. Spectatur ab omnibus; laudatur ab omnibus, nec quisquam — cupiens ejus nuptiarum petitur accedit.

† P. 86.

minion of their appetites, would soon bring them to attempt her ruin, in persuading her to get a sight of her *invisible* spouse. Against which SACRILEGIOUS CURIOSITY, as what would deprive her of all her happiness*, and to which her sisters would endeavour to inflame her mind, he carefully warns her. By all which the Author would insinuate, that they are the irregular passions and the ungovernable appetites which stir up men's *curiosity* to this species of *magic*, the THEÛRGIC VISION. However, Psyche falls into the snare her sisters had laid for her, and against the express injunction of the God, sacrilegiously attempts this *forbidden* sight; though he assured her†, that if she kept the religious secret, the child to be born of them should be immortal; but if she profaned it, the child would be mortal, intimating, that Theûrgic Magic was so far from rendering the participants divine, that it loaded them with impiety. In a word, she indulges her inordinate appetite, and is undone: *Divine Love* forsakes her; the happy scenes of her abode vanish; and she finds herself forlorn and abandoned, surrounded with miseries, and pursued with the vengeance of heaven by its instrument the *Celestial Venus*.

In this distress she first comes to the temple of CERES for protection; by which is meant the custom of having recourse to the *Mysteries* against the evils and disasters of life, as is plainly intimated in the reason given for her application—"nec ullam vel dubiam" "SPEI MELIORIS viam volens omittere ‡." *Spes melior* being the common appellation for what was sought for in the *Mysteries*, and what they promised to the participants. With these sentiments she addresses *Ceres* in the following observation: "Per ego te frugiferam tuam dextram istam deprecor—per *tacita sacra cistarum*—per—per, et cetera quæ silentio tegit *Eleusinis Atticæ sacrarium*—§" But

* Identidem monuit, ac sæpe terruit, ne quando fororum pernicioso consilio suasa, de forma Mariti quærat: neve se SACRILEGA CURIOSITATE de tanto fortunarum suggestu pessum dejiciat; nec suum postea contingat æmplexum. P. 92.

† Infantem—si texeris nostra secreta silentio, divinum; si profanaveris, mortalem, P. 96.

‡ P. 112.

§ P. 111.

Psyche is denied any protection both here and at the temple of *Juno*: for the purer *Mysteries* discouraged all kind of magic, even the most specious. However, she is pitied by both. The reason Ceres gives her for not complying with her request is remarkable. She had entered, she said, into an ancient league with Venus, which she could not violate*. By which is intimated, that all the *Mysteries* had one and the same end. And Psyche, she said, had reason to thank her that she did not seize on her and detain her prisoner †; alluding to the obligation that all were under to bring to punishment the violaters of the *Mysteries*.

Juno excuses herself, from imparting any assistance, “out of reverence to the Laws, which forbid any one to entertain another’s runaway servant ‡.” For those who had violated the *Mysteries* of one God could not be admitted to those of another.

In this distress PSYCHE resolves at last to render herself to the offended Parties, and implore their pardon. Venus imposes on her a long and severe penance; in which the author seems to have shadowed out the trials and labours undergone by the aspirants to the *Mysteries*, and the more severe in proportion to the delinquencies of the aspirants, intimated in the words of Venus to her.—Sed jam nunc ego sedulo periclitabor an oppido ferti animo, singularique prudentia sis prædita §.

During the course of these trials PSYCHE falls once more into distress by her rash curiosity ||, and would be undone but for the divine assistance, which all along supports and aids her in her difficulties. In which the author hints at the promises made to the aspirants on these occasions.—Nec Providentiæ bonæ graves oculos innocentis anima latuit ærumna. In her greatest distress, in the repetition of her first capital fault, she is relieved by Cupid himself;

* —cum qua etiam antiquum foedus amicitiae colo. P. 111.

† quod a me retenta custoditaque non fueris optimi consule. P. 112.

‡ —tunc etiam Legibus, quæ servos alienos profugos, invitis Dominis, vetant suscipi, prohibeor. P. 112.

§ P. 118. || Mente capitur TEMERITATE CURIOSITATÆ, p. 119.

intimating,

intimating, that nothing but the divine aid can overcome human weakness; as appears from these words of Cupid to his spouse—*Et ecce, inquit, rursum perieras misella simili curiositate. Sed interim quidem tu provinciam, quæ tibi matris meæ precepto mandata est, exequere gnaviter: cetera egomet videro* *. When in these trials the aspirant had done his best, the Gods would help out the rest.

With this assistance, she performs her penance, is pardoned, and restored to favour: put again into possession of DIVINE LOVE, and rewarded with IMMORTALITY, the declared end of all the MYSTERIES.

There are many other circumstances in this fine Allegory equally serving to support the system here explained: as there are others which allude to divers beautiful platonic notions, foreign to the present discourse. It is enough that we have pointed to its chief, and peculiar purpose; which it was impossible to see while the nature and design of the whole Fable lay undiscovered.

But now perhaps it may be said, “That all this is very well. An Allegory is here found for the GOLDEN ASS, which, it must be owned, fits the Fable. But still it may be asked, Was it indeed made for it? Did the Author write the tale for the moral; or did the Critic find the moral for the tale? For an Allegory may be drawn from almost any story: and they have been often made for Authors who never thought of them. Nay, when a rage of allegorizing happens to prevail, as it did a century or two ago, the Author himself will be either tempted or obliged, without the Commentator, to encourage this delusion. *Ariosto* and *Tasso*, writers of the highest reputation, one of whom wrote after the *Gothic Romances*, as the other after the *Classic Fables*, without ever concerning themselves about any other moral than what the natural circumstances of the story conveyed; yet, to secure the success of their poems, they submitted, in compliance to fashion and false taste, to the ridiculous drudgery of inventing a kind of posthumous

* P. 123.

Allegory, and sometimes more than one; that the reader himself might season their Fables to his own taste. As this has been the case, To shew that I neither impose upon myself nor others, I have reserved the Author's own declaration of his having an *Allegoric meaning*, for the last confirmation of my system. It is in these words,

At ego tibi sermone isto Milesio
 Varias Fabulas conferam, auresque tuas
 Benevolas lepido susurro permulceam;
 Modo si PAPYRUM ÆGYPTIAM ARGUTIA
 NILOTICI CALAMI INSCRIPTAM, non spreveris
 Inspicere *——

A direct insinuation of its being replete with the profound *Ægyptian wisdom*; of which, that Nation, by the invention of the MYSTERIES, had conveyed so considerable a part to the *Greeks*.

Before I totally dismiss this matter it may not be improper to observe, that both VIRGIL and APULEIUS have represented the genuine MYSTERIES, as Rites of perfect sanctity and purity; and recommended only such to their Countrymen; while they expose impure and impious Rites to the public execration; for it was their purpose to stigmatize the reigning corruptions, and to recommend the ancient sanctity. On the other hand, a man attached by his office to the recommendation of the *Mysteries*, as then practised, was to do the best he could, when deprived of the benefit of this distinction; and was to endeavour to give fair colours to the foulest things. This was the case of JAMBlichus. His friend *Porphry* had some scruples on this head. He doubts whether those Rites could come from the Gods, which admitted such a mixture of lewdness and impurity. Such a mixture *Jamblicus* confesses; but, at the same time, endeavours to account for their divine

* In init. Fab.

original, by shewing, that they are only the emblems of natural Truths; or a kind of moral purgation of the inordinate passions *. You will say, he might have given a better answer; That they were *modern* abuses and corruptions. He asks your pardon for that. Such a confession would have been condemning his own Platonic fanaticism; that very fanaticism which had brought in these abominations. He was reduced therefore to the necessity of admitting that they were no after-corruptions, but coeval with the Rites themselves. And this admission of so learned a Hierophant, is, as far as I am able to collect, the only support which any one can now have for saying, that *the Mysteries were impure and abominable, even from their first Institution.*

Hitherto we have considered the Legislator's care in perpetuating the doctrine of a FUTURE STATE. And if I have been longer than ordinary on this head, my excuse is, that the topic was new †, and the doctrine itself, which is the main subject of the present inquiry, much interested in it.

A very remarkable circumstance (for which we are indebted to the observation of modern travellers) may convince us, that Rulers and Governors cultivated the belief of this doctrine with a more than common assiduity. Many barbarous nations have been discovered in these later times, on the coasts of Africa, which,

* De mysteriis, Sect. i. cap. xi.

† A well-known writer, Mr. Jackson (not to speak at present of Others of a later date) who had long and scurrilously railed at the author of the D. L. in a number of miserable pamphlets, hath at length thought fit in a Thing, called Chronological Antiquities, to borrow from this book, without any acknowledgment, all he had to give the public concerning the pagan MYSTERIES; and much, concerning the HIEROGLYPHICS and origin of idolatry. But this is the common practice of such sort of writers: and is only mentioned here to shew the reader to what class they belong. The treatment these volumes have met with from some of the most worthless of my Countrymen, made me think it expedient to contrast their behaviour with that of the most learned and respectable foreign Divines and Critics of France, Germany, and Holland, in their animadversions on this work, occasionally inserted in the notes.

in the distractions of Government, and transmigrations of People, have, it is probable, fallen from a *civilized* to a *savage* state of life. These are found to have little or no knowledge of a God, or observance of Religion. And yet, which is a surprising paradox, they still retain the settled belief and expectation of a FUTURE STATE. A wonder to be accounted for no other way than by what hath been said above of the Legislator's principal concern for the support of this Doctrine; and of the deep root, which by its agreeable nature, it takes in the Mind wherever it has been once received. So that though, as it hath been observed, *no Religion ever existed without the doctrine of a Future State*, yet the doctrine of a Future State hath, it seems, sometimes existed without a Religion.

A P P E N D I X

T O B O O K II.

WE have seen with what art, and care in contrivance, the Sages of the GENTILE World endeavoured, by the intervention of the MYSTERIES, to prevent the memory of THE FIRST CAUSE of all things from being totally obliterated from the minds of men; while the perverse constitution of the National Idolatries prevented the true God's being received into any PUBLIC Worship. To the SECRET of the *Mysteries* it was, that these Pseudo Evangelists invited their more capable Disciples, awfully admonishing them *to give heed unto it, as unto a light shining in a dark place*. For it was no more than such a glimmering, till the *rising of the day-star* of the Gospel, in the *hearts* of the Faithful.

But if the late noble Author of THE FIRST PHILOSOPHY deserves credit; all this care was as absurd as it was fruitless.

The Institutors of the *Mysteries* imparted this SECRET, as the true and only solid foundation of RELIGION; for the FIRST CAUSE was, in their ideas, a God whose ESSENCE indeed was incomprehensible, but his ATTRIBUTES, as well moral as natural, discoverable by human reason. Such a God was wanted for that foundation: for *unassisted* reason taught *them*, as, in its most *assisted* state, it had taught St. PAUL, *That he who cometh to God, must believe that he is; and that he is a REWARDER of them who diligently seek him*. Thus Plato, in his *Book of Laws*, speaking of Religion, and it's use to civil Society, says, "It is not of small consequence, that what we here reason about the Gods, should, by all means and methods, be made probable; as that they ARE, and that they are GOOD *." Hence, though their mistaken *mode* of teaching deprived the pagan world of the *fruit* of the Doctrine, the purpose however was laudable and rational.

* ὁ θεὸς τῶν πάντων, καὶ ἀγαθός.

But now comes a modern Sage *—PHILOSOPHER and STATESMAN like the Ancient, (in all things else how unlike !) who tells us “ that they made the Basis of Religion far too wide ; that men have no further concern with God than TO BELIEVE THAT HE IS, which his *physical Attributes* make fully manifest ; but, That he is a *rewarder of them who diligently seek him*, Religion doth not require us to believe, since this depends on God’s MORAL ATTRIBUTES, of which we have no conception.” In this manner, by the turn of a hand, hath our Noble Philosopher changed *Natural Religion* into NATURALISM ; and made this care of the ancient Sages as ridiculously conceived as it was ineffectually prosecuted.

But to do justice to the weak endeavours of those Friends and Servants of Mankind, who surely deserve a grateful memory with Posterity, I shall take the liberty to examine his Lordship’s reasoning on this branch of his FIRST PHILOSOPHY ; which casts so malignant a shade over the whole religious World.

He pretends to prove *That we have NO ADEQUATE ideas of God’s moral attributes, his GOODNESS and JUSTICE, as we have of his natural, his Wisdom and Power.* Here let me observe, that his Lordship uses the words, *inadequate ideas*, and, *no ideas*, as terms of the same import. And I think, not improperly. I have therefore followed him in the different use of either expression. For the reason of his calling our ideas of God’s *moral attributes* INADEQUATE, is, because he denies that goodness and justice in God, and goodness and justice amongst Men, are the same IN KIND. But if not the same in kind, we can have NO IDEA of them ; because we have no idea of any other kind of goodness and justice.

He lays down these three Propositions.

1. That, by METAPHYSICS, or by reasoning *a priori*, we can gain no knowledge of God at all.
2. That our knowledge of his *Attributes* is to be acquired only by a contemplation on his WORKS, or by the reasoning *a posteriori*.
3. That in *this* way, we can only arrive at the knowledge of his NATURAL Attributes, not of his MORAL.

“ It is from the CONSTITUTION OF THE WORLD ALONE (says his Lordship) and from the state of mankind in it, that we can *acquire any* “ *ideas of the divine attributes, or a right to affirm any thing about them*†.”

* Lord Bolingbroke.

† Vol. V. p. 331.

“ The

“ The knowledge of the Creator is, on many accounts, necessary to such
 “ a creature as man : and therefore we are made able to arrive by a proper
 “ exercise of our mental faculties, *from a knowledge of God's works to a know-*
 “ *ledge of his existence*, and of that infinite POWER and WISDOM which are
 “ demonstrated to us in them. OUR KNOWLEDGE CONCERNING GOD GOES
 “ NO FURTHER *.”

“ Artificial Theology connects by very problematical reasoning *a priori*,
 “ MORAL ATTRIBUTES, such as we conceive them, and such as they are re-
 “ latively to us, with the *physical attributes* of God ; though there be no
 “ sufficient foundation for this proceeding, nay, though *the phenomena are*
 “ *in several cases repugnant †.*”

Having thus assured us that the ideas of God's *moral attributes* are to be got by no consequential reasoning at all, either *a priori* or *a posteriori*, the two only ways we have to knowledge ; He rightly concludes, that if Man hath such ideas, they were not FOUND but INVENTED by him. And therefore, that nothing might be wanting to the full dilucidation of this curious point, he acquaints us who were the Authors of the FICTION, and how strangely the thing came about.

“ Some of the Philosophers (says his Lordship) having been led by a
 “ more full and accurate contemplation of Nature to the knowledge of a
 “ supreme self-existent Being of infinite *power and wisdom*, and the first
 “ Cause of all things, were not contented with this degree of knowledge.
 “ They MADE A SYSTEM of God's MORAL as well as *physical ATTRIBUTES*,
 “ BY WHICH TO ACCOUNT FOR THE PROCEEDINGS OF HIS PROVIDENCE ‡.”

These Philosophers then, it seems, invented the system of God's *moral attributes*, in order to account for the difficulties arising from the view of God's *moral government*. If the World till now had been so dull as to have no conception of these Attributes ; his Lordship's Philosophers, we see, made amends ; who were so quick-witted to conceive, and so sharp-sighted to find out, the obliquities of a *crooked* line before they had got any idea of a *straight* one. For just to this, neither more nor less, does his Lordship's observation amount, that——*they made a System of God's moral attributes, by which to account for the proceedings of his Providence.* 'Till now, none of us could conceive how any doubts concerning *moral Government* could arise but on the previous ideas of the *moral attributes* of the Go-

* Vol. IV. p. 86.

† Vol. V. p. 316.

‡ Vol. IV. p. 48.

vernor. This invention of his Lordship's old Philosophers puts me in mind of an ingenious Modern, the curious SANCHO PANCHA; who, as his historian tells us, was very inquisitive to discover the author of that very useful invention we call SLEEP: for, with this worthy Magistrate, Sleep and good Cheer were the FIRST PHILOSOPHY. Now the things sought after by Sancho and his Lordship, were at no great distance; for if *Sleeping* began when men first shut their eyes, it is certain the *idea of God's Goodness* appeared as soon as ever they opened them.

Dr. Clarke's Demonstration of the *moral attributes a priori*, I shall leave, as his Lordship is pleased to do, in all it's force. If the Doctor's followers think their Master's honour concerned, where his arguments are not, they have a large field and a safe to shew their prowess. I rather chuse to undertake the NOBLE PHILOSOPHER on his own terms, without any other arms than the arguments *a posteriori*. For he is such a Champion for the good Cause, that he not only appoints his Adversaries the Field, but prescribes to them the use of their weapons.

But his Lordship, like other great men, is not easily approached; and when he is, not always fit to be seen. You catch his FIRST PHILOSOPHY, as Butler's Hero did Aristotle's FIRST MATTER, *undressed, and without a rag of form*; however flaunting and fluttering in FRAGMENTS. To speak plainly, his Lordship's entire neglect or ignorance of Method betrays him into endless *repetitions*: and, in these, whether for want of precision in his ideas, propriety in his terms, or art in his composition, the question is perpetually changing; and rarely without being new-covered by an equivocal expression. If you add to this, the perpetual *contradictions* into which he falls, either by defect of memory, excess of passion, or distress of argument, you will allow it to be no easy matter to take him fairly, to know him fully, and to represent him to the best advantage: in none of which offices would I be willingly defective. Indeed, when you have done this, the business is over; and his Lordship's reasoning generally confutes itself.

When I reflect upon what this hath cost me, the reading over two or three bulky volumes to get possession of a single argument; which now you think you hold, and then again you lose; which meets you full when you least expect it; and slips away from you the very moment it promises to do most: when, I say, I reflect upon all this, I cannot but lament the hard luck of the *English* CLERGY, who, though apparently least fit, as being made Parties; certainly the least concerned as there is nothing that
can

can impose on a Scholar, though a great deal that may mislead the People, are likely to be the men most engaged with his Lordship in this controversy. Time was, when if a Writer had a disposition to seek objections against Religion, though he found them hardly, and urged them heavily, yet he would digest his thoughts, and methodize his reasoning. The Clergy had then nothing to do but to answer him, if they found themselves able. But since this slovenly custom (as Lord SHAFESBURY calls it) has got amongst our Free-thinkers, of *taking their physic in public*, of throwing about their loose and crude indigestions under the name of FRAGMENTS, things which in their very name imply not so much the *want*, as the *exclusion* of all form, the Advocate of Religion has had a fine time of it: he must work them into consistence, he must mould them into shape, before he can safely lay hold of them himself, or present them handsomely to the Public. But these Gentlemen have provided that a Clergyman should never be idle. All, he had of old to attend, was the saving the souls of those committed to his care. He must now begin his work a great deal higher; he must first convince his flock that they have souls to be saved. And the spite of all is, that at the same time his kind masters have doubled his task, they appear very well disposed to lessen his wages.

We have observed, that the DENIAL of God's *moral attributes* is the great barrier against Religion in general: but it is more especially serviceable in his Lordship's idiosyncratic terrors, the terrors of a *future State*. To these we owe his famous book of FRAGMENTS, composed occasionally, and taken as an extemporaneous cordial, each stronger than the other, to support himself under his frequent paroxysms. For, set the *moral attributes* aside, and we can neither form any judgment of the *end* of man, nor of the *nature* of God's government. All our knowledge will be confined to our *present* state and condition *. It is by the *moral attributes*, we learn, that man was made for *happiness*: and that God's dispensation to us *here* is but *part* of a general system: This naturally extends our views to, and terminates our knowledge in, *Futurity*.

The fate of all Religion therefore being included in the question of God's *moral attributes*, I hold it of much importance to prove against his Lord-

* One of his Lordship's Corollaries therefore from the Proposition of *no moral attributes*, is this, "Our Knowledge concerning God goes no further than for the necessary use of human life." Vol. IV. p. 486.

ship, that MEN MAY ACQUIRE ADEQUATE IDEAS OF THEM in the same way, and with equal certainty, in which they acquire the knowledge of God's *natural attributes*: And the knowledge of these latter his Lordship deduces from its original in the following words.

“ All our knowledge of God (says he) is derived from his works. Every
 “ part of the immense Universe, and the order and harmony of the Whole,
 “ are not only conformable to our ideas or notions of WISDOM and POWER,
 “ but these ideas and notions were impressed originally and principally by
 “ them, on every attentive mind; and men were led to conclude, with the
 “ utmost certainty, that a Being of infinite *wisdom* and *power* made, preserv-
 “ ed, and governed the system. As far as we can discover, we discern these
 “ in all his works; and where we cannot discern them, it is manifestly due
 “ to our imperfection, not to his. This now is real knowledge, or there
 “ is no such thing as knowledge. We acquire it immediately in the ob-
 “ jects themselves, in God, and in Nature, the work of God. We
 “ know what *wisdom* and *power* are: we know both intuitively, and by
 “ the help of our senses, that such as we conceive them to be, such they
 “ appear in the Work: and therefore we know demonstratively that such
 “ they are in the Worker *.”

All this is mighty well: and on these very grounds I undertake to prove that men may get as clear and precise ideas of God's GOODNESS and JUSTICE.

But, to prevent, or, indeed, now things are gone thus far, rather to *redress* all ambiguity in the terms, and equivocation in the use of them; it will be proper to explain what TRUE PHILOSOPHY means by GOD'S WORKS, whether *physical* or *moral*.

Now, it means, if I am not much mistaken, that CONSTITUTION OF THINGS which God hath established, and directed to a plain and obvious end: no regard being had to those impediments or obstructions in it's course, which the Author of nature hath permitted to arise from any part of the *material*, or *intellectual* Creation.

Thus, when we consider his *physical* works, in order to make our estimate of his *wisdom* and *power*, we conceive them as they are in themselves; and in the perfection of their first constitution; though the greater portions of the *physi. a!* system may, from the intractability of Matter, be subject to some *inconsiderable irregularities*; which, as the TRUE PHILOSOPHER † ob-

* Vol. V. p. 524.

† Newton.

serves,

serves, *will be apt to increase till this System wants a reformation*: and though the smaller Portions of it, such as the bodies of animals, may, from various accidents in their conception and birth, often want that convenient form in the adaption of their parts, from the wonderful contrivance of which, in the various bodies of animals in general, arises so illustrious an evidence of the *wisdom* and *power* of the Creator.

Surely, then, common sense guided by equitable measure requires us to estimate God's *moral Works* on the same standard; to consider what the *moral constitution is in itself*: and (when the question is of God's *goodness* and *justice*) to keep that consideration distinct; and not suffer it to be disturbed by the view of any interruptions occasioned by the perverse influence of the passion or action of material or immaterial Beings. For, here, Both concur to violate the Constitution: In the *natural* system, man's *Free-will* hath no place: in the *moral*, the abuse of *Free-will* occasions the greatest of it's disorders.

In prosecuting this question, therefore, As, in order to acquire and confirm our ideas of God's *wisdom* and *power*, we consider the *natural system* so far forth only as it's order and harmony is supported by the *general Laws* of matter and motion; so, in order to acquire and confirm our ideas of his *goodness* and *justice*, we should regard the *moral system* so far forth only as it's order and harmony is supported by that GENERAL LAW, which annexes *happiness to virtue, and to vice, misery, and ruin*.

Thus much, and only thus much, is *God's Work* in either system: and it is from *God's Work*, he tells us, we are to demonstrate his *Attributes*. The rest (where disorders real or apparent obtrude themselves to obstruct our views in these discoveries) proceed from *Matter* and *Mind*.

And it is not to be forgotten, that the conclusion, Religionists draw from hence, in support of their *adequate* ideas of God's *moral* attributes, hath the greater strength upon his Lordship's own principles; who holds, that this Constitution arises *solely from the WILL* of God: For then we are sure that the *WILL*, which annexes happiness to virtue, and misery to vice, must arise from God's *moral* rather than from his *physical* nature.

Having premised thus much; no more, indeed, than necessary to obviate one continued *Sophism*, which runs through all his Lordship's reasonings, against the *moral attributes* (where, the *course and operation of that moral Constitution*, as it appears under the disturbances occasioned by man's free.

free-will, is perpetually put for the *Constitution itself*) I now proceed to shew, that, from God's works, we have as precise ideas of his goodness and justice as of his power and wisdom.

His Lordship observes, that *from every part of the immense Universe, and from the harmony of the Whole, men are led to conclude, with the utmost certainty, that a Being of infinite wisdom and power made, preserved, and governed the System.* This, he observes in favour of the *natural* attributes. And what should hinder men from making the same observation in favour of the *moral*, viz. That the happiness and misery by the very constitution of nature, attendant on Virtue and on Vice, lead men to conclude, with equal certainty, that a Being of infinite goodness and justice made, preserves, and governs the system?

The existence of this *moral Constitution* in the natural connexion between vice and misery, virtue and happiness, his Lordship amply acknowledges. Let us consider it, therefore, both as it respects *BODIES* of men, and *INDIVIDUALS*.

That *Communities* are always happy or miserable in proportion as their Manners are virtuous or vicious, his Lordship himself is, on all occasions, ready to demonstrate. If such a Constitution of things do not bespeak the Author of it, *good and just*, how is it possible to conclude any thing of the character of the Creator, from his works? His Lordship thinks, "that from the marks of wisdom and power in the *physical system* we learn with the utmost certainty that God is *wise* and *powerful*; and he says, that we acquire this knowledge immediately, as it were, by our senses." Are there not the self same marks of goodness and justice in this part at least of the *moral system* which respects Communities? And do not we come to know as immediately by our senses, and as certainly by our reason, that God is *good* and *just*?

If we consider the *moral Constitution*, as it respects *Particulars*, we see virtue and vice have the same influence on our happiness and misery. Here, indeed, we find more interruptions, in the *means* to the *end*, than in the other part. Our material and our intellectual Natures are here of more force, to disorder the harmony of the System. In *Communities*, it can rarely be disturbed, but by a Pestilence, or that other, moral, Plague, a Hero or a Conqueror. Amongst *Particulars*, indeed, physical evil and the abuse of free-will operate more strongly: But when once the demon-

stration

stration of the *moral attributes* is clearly made from that part of the Constitution which regards *Communities*, it can never afterwards be shaken by the disorders in that other part which regards *Particulars*. The established truth is now a Principle for further discoveries; and all we can fairly deduce from these disorders is the CERTAINTY of a *future State*. But this by the way.

What I insist upon at present is, that, to decide the question concerning God's *Attributes*, we are to consider the Constitution of things, as it is in itself. This is, properly, *God's work*. The disorders in it, occasioned by the abuse of man's *free-will*, is not his work, but man's. This, his Lordship too, upon another occasion, namely, when he combats the argument of a *future state*, from an unequal Providence, is perpetually repeating. So that these disorders must, even on his Lordship's own principles, be excluded from the account, when we estimate God's Nature and *Attributes*, from his *Works*.

"But we see not those disorders in the *natural* world, which we both see and feel in the *moral*." This would be some objection did God in the *moral*, as in the *natural* system, direct immediately, or constitute things mechanically; or had Free-will the same influence on the *natural* as on the *moral* system.—Did God direct, immediately or mechanically in both Constitutions, or did he direct immediately and mechanically in neither, and that yet the *moral* remained more subject to disorder than the *natural*, it might indeed follow that we had not so clear ideas of God's *goodness* and *justice* as of his *wisdom* and *power*: But since He has thought fit to leave man, *FREE*; and hath been pleased to suffer the abuse of free-will to affect the *moral* system, and not the *natural*; as this, I say, is the case, the greater irregularities in the *one* do not take off from the equal clearness of the demonstration, which results from the nature of *both one and the other* Constitution. This difference is not to be ascribed to a contrary conduct in the Governor of the two Systems, but to the contrary natures of the Subjects. Passive matter being totally inert, it's resistance to the Laws impressed upon it, must be extremely weak: and consequently the disorders arising from that resistance, proportionably slow and unheeded: while that active self moving principle, the Mind, flies out at once from the centre of its direction, and can every moment deflect from the line of truth and equity. Hence moral disorders began early, became excessive, and have continued, through all ages, to disturb the harmony of the System.

What is here said will, I suppose, be sufficient to confute the following assertions; and to detect the mistake on which they arise.

“Every thing (says his Lordship) shews the *wisdom* and *power* of God conformably to our ideas of wisdom and power in the *physical* world and in the *moral*. But every thing does not shew in like manner the justice and goodness conformably to our ideas of these attributes in either. The *physical* attributes are in their nature more glaring and less equivocal *.”

And again; “There is no sufficient foundation in the phænomena of Nature to connect the moral attributes with the physical attributes of God. Nay, the phenomena are in several cases repugnant †.”

But since he goes so far as to talk of the *want* of a foundation, and even a *repugnancy*; Before I proceed with the main branch of my reasoning, I will just urge one single argument for the reality and full evidence of the *moral attributes*: and it shall be taken from his own concessions, and shall conclude on his own principles.

He tells us, that such as he, “who apply themselves to the *first Philo- sophy*, apply themselves to the noblest objects that can demand the attention of the mind—To the signification of God’s WILL, concerning the duties we owe to him, and to one another ‡.”

And again, “It is sufficient to establish our *moral* obligations that we consider them relatively to our own system. From thence they arise: and since they arise from thence, it must be the WILL of that Being who made the system, that we should observe and practise them §.”

Let me ask then, Whence it is that we collect this WILL from the objects which his Lordship allows us to contemplate, namely, his *WORKS in this system*? He will say from certain *qualities* in those objects—What are those qualities? He will reply, the *fitnesses* of means to ends.—Who was the Author of these fitnesses? He hath told us, the *God of nature*—It was God’s *will* then, that we should use the *means*, in order to obtain the *ends*. Now, in the moral System, the means are virtuous practice; the end, happiness. Virtue therefore must needs be pleasing to him; and Vice, as it’s contrary, displeasing. Well, but then, as to this approbation and dislike; it must be either capricious, or it must be regulated on the nature of things. *Wisdom*, which his Lordship condescends to give his Maker, will not allow us to suppose it capricious. It is regu-

* Vol. V. p. 524. † Vol. V. p. 316. ‡ Vol. V. p. 447. § Vol. V. p. 452.
lated

lated therefore on the nature of things. But if the *nature of things* be, as his Lordship holds it is, the *constitution of God*, and dependent on his *will*, then he who is pleased with virtue, and displeased with vice, must needs be himself *good* and *just*.

To proceed now with the principal branch of our reasoning. His Lordship goes on thus. *But men not only might collect God's natural attributes from the physical system, but in effect they did; and all men, at all times, had these notions so strongly impressed on them, that they were led to conclude with the utmost certainty for a Being of infinite power and wisdom.*

I desire to know in what time or place it ever happened, before his Lordship philosophised at Battersea, and could find no foundation, in the *phenomena of nature*, to connect the *moral* with the *physical* attributes of God, that a Man, who believed God's infinite wisdom and power, did not with equal confidence believe his infinite goodness and justice? In truth, these two sets of ideas, the *physical* and *moral* attributes of the Deity, were equally extensive, they were equally steady, and, till now, they were always inseparable.

He says, that *as far as we can discover, we discern infinite wisdom and power in all God's works: and where we cannot discern them, it is manifestly due to our imperfection, not to his.*

What his Lordship here says will deserve to be considered. A comparison is insinuated between our discovery of infinite power and wisdom from the *physical* works of God; and our discovery of infinite goodness and justice from his *moral* works; in which, the advantage is given to the former. Now, in order to come to a just decision in this point (omitting at present the notice of his general Sophism which operates in this observation, as in the rest) we must distinguish between the *means of acquiring* the knowledge of God's Attributes, and that *knowledge when acquired*.

As to the first, (the *means of acquiring*,) there seems to be some advantage on the side of God's *PHYSICAL* works. For, as his Lordship rightly observes, *where we cannot discern wisdom and power in the physical works it is due to our imperfection, not to his: for as men advance in the knowledge of nature, we see more and more of wisdom and power.* And he insinuates, we cannot say the same concerning the difficulties in the *moral* system. It is true, we cannot. But then let me tell him, neither can we say the contrary. The reason is, The *physical* system lies open to our enquiries;

and by the right application of our senses to well-tried experiments, we are able to make considerable advances in the knowledge of Nature. It is not so in the *moral system*; all we know here are a few general principles concerning its Constitution; and further than this, human wit or industry is unable to penetrate. These general principles are, indeed, amply sufficient to deduce and establish the *moral attributes* from the *moral system*; but not sufficient to remove all difficulties that arise from what we see of the actual administration of that System. So that, though we cannot say, that *as we advance in the knowledge of the moral system we see more and more of goodness and justice*; So neither can his Lordship say (though his words seem to insinuate he could) that *as we advance, we see less and less*. Whereas the truth is, beyond those general principles, we cannot advance at all.

But then, as to the second part in the distinction (the *knowledge of the attributes, when acquired*) I hold the advantage, and a great one it is, lies altogether on the side of the MORAL. And thus I argue: Though the idea of God's *natural* attributes be as clear in the abstract, as that of his *moral*, yet the idea of his moral attributes is, in the concrete, more adequate than that of his natural. The reason seems convincing. The moral relation in which we stand to God, as free agents, is just the same whether man exists alone, or whether he be but a link in the chain of innumerable orders of intelligences surrounding the whole Creation. Hence we must needs have a full knowledge of our duty to him, and of his disposition towards us: on which knowledge is founded the exactness of our conceptions of his moral attributes, his *justice* and *goodness*. But the natural relation in which we, or any of God's creatures, stand towards him, as material Beings, is not the same when considered simply, as when considered to be a portion of a dependent and connected Whole. Because whenever such a Whole exists, the harmony and perfection of it must first of all be consulted. This harmony ariseth from the mutual subserviency and union of its parts. But this subserviency may require a ministration of government, with regard to certain portions of Matter thus allied, different from what might have followed had those portions stood alone, because that precise disposition, which might be fit in one case, might be unfit in the other. Hence we, who know there is a Whole, of which our material system is a Part; and yet are totally ignorant both of its nature and extent, can have but a very confused idea of that physical relation

relation in which we stand towards God : so that our conceptions of his *natural* attributes, his *power* and *wisdom*, which are founded on that idea, must in the concrete be proportionably vague and inadequate.

But it may be asked, perhaps, Whence arises this reciprocal advantage which the *moral* and the *natural* attributes have over one another, in the *means of acquiring* the knowledge of the *Attributes*, and the precision of *that knowledge when acquired*? I will tell the Reader in two words. Of *our own physical* system, we know many particulars (that is, we discover much of the *means*, but nothing of the *end*); and of the *universal physical* system we are entirely ignorant. On the other hand, we know but few particulars of *our own moral* system (that is, we discover only the *end*, and not the *means*); and of the *universal moral* system we understand the general principles.

His Lordship proceeds. *This now* [the knowledge of God's *natural* attributes] *is real knowledge; or there is no such thing as knowledge. We acquire it immediately in the objects themselves, IN GOD, and in nature the work of God.*

What his Lordship means by, *in God*, in distinction from the *work of God*, I confess I do not understand: Perhaps it may be intended to insinuate, in honour of the *natural attributes*, that they may be even proved *a priori*; for this is not the first time by many, when, after having heartily abused a thing or person, he has been reduced to support himself on the authority, or the reasoning they afford him. Or perhaps, it was only used to round the period, and set off his eloquence. However, I agree with him, that this is *real knowledge*. And so too, I think, is the knowledge of the *moral* attributes, so gained. Why truly, says his Lordship, *I do allow just so much goodness and justice in God as we see in that CONSTITUTION, which annexes happiness to virtue, and misery to vice. But this,* says he, *I think, had better be called wisdom.* I think so too, if by *so much*, he means no more than what concerns God's *natural Government*: and that he means no more is plain from his making the *natural* consequence of vice and virtue the only sanction of the moral Law. But I will venture to go further, and say, that, from what we see in this *Constitution*, we may collect PERFECT GOODNESS AND JUSTICE. *Nature* and man's *Free-will* disturb the System: But if the *Constitution* be the effect of God's *Will*, as his Lordship holds it is; and the mark of his *Wisdom*, as all mankind hold with him; Does not that *Wisdom* require that his *Will* should
not

not be defeated? Would it not be defeated, if the disorders occasioned by the perversity of his creatures were not remedied and set right? And is not A REMEDY the clearest mark of *perfect goodness* and *justice*?

Take it in another light. Free-will crosses that *Constitution*, which God, by establishing, shews he intended should take place. This *present* disturbance could not have been prevented, because, according to my Lord and his ill-used Poet, it was necessary to the schemes of divine wisdom, that there should be such a creature as MAN :

“ For in the scale of reasoning life, ’tis plain

“ There must be, somewhere, such a rank as man.”

The consequence is, that the disorder will be *hereafter* rectified.

Had Man indeed been made *unnecessarily*; and had this Man broke in upon God’s general System, his Lordship might have had some pretence to say, as he does, that GOD MEANT THE SYSTEM SHOULD NOT BE FURTHER PURSUED; that is, that the scheme which annexes happiness to virtue, and misery to vice, should remain in its present condition of an incomplete Dispensation, to all eternity. But since Man is acknowledged to be a *necessary* part of a general System, complete in all its members, it is nonsense to talk of *God’s not meaning the particular System should be further pursued*, when that *further pursuit* is only to bring it to its natural period; short of which, it would remain unfinished, nay, unformed.

He goes on. *We know what WISDOM and POWER are. We know both intuitively, and by the help of our senses, that such as we conceive them to be, such they appear in the WORK; and therefore we know demonstratively that such they are in the WORKER.*

And do we not know what GOODNESS and JUSTICE are? And by the very same means? Do we not *intuitively*, and by the *help of our senses* know, that such as we conceive them to be, such they appear in the WORK, namely, in that *constitution of things*, which, his Lordship tells us, annexes happiness to virtue, and misery to vice? And may we not *demonstratively* collect from thence that such they are in the WORKER? since this *Constitution*, his Lordship tells us again, is the effect of God’s WILL. On his own principles, therefore, applied to his own state of the reasoning *a posteriori*, it appears, that God is of *infinite goodness* and *justice*, as well as of *infinite wisdom* and *power*.

But

But to give AUTHORITY to his partial reasoning (the usual support of all partialities), he makes *Anaxagoras* instruct us, what we are to think of this matter. "Should you ask *Anaxagoras* (says he) what *goodness* is, or *justice*? He might bid you, perhaps, turn your eyes inward, first; then, survey mankind; observe the wants of individuals, the benefits of society, and, from these particulars, frame the general notions of *goodness* and *justice*. He might go a step further: and add, this is *human* goodness and *human* justice, such as we can comprehend, such as we can exercise, and such as the supreme mind has made it both our duty and interest to exercise, by the constitution of the human system, and by the relations which arise in it: from all which our notions of *goodness* and *justice* result, and are compounded."

We know then, according to our mock *Anaxagoras*, what *goodness* and *justice* are, as certainly as what *Wisdom* and *Power* are: Since this quaternion of Attributes are all known by the same means and by no other: *we know both intuitively and by the help of our senses, that such as we conceive them to be, such they appear in the work.* For he bids us *turn our eyes inward*; then *survey mankind*; and lastly, observe how *reason*, from the constitution of human nature, confirms our *intuitive* knowledge, and that which we gain by the *help of our senses*.—But what does all this signify, if *Anaxagoras* or his Lordship be in an humour of concluding against their own premisses? Hear then how the speech ends.—"Of *divine goodness* and *divine justice*, might this Philosopher conclude, I AM UNABLE TO FRAME ANY ADEQUATE NOTIONS *." What? Unable to *frame* those notions which God, by his *moral Constitution*, has put into our hands; and by the declaration of his WILL has taught us to *apply*? Yes, he bids us conclude, that we are *unable to frame any adequate notion of divine GOODNESS and JUSTICE*, and yet, on the force of the very same reasoning, to conclude as steadily, that we are *able to frame an adequate notion of divine WISDOM and POWER*.—This old *Philosopher*, I suppose, was not brought in to be laughed at, like his drunken Church-HELOTES †; yet, he plays

* Vol. IV. p. 116, 117.

† —"far be it from me to wish (says his Lordship) that the race of Metaphysicians and Casuists should increase.—But since there will be such men, it is very reasonable to wish that they may serve to the same good purpose that the Helotes, the drunken slaves, did at Sparta," &c. Vol. V. p. 446.

the fool to admiration.—*We do know*, says Anaxagoras, *what Goodness and Justice are: we know both intuitively, and by the help of our senses, that such as we conceive them to be, such they appear in the work; and THEREFORE we do not know that such they are in the worker.*

Might I be permitted to address myself to this Renegado Sophist, I would say,—Your brethren, the antient Philosophers, reasoned *a posteriori* in this manner, “Can you think there is *wisdom* and *power* in you, and none in your Maker?”—By no means. They reasoned well.—Let me ask you then, is there *goodness* and *justice* in you, and none in your Maker?” His answer, I suppose, would be the same. But, prompted by his Lordship, into whose service he is now entered, he adds, That, from *human goodness* and *justice* we cannot come to the *NATURE* of the *divine*. What should hinder us, I pray you? Is it not from our *intuitive conception* of our own *wisdom* and *power* that we gain an adequate idea of God’s? Are *wisdom* and *power* MORE PERFECT, as they are found in man, than *goodness* and *justice*? If therefore the IMPERFECTION of these attributes in Man hinder our acquiring an adequate idea of those in God, we can have no adequate idea of his *wisdom* and *power*: If the IMPERFECTION does not hinder, then we may have an adequate idea of his *goodness* and *justice*.

—But, the inference to God’s *power* and *wisdom*, his Lordship says, is supported by what men see of the effects of them, in his Works; the order and harmony of the *physical* System. Do we not see likewise the effects of God’s *goodness* and *justice*, in the order and harmony of the *moral*, in the happiness that naturally attends virtue, and the misery consequent on vice? And is not the *moral* System as much God’s *Work*, as the *physical*?

Thus, we see, that by the very reasoning, his Lordship EMPLOYS to prove the *natural* attributes, and by the very method he PRESCRIBES to us for proving the *moral* attributes, we have demonstrated the *moral* with a precision and a certainty, at least equal to the *natural*. His Lordship seems to have been aware of the event; and therefore when he had set us at defiance, he tried to put the change upon us, under pretence of reminding us, that the *moral attributes* should be examined by, or *applied to*, THE CONSTITUTION OF THE WORLD AND THE STATE OF MANKIND IN IT*. I had full as much reason to be aware of his Lordship. And therefore in stating

* Vol V. p. 331.

the question, at my entrance on the subject, I obviated this miserable Sophism. I call it by no better name, because it is not *the constitution of the world or the state of mankind in it*, but the CONSTITUTION OF THE MORAL SYSTEM, or the nature of Virtue and Vice as they naturally operate to produce happiness and misery, by which God's *moral attributes* are to be tried and ascertained. But this, which, by a steady light, gives us an uniform view, he would have us turn from; to contemplate that obscure, disturbed, and shifting scene, the actual state of vice and virtue, of misery and happiness, amongst men. That is, he would have us conclude concerning God's nature, not from his VOLUNTARY CONSTITUTION of things, but from the BREACHES in that Constitution made by the abuse of man's free-will: which yet (when he is arguing *for an equal providence*) he again and again confesses ought not to be charged upon God; and declaims violently against the folly of those who impute the effects of that abuse to him. Though here (in his various attempts to blot out *the idea of God's moral attributes*) he be full of the disorders of the moral System, considered as part of God's design.

But since I have mentioned his arguments for an *equal providence*, I should be unjust to my argument, if I concealed from the Reader, another of his contradictions.—He had Man's *future State* as well as *God's moral attributes* to throw out of the religious World; or, to speak more properly, he had RELIGION to overturn, by taking away its very ESSENCE: and as the *irregularities* in the present administration of God's moral Providence stood in the way of his first attempt; and the *consistency* of the *moral System itself* in the way of the other; when he argues against a FUTURE STATE, You would think there were no *irregularities*; and when he argues against the MORAL ATTRIBUTES, You would think there was no *consistency*.

We now come to his Lordship's particular objections against the *moral attributes*. One of them is that they are BOUNDED.

“ They [the Divines] go further. As God is perfect, and man very imperfect, they talk of his *infinite goodness* and *justice*, as of his infinite wisdom and power; though the latter may preserve their nature without any conceivable bounds, and the former must cease to be what they are, unless we conceive them BOUNDED. Their nature implies necessarily a limitation in the exercise of them. Thus then the *moral attributes*, according to this Theology, requires infinitely more of God to man than

“men are able, or would be obliged if they were able, to exercise to one another: greater profusion in bestowing benefits and rewards, greater rigour in punishing offences *.”

You have here his Lordship's own words; and nothing less could induce any one to think so disadvantageously of this Philosopher of the first head, as they necessarily imply. Let us consider the *premises*, and examine the *inferences* both *implied* and *expressed*.

He says, 1. That the *moral attributes are bounded*; 2. That the *natural are not bounded*. Let us see to what the first proposition amounts; and how much truth there is in the second.

1. The *moral attributes* are considered by us as relative to *intelligent creatures*: The *natural* are not so considered. Thus, the goodness and justice when relative to man, are greatly *bounded*; a certain low degree of reward suffices for his *good*; a certain low degree of punishment for his *evil* actions. Let God's goodness and justice respect a higher rank of intelligent Beings, and they will be then *less bounded*; for greater rewards and punishments will be required: and so on, to the highest rank of intelligent creatures. Yet as the highest is at infinite distance from the Creator, the exercise of the moral attributes, as they bear relation to his intelligent creatures, must be still *bounded*.

2. His second proposition is, that *the natural attributes are not bounded*. It is true, these cannot be considered as relative to God's *intelligent creatures*; yet since, in their exercise, they must be considered as relative to his Creation at large; and since Creation, however immense, is not infinite, the natural attributes so considered are not infinite: but if not infinite, they are *bounded*. There is no difference therefore, in *the exercise* of God's attributes, between the *moral* and the *natural*, save only in the degree.

But if we consider God's *moral* and *natural* attributes more abstractedly, not as they are *in the exercise*, and relative to intelligent Beings, and to actual Creation, but as they are in his nature, then they are both *unbounded*. Thus we see his Lordship's notable distinction is both imaginary and useless.

However, let us give him all he asks; and then see what he will be able to infer from it.

* Vol. V. p. 528.

1. His first *inference* seems to be this : “ As the moral attributes are bounded, and not infinite like the natural, our idea of them must be *obscure* and *inadequate*.” What ! because they are better adapted to human contemplation ? as things *bounded* certainly are better adapted than things *infinite*. Our idea of such of God’s attributes as bear relation to a Being, whose nature and properties we know, namely MAN, must needs be more adequate and better defined than the idea of such attributes as bear relation to Beings, whose nature and properties we know not, namely the gross of those which make up the UNIVERSE.

2. His other *inference*, is expressed in these words : *Thus then the moral attributes, according to this Theology, requires infinitely more of God to man than men are able, or would be obliged if they were able, to exercise to one another.* To say, the moral attributes, according to Christian Theology, or, as he is pleased to call it, *artificial Theology*, requires INFINITELY more, is an extravagant hyperbole. To say, it *requires more*, is true. And for this plain reason : the relation between Creator and Creature is much more intimate than that, between Fellow-creatures ; therefore the divine *goodness* is more abundant : The relation between Lord and Servant is more appropriate than that between Fellow-servants ; therefore the divine *justice* is more severe. And had it not been deemed too presuming to refer his Lordship to Scripture for instruction (especially in a matter where the abuse of Scripture was chiefly intended) I might there have pointed to a *Parable* which would have set him right : and has always kept *artificial Theology*, whatever he might think, from going wrong. But *infinite*, when applied to the *exercise* of a moral attribute in reference to Man, is his Lordship’s nonsense, with due reverence be it spoken, not the *nonsense* of *artificial Divines*. They were not ignorant, that the rule *infirmiorem vel deteriorem partem sequitur consequentia*, held as well in *Morals* as in *Logic*. Though God be infinite, man is finite ; and therefore, with respect to man, the exertion of a *moral* attribute is finite, not infinite. His Lordship himself saw something of this, as appears by his own words. *The nature of the moral attributes implies necessarily a limitation in the use of them.* And why would he suppose, Divines could not see as far into this matter as himself ?

But if there be an error in *artificial Theology* he is as sure, at one time or other, to espouse it ; as he is ready at all times to calumniate the Divine who holds it. Men, in their ill-advised zeal to defend the Scripture doctrine

trine of the Son's Divinity, were not always sufficiently careful in selecting their arguments. Amongst such as had perhaps been better let alone, they employed this; That as man's offence was against an infinite Being, it required an infinite satisfaction; which none but such a Being could give. Now his Lordship, we see, espouses this very principle to discredit God's moral attributes, and the *artificial Theology* of Jesus Christ; which speaks, indeed, of *infinite* rewards; but not as matter of *due*, but of *grace*.

As the being *bounded* is one of his Lordship's objections against the moral attributes, so the being merely *HUMAN*, is another.

"After Dr. CLARKE (says he) has repeated over and over, that all the "*moral attributes* are the same in God as in our ideas; and that he, who "*denies* them to be so, may as well deny the divine *physical attributes*, "*the Doctor insists* only on two of the former, on those of *justice* and "*goodness*. He was much in the right to contract the generality of his "*assertion*. The absurdity of ascribing *TEMPERANCE*, for instance, or "*FORTITUDE*, to God, would have been too gross, and too visible even to "*eyes that prejudice had blinded* the most. But that, of ascribing *justice* "*and goodness* to him, according to our notions of them, might be better "*covered*, and was enough for his purpose, *THOUGH NOT LESS REALLY* "*ABSURD **."

Which shall we most admire: His *Knowledge* or his *Ingenuity*? Or shall we follow the advice of his own Motto †, and *Wonder at nothing*?

When men contemplate what they call, moral virtue, or the attributes of Humanity, they divide them into two classes, perfectly distinct from one another. In the first are comprized those which belong to man under the idea of a free intelligent Being, such as *goodness* and *justice*: in the second, those which belong to him under the idea of a creature of his own frail species, such as *temperance* and *fortitude*. The first belong to all free intelligent Beings; the latter, only to such a Being as man: *Those* arise out of the nature of free intelligence, and so are common to all: *These*, from the imperfections of a very inferior creature, and so are peculiar to Humanity; for we easily conceive a higher Order of free created Intelligences, in which the moral virtues of the second class have no place. They are superior to the impressions of fear, and so have no room to exert

* Vol. V. p. 311.

† Nil admirari.

fortitude: They are removed from the temptation of excess, and so have no need to exercise *temperance*. Now when CLARKE, after other Divines, had said that *the moral attributes are the same in God as in our ideas*, What Attributes could they possibly mean but those of the *first class*; those which belong to Beings under the idea of free Intelligences? STUPID as his Lordship is pleased to make Divines, they could never *blunder* at such a rate as to conceive, that those virtues or *moral attributes*, which proceed from the *imperfection* of the Creature, might belong in any manner to the Creator, whom they supposed to be *all perfect*. They held, with his Lordship, and they will hold without him, that the great God is *infinitely* wise and powerful. Were they then in any danger to give him *temperance*, which implied his being obnoxious to *folly*; or *fortitude*, which argued *impulse*? Infinite wisdom, therefore, and infinite power, exclude from God the very ideas of *temperance* and *fortitude*. But do infinite wisdom and infinite power exclude from God the ideas of *goodness* and *justice*? On the contrary, his Lordship, as we shall see presently, is reduced to the poor shift of owning *goodness* and *justice* to be contained in infinite wisdom and power; after he had said, as here he does, *That the ascribing goodness and justice to God is NO LESS REALLY ABSURD than the ascribing temperance and fortitude to him*.

—But CLARKE contracted the generality of the assertion to serve a purpose. I think he did: and for one of the best purposes in the world, that of COMMON SENSE. Had his Lordship been pleased to contract himself on the same principle, he might have passed, perhaps, for a greater Philosopher; though he had certainly been a less Writer.

But then, if you ask, *What purpose* his Lordship had to serve, when he used the equivocal word ALL, (which may signify either *all* of one kind, or *all* of every kind) where he observes, Clarke holds, *that ALL the moral attributes are the same in God, &c*? I answer, it was to give himself the poor pretence to say, that Clarke afterwards contracted his generality, or, in other words, that he contradicted himself.

A third objection against the *moral attributes* is, “That PASSIONS and AFFECTIONS mix with our goodness and justice; which therefore cannot be supposed to be *the same in kind* with God’s; though our wisdom and power, with which no passions or affections mix, must be the *same in kind* with his.”

Were

Were passion and affection *inseparable* from human goodness and justice, the objection might seem to have some force; indeed, not much even then. But how miserable must the objection appear to those who see, as all men may, that they are *separable*? Separable, I mean, in practice as well as speculation: (Of which we have at present * one great Example at least, in a high Tribunal where they shine the most.) So that the true idea even of human goodness and justice excludes all passion and affection. What hinders then our rising, from that idea, to Divine goodness and justice, any more than our rising, from the idea of human wisdom and power, to the Divine wisdom and power; and from perceiving, that as well the *moral*, as the *natural* attributes, are the same in kind, both in God and man?

But this is not all that may be fairly said in favour of our adequate idea of God's *moral attributes*, when compared with the *natural*. For though PASSION mixes not with the human attributes of wisdom and power, yet something else does, much more difficult to be separated than *passion*, from the human attributes of goodness and justice, I mean the INSTRUMENTALITY OF MATTER. We can conceive nothing of *human power* without the use of such an instrument: yet this, by his Lordship's own confession, does not hinder us from rising from the idea of our own wisdom and power, to the wisdom and power of God; nor from seeing that they are the same *in kind*. Why then should the other foreign combination hinder us from seeing that goodness and justice are the same *in kind*?

Still, further. The MANNER of *knowing* in God, on which depends his natural attribute of WISDOM, is confessedly different from what it is in man; and, at the same time, is a thing of which we have no conception: yet this, according to his Lordship's account, does not hinder our attaining to an adequate idea of *divine wisdom*, though it rises only from what we see of the *human*.

How happens it then, that, in both these cases, notwithstanding the foreign mixture of the *instrumentality of matter*, and the *manner of knowing*, we attain an adequate idea of God's wisdom and power? His Lordship will tell you, it is by separating what is foreign, from what is native to the ideas of wisdom and power. And shall not I have as much credit with my Reader, when I tell him, we acquire an adequate idea of God's good-

ness and justice, by separating from the idea of human goodness and justice the foreign mixture of *passion* and *affection*?

But his Lordship has a greater quarrel than all this, with the MORAL ATTRIBUTES. They give rise to embarrassed questions, dishonourable to God, and mischievous to Religion.

“As they [the Divines] modeled God’s government on a human plan, “so they conceived his perfections, *moral* as well as *physical*, by human “ideas.—Thus God was said to be the FIRST GOOD: but then the general “notion or abstract idea of this *good* was not only taken from human “goodness, but was considered too with little or no other relation than to “man—A question arose therefore on these hypotheses, *How could evil “come into a system of which God was the author?*—this question made a “further hypothesis necessary; another first God, another coeternal and “coequal principle was introduced to solve it; *a first cause of all evil*, as the “other was of *all good* *.”

The false representation of this fact I reserve for another occasion: the false inference from it is what I now propose to consider.

His Lordship supposes, that the notion of God’s *moral attributes* gave birth to an insoluble question concerning *the origin of evil*; and that this occasioned the invention of the mischievous hypothesis of the *two Principles*. Who would have suspected all this evil to arise from the FIRST GOOD! Yet so it was: And therefore the notion of such a GOOD must be *false*; or at least, very *hurtful*.

I. As to the first, if his Lordship’s inference be right, it will unsettle all useful knowledge; because there is no great principle, either in *physics*, or in *natural Theology*, but which, if we be not on our guard, and wise enough to stop at the extent of our ideas, will lead us into inextricable difficulties: As one might instance in a point that arises out of both the sciences, physics and morals together—*The agreement between free-will and prescience*. This is a well-known case: And as his Lordship pretends to untie this knot, which hath so long kept the learned world intangled, let us examine his great talents on what is worthy of them. “Our ideas (says “he) of divine intelligence and wisdom may be neither *fantastical* nor “*false*, and yet God’s MANNER of knowing may be so different from ours, “that fore-knowledge, as we call it *improperly in him*, may be consistent

“ with the contingency of events ; although that which we call *properly* “ fore-knowledge *in ourselves*, be not so *.”

I have two or three remarks to make on these words.

1. Our ideas of God’s moral attributes, his *goodness* and *justice*, he makes *fantastical* and *false*, on account of difficulties arising from them : yet God’s natural attributes, his *intelligence* and *wisdom*, *may*, he says, *be neither fantastical nor false*, though a difficulty as great arises from them ; namely, the apparent discordancy between free-will and prescience.

2. My second remark is, that his solution is more *fantastic* and *false* than the wildest chimera of School-metaphysics. The difficulty in reconciling God’s prescience to man’s free-will does not arise from our ignorance in God’s MANNER OF KNOWING, but from God’s ACTUAL KNOWLEDGE.

3. My third remark is, that his Lordship, who is here so penetrating, that he can easily reconcile *prescience* and *free-will*, is yet, in another place, so cloudy, that he cannot see how an “ *equal providence* and *free agency* may “ stand together †.”

4. My last remark is (and it rises out of the foregoing) that where Religion is not concerned, his Lordship sees no difficulty in any part of the system of Creation : But as soon as ever Religion appears, then difficulties start up by dozens. Of this, take an instance from, as it will lead us back to, the case in hand. Our ideas of God’s *moral attributes*, he says, must needs be false, because the conceiving of them by human goodness and justice raises up the question of the *origin of evil*, considered *morally*. Well. And does not the conceiving of God’s *physical attributes*, by human wisdom and power, lead to the question of the *origin of evil*, considered *naturally* ? Yet our ideas of the physical attributes are neither *false nor fantastical*. But to this, his Lordship replies, Evil, considered *naturally*, is not real, but apparent only. Why so ? Because it contributes to the greater good of the whole. May not the same thing be said of Evil, considered *morally* ? Nay, hath it not been actually said, and proved too, on the same principles ? It follows then, that they are either both *real*, or both *fantastic*.

In a word, the truth is no more than this, Presumptuous man knows not where to stop : he would penetrate even to the Arcana of the Godhead :

“ For Fools rush in, where Angels fear to tread.”

* Vol. V. p. 525.

† See my observations on this Proposed difficulty in the Appendix to the Fifth Book of the Divine Legation.

And this impious humour it was which gave birth to the absurd hypothesis of TWO PRINCIPLES. But is the folly to be charged upon our idea of the *moral attributes*? Ridiculous! We see it's *cause* is in vanity and self-conceit: passions that operate alike on all Systems; and find materials to gratify their extravagance, equally in the *physical* as in the *moral* attributes of the Deity.

II. As to his Lordship's second inference, that *this* idea is at least productive of much *mischief*, and therefore it would be better to have none at all; Let me observe, that the idea of God's very existence is productive of much mischief, even all the mischiefs of Superstition. Is it therefore better to be without a God? Who besides his Lordship would say so*? Why then should we think it better to be without the idea of the *moral attributes*, even though the evils it produced were *necessary*? But that is not the case. They are *casual* only: the issue of pride and presumption; which the idea of the *moral attributes* does not at all influence.

III. HOWEVER, these, if not hurtful, are USELESS; and this is his next cavil. "Infinite *wisdom* and *power* (says his Lordship) have made things "as they are: how *goodness* and *justice* required they should be made is "neither *coram judice*, nor to any rational purpose to enquire†." To inquire how the *universe of things should be made*, which refers to God's *power* and *wisdom*, serves indeed to *no reasonable purpose*. But to inquire concerning our own state and condition in this Universe, which refers to God's *goodness* and *justice*, is either *coram judice*, or we were sent into the world to no purpose. His Lordship's sophistry seems to confound two things that plain sense hath always distinguished; viz. *our own business from other men's*. When the King holds a Session of justice, 'tis not for every Particular to inquire into all his measures; but every Particular, who is summoned to attend the Court, is much concerned to know how he himself shall be dealt with. His Lordship, indeed, is ready to say, We are not *summoned*; that is, we are not *accountable creatures*. But this is begging the question.

Again, to *inquire*, much more to prescribe, *how things should be made*, in any particular System, has all the folly, presumption, and impiety, which his Lordship charges upon it: Because the Parts having a relation

* He indeed says, *he had rather be an Atheist than acknowledge the Christian Theology*; and we may believe him. See vol. iv. p. 34.

† Vol. V. p. 363.

to the Whole, an all-wise Architect makes them in conformity to that Whole, of which, we know nothing; and therefore our only conclusion should be, that the Part we do know, is constituted for the best. But it is another thing to say (which is all that Divines have said, how differently soever his Lordship is pleased to represent the matter) that God will act equitably with his rational Creation, by distributing good and evil to them according to their deserts; because this does not depend upon any Whole, of which we know nothing, but on his attributes of goodness and justice, of which, we know enough to determine with certainty concerning his final dealing with every rank of free and reasonable Beings. In this case to pass our judgment is so far from folly or impiety, that not to do it would be stupidity or hypocrisy. To call this proceeding, as his Lordship does, the patching or botching up one System with another, is a gross misrepresentation.

AT LENGTH, he ends just where he set out, That we have NO IDEAS of the moral attributes at all. "Upon the whole matter (says he) we may conclude safely from error, and in direct opposition to CLARKE, that *goodness and justice in God cannot be conceived, without manifest presumption and impiety, to be the same as in the ideas we frame of these perfections when we consider them in men, or when we reason about them abstractedly in themselves*; but that in the supreme Governor of the World they are something **TRANSCENDENT**, and of which we cannot make any true judgment, nor argue with any certainty about them *." It was for jargon like this that a famous Schoolman got the name of the **TRANSCENDENT DOCTOR**. Yet he assures us that he is justified by the authority of St. PAUL and Dr. BARROW. *These two great Divines (says he) are on my side* †. Two noble supporters, (it must be confessed) to his Lordship's Achievements! One thing I have observed, which may be worth reflecting on—A strange propensity in **FREE-THINKERS** to mistake their enemies for their friends, and as strange a propensity in the **CLERGY** to mistake their friends for their enemies. This different turn is odd enough: and, at first view, seems a little mysterious; when, perhaps, there may be no more in it than this.—Free-thinkers have invented the trick, to amuse the Clergy, in order to raise their suspicions, and excite their jealousy against their best Friends: And, unhappily, the Clergy have, now and then, fallen into the snare.

* Vol. V. p. 359.

† Vol. V. p. 362.

But, after all, who would expect that *the leather-dressing Pontiff** of all men should have been thought worthy to support the *first Philosophy*! What has St. PAUL done at last to deserve this honour? Why, in answer to the objections against God's dispensations in the religious World, the Apostle refers us, "for intire satisfaction, to the incomprehensible wisdom of God, who frequently in the course of his providence ordereth things in methods transcending our abilities to discover or to trace †." This solution, which is here extolled for its great *modesty*, is referred to, in another place, for its greater *IMPUDENCE* ‡.

But St. PAUL says, *we must have recourse to the incomprehensible wisdom of God*. In good time. But how does this prove that, in Paul's opinion, we have no adequate idea of the *moral attributes*? Unless the *quality* of an Agent, and his *action*, be one and the same thing.

Dr. BARROW, I presume, will stand his Lordship in no better stead than St. Paul. "As the dealings of every wise man (says the Doctor) are sometimes founded upon maxims, and admit justifications not obvious or penetrable by vulgar conceit; so may God act according to rules of wisdom and justice, which it may be quite impossible by our faculties to apprehend, or with our means to descry. As there are natural modes of Being and operation, so there may be prudential and moral modes of proceeding, far above our reach, peculiar objects of divine wisdom not to be understood by any creature, especially by creatures who stand in the lowest form of intelligence; one remove from beasts. In fine, those rules of equity and experience which we in our transactions with one another do use, if they be applied to the dealings of God will be found very incongruous or deficient, the case being vastly altered from that infinite distance in nature and state between God and us, and from the immense difference which his relations towards us have from our relations to one another §." What now has all this (which relates only to the *incomprehensible nature of God's providence*) to do with our *inadequate ideas of his moral attributes*? At least, if his Lordship will contend, that the man who thinks God's providence *incomprehensible*, must needs think our ideas of his moral attributes *inadequate*, he must go a step further, and confess, that Barrow supposed our ideas of the *natural attributes* to be *inadequate* like-

*This is the title with which he dignifies SAINT PAUL, in his IVth vol. p. 423. What Pity was it, his Lordship did not know that *Theodore*s had called him a downright COBLER.

† Vol. V. p. 360.

‡ Vol. III. p. 307.

§ Vol. V. p. 361, 362.

wife; for he puts both on the same footing. *As there are NATURAL modes of Being and operation* (says the Doctor), *so there may be prudential and MORAL modes proceeding far above our reach.* But as this would be going too far; farther than the FIRST PHILOSOPHY will allow of, I suppose his Lordship would be content to give up this quotation from Barrow, as nothing to the purpose.

AT LAST, and when you would least expect it, Common-sense and Common-sentiments return. And God's moral attributes, after much ado, are allowed to be in Nature. "Where Religions (says his Lordship) which pretend to be revealed, prevail, a new character of God's *goodness* arises—"an *artificial goodness* which stands often in the place of the NATURAL *." And this, after he had so often told us, that we have no adequate idea of any goodness at all. Well, but as awkwardly as God's *natural goodness* comes (and, in every sense) *a posteriori*, yet it comes, and deserves to be made welcome. "All the knowledge (says he) that God has given us the means to acquire, and therefore all he designed we should have of his physical and MORAL nature and attributes, is derived from *his works*, and from the TENOUR OF THAT PROVIDENCE by which he governs them †." You will observe the words—the *tenour of that Providence*—I have detected the sophistry of them before, where I have stated the meaning of the terms, *God's works*. I bid you observe them now, to judge of the following climax (if I may so call it), or his walk down stairs. The *wisdom* "is not so often discernible by us [in God's works] as the power of God, nor the *goodness* as the wisdom ‡." As scanty and slender as the knowledge is of God's moral attributes, which his Lordship here allows us to collect from his works, yet it flatly contradicts what his System had obliged him over and over to maintain; particularly in the following words—*Of divine goodness and divine justice* (says his Lordship in the person of Anaxagoras) *I am unable to frame any adequate notions §, from God's works.*

This Mock-concession is again repeated, and as carefully guarded. "By natural Theology (says his Lordship) we are taught to acknowledge and adore the infinite *wisdom* and *power* of God, which he has manifested to us in some degree or other in every part, even the most minute, of his Creation. *By that too, we are taught to ascribe GOODNESS and JUSTICE to him, wherever he intended we should so ascribe them, that is,*

* Vol. V. p. 431.

† Vol. V. p. 523, 524.

‡ Vol. V. p. 335.

§ Vol. IV. p. 116, 117.

“ wherever either his works, or the dispensations of his providence, do as
 “ NECESSARILY communicate these notions to our minds, as those of wisdom and power are communicated to us, in the whole extent of both *.”

What his Lordship would have you infer from this is, that we are NO WHERE taught to ascribe *goodness* and *justice* to God; since the *dispensations of his providence* do NO WHERE, in his Lordship’s opinion, NECESSARILY communicate these notions. But allow him his premises, that neither God’s Works nor Dispensations do NECESSARILY communicate to us the notions of God’s goodness and justice; Would his conclusion follow, that therefore we are no where taught in these works and dispensations to ascribe those attributes unto him? Suppose these works and dispensations did only PROBABLY communicate these notions to our minds; will not this probability teach us to ascribe goodness and justice to him? God hath so framed the constitution of things, that man, throughout his whole conduct in life, should be necessarily induced to form his judgment on appearances and probable arguments. Why then not in this, as well as the rest? or rather, why not in this, above the rest? if so be God indeed had not (as I have shewn he hath) necessarily communicated these notions—But still, what is this to our *adequate* idea of the moral attributes, the point in question? God’s not *necessarily communicating*, affects only the *reality*, not the *precision* of the idea. All therefore we learn by the observation, which would thus put the change upon us, is, that his Lordship has a very strong inclination, that God should have neither *goodness* nor *justice*; so far as they carry with them any DISPOSITION to *reward* or *punish*. For as to the Attributes *themselves*, divested of their consequences; and undisturbed by our IMPIOUS IMITATION †, he has little or no quarrel with them. His Lordship certainly never intended to *teach* the common Reader more of the secrets of his Philosophy than what NECESSARILY arises from his *professions*. But to make God treat Mankind in this manner, to communicate to their minds the appearance of Attributes which he has not, is drawing an image of the Deity from his Lordship’s own likeness; the very fault he so much censures in Divines. But if it must needs be, that God is to be represented either after Them, or after his Lordship, I should chuse to have the

* Vol. V. p. 527.

† OUR OBLIGATION TO IMITATE GOD IS A FALSE AND PROFANE DOCTRINE. Vol. V. p. 65.

Clergy's God, though made out of no better stuff than ARTIFICIAL THEOLOGY (because this gives him both *goodness* and *justice*), rather than his Lordship's God, which has neither; although composed of the more refined materials of the FIRST PHILOSOPHY. In the mean time, I will not deny but He may be right in what he says, That men conceive of the Deity, *more humano*; and that his Lordship's God and the Clergy's God are equally faithful copies of themselves.

In a word, if God *teaches*, whether clearly or obscurely, he certainly intended, we should *learn*. And what we get even by appearances, is real knowledge, upon his Lordship's own principles. For if TRUTH be, as he assures us it is, of so precarious a nature as to take it's Being from our own System, it must be *real* as far as it *appears*. "Our knowledge (says this great Philosopher) is so dependent on our own system, that a great part of it would not be *knowledge* perhaps, but *error* in any other*."

It is thus he involves himself in perpetual contradictions: And it will be always thus, when men dispute (for believe they cannot †) against common notices, and the most obvious truths; such as *liberty of will*; the *certainly of knowledge*; and this, which (I reckon) obtrudes itself upon us as forcibly as either, the MORAL ATTRIBUTES OF THE DEITY.

But the game is now on foot, let us follow it close. We have unravelled him through all his windings; and we may soon expect to see him take shelter in the thick cover of God's incomprehensible Nature; and rather than allow (more than in jest) the *moral attributes* of the Deity, ready to resolve all his Attributes, both *natural* and *moral*, into one INDEFINITE PERFECTION.

But soft. Not yet. We must come to it by degrees and regular advances. First, the *moral attributes* are to be *resolved* into the *natural*.

—"If they [the *natural* and *moral* attributes] may be considered separately, as we are apt to consider them; and if the LATTER, and every thing we ascribe to these, are not to be RESOLVED *rather into the former*; into his infinite intelligence, wisdom, and power ‡."—It is yet, we see, but a question; and that only, whether the *moral* attributes are not

* Vol. iii. p. 356.

† Hear what he himself says of FREE-WILL. *The free-will of man no one can deny he has, without LYING, or renouncing his intuitive knowledge.* Vol. V. p. 406.

‡ Vol. V. p. 523, 524.

to be resolved into the *natural*. In the next passage the matter is determined. "I think (and what he thinks, he holds it but reasonable we "should all think) that the *moral* attributes of the supreme Being are "*absorbed in his wisdom*; that we should consider them only as different "modifications of this *physical* attribute *."

We are not yet near the top. However, before we go any higher, let us set together his INCONSISTENCES, as they appear in this situation. Sometimes *the ideas of divine wisdom are better determined than those of divine goodness* †: Sometimes *we have no ideas at all of divine goodness* ‡: And sometimes again (as in the place before us), the *divine goodness is the same as wisdom*, and therefore, doubtless, (notwithstanding his Lordship) the idea of it as well defined. Now, of all these assertions, to which will he stick? To which, do you ask? To none of them, longer than they will stick to him: And straggling, undisciplined Principles, picked up at adventures, are not apt to stick long to any side: As soon as they begin to incline towards the enemy, he has done with them.—Come, if you will needs have it, you shall. The secret is this. The attributes are mere NAMES; and there is an end of them. All that remains, worth speaking of, is one undefined ETERNAL REASON: and so the Farce concludes.

"The moral ATTRIBUTES (says he) are *barely* NAMES that we give to "various manifestations of the infinite wisdom of one *simple uncompounded* "*being* §."

"Of divine goodness and divine justice I am unable to frame any adequate notions; and instead of conceiving such distinct moral attributes in the "supreme Being, *we ought, perhaps, to conceive nothing more than this*, that "THERE ARE VARIOUS APPLICATIONS OF ONE ETERNAL REASON, WHICH "IT BECOMES US LITTLE TO ANALYZE INTO ATTRIBUTES ||."

To this miserable refuge is his Lordship reduced, to avoid DIVINE JUSTICE. But why, the Reader will say, did he not speak out at first, and end his quarrel with the *moral attributes* at once? Your humble servant for that. Barefaced NATURALISM has no such charms as may make her received when and wherever she appears. There is need of much preparation, and not a little disguise, before you can get her admitted even to what is called *good company*.—But then, you will say, after he had re-

* Vol. V. p. 335.

† Vol. V. p. 341. 526.

‡ Vol. IV. p. 116, 117.

§ Vol. V. p. 453.

|| Vol. IV. p. 117.

solved to speak out, Why did he stop again in his career ; and, when his premisses are general against *all* attributes, his conclusion became particular, against the *moral* only ? Not without reason, I assure you. He had need of the *natural* attributes, to set up against the *moral* ; and therefore had himself *analyzed* this *eternal reason* into the specific attributes of *wisdom* and *power*. But when he saw his Adversaries might, by the same way, *analyze* it into *goodness* and *justice*, he then thought fit to pick a quarrel with his own method : But it was to be done obliquely. And hence arises all this embarrass and tergiversation. He would willingly, if his Readers would be so satisfied, analyze the *eternal reason* into *wisdom* and *power* : but there he would stop ; and leave the other side of the *eternal reason*, unanalyzed : and if *goodness* and *justice* should chance to start out, he has a trick to *resolve* and *absorb* them into wisdom and power, as only *different modifications of the physical attributes*. But if this should revolt his Readers, and they expect equal measure ; then, rather than give them back the *goodness* and *justice* which he has been at all this pains to proscribe, he will throw *wisdom* and *power* after them, and *resolve* all into the ONE ETERNAL REASON.

Bathful NATURALISM has now thrown aside her Veil ; and is, we see, ready to face down and defy her Rival ; whom till now she was content to counterfeit. Give me leave, therefore, to repress this last effort of her insolence and of his Lordship's superior Wisdom. He now tells us, " that these pretended attributes, as they are commonly specified, and distinguished into *natural* and *moral*, are a mere human fiction ; invented, by aid of analogy from the actions, passions, and qualities observable in man : and that the simple nature of Deity is one uniform perfection ; of which, Infinity being the base, we can have no distinct idea or conception."

To this I reply, that it is indeed true, that these specific attributes, from which we deduce all our knowledge of the nature and will of God, are formed on analogy, and bear relation to ourselves. But then we say such attributes are not on that account the less real or essential. The light of the SUN is not in the orb itself, what we see it in the RAINBOW. There it is one candid, uniform, perfect blaze of glory : here we separate it's Perfection into the various attributes of red, yellow, blue, purple, and what else the subtle optician so nicely distinguishes. But still the *solar* light is not less real in the Rainbow, where it's rays become thus untwisted, and each differing

fering thread distinctly seen in its effect, than while they remained united and incorporated with one another in the Sun. Just so it is with the divine Nature: it is one simple individual Perfection in the Godhead himself: but when refracted and divaricated, in passing through the medium of the human mind, it becomes power, justice, mercy; which are all separately and **ADEQUATELY** represented to the understanding. But that his Lordship so frequently discards his own principles, I should hope he would submit to this illustration, since he owns *that we see the Deity in a reflected, not in a direct light* *.

It is a true light then, and not a false: and the knowledge which it conveys is real, not fantastic: For mirrors are not wont to reflect the species of the mind's visions, but things exterior and substantial. To turn us, therefore, from God's *attributes*, (though the indirect, yet the well-defined, Image of him) because they discover something to us we may not like, a **HELL** and a **FUTURE JUDGMENT**, to turn us, I say, from these, to the *undefined eternal reason*, is doing like certain French Philosophers, who, when they quarrelled with Newton's Theory of light and colours, contrived to break the Prism by which it was demonstrated.

And now, Reader, let me ask, Who is there that deserves the name of **MAN**, and will not own, that they are the **MORAL ATTRIBUTES** of the Deity which make him **AMIABLE**; just as the *natural attributes* make him *revered*?—What is his Lordship's quarrel with the God of **MOSES** and **PAUL**, but that he is made *unamiable*, and represented without *goodness* or *justice*? *Their God*, therefore, he expressly tells us, *shall not be his God* †. Well then: He has his God to make. And who would not expect to find him, when made by such a Workman, a God of infinite goodness and justice? No such matter: These qualities come not out of his Lordship's hands; so, cannot enter into the composition of his God: They are *barely NAMES that men give to various manifestations of the infinite wisdom of one simple uncompounded Being*. The pretended want of them in the God of the Jews afforded his Lordship a commodious cavil; for he had **RELIGION** to remove out of his way: But when he came to erect **NATURALISM** in it's stead, it had been very inconvenient to give them to his own Idol.

* Vol. V. p. 524.

† "Can any man presume to say, that the God of Moses or the God of Paul is the true God? &c." Vol. V. p. 567.

Honest Plutarch, though a Priest, was as warm an enemy to PRIEST-CRAFT as his Lordship. He derives all the evils of Superstition from men's not acquiring the idea of a God *infinitely good and just*. And proposes this knowledge as the only cure for Superstition. This is consistent. But what would the ancient World have thought of their Philosopher, had his remedy, after hunting for it through a hundred volumes, been a God without any goodness and justice at all?

NATURE tells us, that the thing most desirable is the knowledge of a God whose goodness and justice gives to every man according to his works. His LORDSHIP tells us, that REASON OR NATURAL RELIGION discovers to us no such God. Now, if both speak truth, How much are we indebted to REVELATION! Which, when *natural Religion* failed us, brings us to the knowledge of a God infinitely good and just; and gives us an adequate idea of those attributes! I say no more than his Lordship has confessed.—*Christianity*, says he, *discovers the love of God to man; his infinite justice and goodness* *.

Is this a blessing to be rejected? His Lordship has no room to say so, since the discovery is made in that very way, in which, upon his own Principles, it only could be made. He pretends, “We have no other natural way of coming to the knowledge of God but from his *works*. By these, *he says*, we gain the idea of his *physical attributes*; and if there be any thing in his *works* which seems to contradict those attributes, 'tis only seeming: For as men advance in the knowledge of nature, the difficulties vanish. It is not so, he says, with regard to the *moral attributes*. There are so many *phenomena* which contradict these, and occasion difficulties never to be cleared up, that they hinder us from acquiring an *adequate* idea of the *moral attributes*.” Now admitting all this to be true, (for generally, his Lordship's assertions are so extravagant, that they will not even admit a supposition of their truth, though, it be only for argument's sake,) What does it effect but this, the giving *additional credit to Revelation*? The *physical difficulties* clear up as we advance in our knowledge of *Nature*, and we advance in proportion to our diligence and application. But the *moral difficulties* never clear up, because they rise out of the *Whole System* of God's moral dispensation; which is involved in clouds and darkness, impenetrable to mortal sight: and all the force of human wit alone will never be able to

* Vol. V. p. 532.

draw the veil. The assistance must come from another quarter. It must come, if it comes at all, from the Author of the Dispensation. Well; *Revelation* hath drawn this veil, and so, removed the darkness which obstructed our attaining an *adequate* idea of the *moral* attributes. Shall we yet stand out? And, when we are brought hither upon his Lordship's own principles, still with-hold our assent? Undoubtedly you must. Beware (says he) of a pretended Revelation. Why so? "Because the Religion of nature is perfect and absolute: and therefore Revelation can teach nothing but what Religion hath already taught *." Strange; Why, *Revelation* teaches those *moral* attributes! which you, my Lord, own, *natural Religion* does not teach—Here we stick.

"Dic aliquem fodes, dic, Quintiliane, colorem:
Hæremus——"

And here, we are like to stick. His Lordship leaves us in a Riddle. Will you have the solution? It is foolish enough; as the solution of such kind of things generally are. But if the Reader hath kept his good humour, which, I confess, is difficult amidst all these provocations of impiety, it is enough to make him laugh. I said before, that his Lordship borrowed all his reasoning against Revelation, from such as Tindal, Toland, Collins, Chubb, and Morgan. This solemn argument particularly, of the *PERFECTION OF NATURAL RELIGION*, and the superseded use of Revelation, he delivers to us just as he found it in Tindal. Now Tindal, who pretended to hold that natural Religion taught both the *moral attributes* and a *future state*, had some pretence for saying that *it was perfect and absolute*. But what pretence has his Lordship to say it after him, who holds that natural Religion taught neither one nor the other? The truth is, he refused no arms against REVELATION; and the too eager pursuit of this his old enemy through thick and thin has led him into many of these scrapes.

To see his Lordship use TINDAL'S ARGUMENTS *against Revelation*, and *for the perfection of Natural Religion*, along with his OWN PRINCIPLES of *no moral attributes* and *no future State*, must needs give the Reader a very uncommon idea of his abilities: for the first of these principles makes one entire absurdity of all he borrows from Tindal against Revelation; and the second takes away the very pretence for *perfection* in natural Religion.

* Vol. V. p. 544.

His Lordship's friend, *Swift*, has somewhere or other observed, that no subject in all Literature but Religion could have advanced *TOLAND* and *ASGILL* into the class of reputable Authors. Another of his friends seems to think that no subject but Religion could have sunk his Lordship so far below it: IF EVER LORD BOLINGBROKE TRIFLES (*says Pope*), IT WILL BE WHEN HE WRITES ON DIVINITY *. But such is the fate of Authors, when they chuse to write upon subjects for which they were not qualified either by *nature* or *grace*. For it is with authors as with Men: Who can guess *which Vessel was made for honour, and which for dishonour?* when sometimes, one and the same is made for both. Even this choice Piece of the FIRST PHILOSOPHY, his Lordship's sacred pages, is ready to be put to very different uses, according to the different tempers in which they have found his few Admirers on the one side, and the Public on the other; like the china Utenfil in the DUNCIAD, which one Hero used for a p—pot, and another carried home for his Head-piece.

* *Pope's Works*, V. IX. Lett. xiv.

N O T E S

ON THE SECOND BOOK.

P. 135. [A]. *Valla* explains the word ἀνθρωποφύας by *ex hominibus ortos*; and, I think, rightly. But our learned *Stanley*, in his notes to the *Persians* of *Æschylus*, understands it otherwise: and that it rather signifies *humana forma præditos*. I suppose it appeared harsh to him, that any one could imagine the Gods had *human natures*; but the meaning is explained above. Yet the ingenious writer of the *Letters concerning mythology*, p. 217. sides with our country man, and understands ἀνθρωποφύης to signify,—*made like a man*—or, *of the shape and figure of a man*. But if we regard the literal meaning of the two simples which make up this compound, we cannot avoid understanding it to signify, *being of man's nature*. How then does this learned writer support his criticism? By a passage from *Hecataeus*; who, on pretty much the same occasion, uses (as he supposes) ἀνθρωπομορφος, in the place of ἀνθρωποφύης; and ἀνθρωπομόρφος, he thinks, all will agree, must signify, *of the shape and figure of a man*. No, not if his own method of interpretation be right: for, if ἀνθρωποφύης (transferred from the literal, to the figurative sense) must signify *of man's form*, then ἀνθρωπομόρφος so transferred, must signify *of man's nature*. But it is not true, that *Hecataeus* uses ἀνθρωπομόρφος in the place of ἀνθρωποφύης. The propositions of *Herodotus* and *Hecataeus* are different, and therefore we may well suppose these two words, in the predicate of each, to be different. *Herodotus*, speaking of the *PERSIANS*, says, they had no statues of their Gods, because they did not believe, with the Greeks, that the Gods had *human natures* [ἀνθρωποφύας]. And *Hecataeus*, speaking of *MOSES*, says, he permitted no images of the Gods, because he did not hold, with the Gentiles, that God had a *human form* [ἀνθρωπομόρφος]. And their use of different words, as we shall now see, was with accuracy and discernment; for they were asserting different things. The question between the *Persians* and the *Greeks* (who
wor-

worshipped many gods in common) was, whether these Gods were *partakers of human nature*, ἀνθρωποφύας; that is, whether they were dead men deified. But the question between *Moses* and the Gentiles, was, whether the God of the universe had a *human form*, ἀνθρωπόμορφος; not whether *the gods had human natures*; for these Gods, the Jews had nothing to do with; they worshipped only the one God: and several of the Gentiles, who had some knowledge of this one God, imagined he might have a *human form*. So that we see, the use of these two terms, on the *same* occasion, is so far from shewing their signification to be the *same*, as the learned writer supposes, that the occasion demonstrably shews their signification to be *different*. Let me only observe, it appeared so evident to Eusebius, that the custom of making the statues of the Gods in *human form* was an indication of their original from mortality, that he says, ὅ γὰρ τοὶ ἀληθεῖς λόγοι βολὰ καὶ κίρατε, μορφοῦσι φωνὴν ἀέρις, θνητὸς ἄνθρωπος μαρτυρῶν γιγνόναι τὴν ἀληθείαν. Εὐλγ. προπαρ. β. γ.

P. 157. [B]. This we are told by *Jamblichus*: his words are, λίγμαι τοῖων ὡς φωνὴ χρῆσθαι τῇ πατρὶα ἑκάστου παρήγγελον, Vit. Pythag. 194. Kust. Ed. Dr. Bentley understands them to signify, that *every one should use his own mother-tongue*. And, indeed, without reading the context, one could scarce avoid giving this sense to the passage. VIZZANIUS,—*that every one should use the mother-tongue of Crotona*; which was *the Doric*. Of these, the learned Critic says, *which is the true, perhaps all competent readers will not be of one mind*, p. 386. But I believe there will be no great difference of opinions amongst those who weigh the following reasons: 1. *Jamblichus* adds, τὸ γὰρ ξινίζειν ἐκ ἰδοῦμαζον; by which I understand him to mean, that *the Pythagoric sect did not approve of a foreign or stranger dialect*. For if he meant, not the sect in general, but the particulars of which it was composed, the several provincial *Greeks* who entered into it, no *dialect* could be called *foreign* to one or other of them: if he meant the Sect, which we may suppose had a *dialect* peculiar and consecrated to the Community, all, but that, was *foreign* to it; and the expression becomes proper and pertinent. 2. *Jamblichus*, in the same place, tells us, that Pythagoras valued the *Doric* above the other Greek *Dialects*, as most agreeable to the laws of harmony, Τὴν δὲ Δωρίαν διάλεκτον ἰσαρμονίαν εἶναι: Now having made the essence of the soul to be harmony, it was no wonder he should chuse a dialect, which he supposed approached nearest to its nature; that the mind and tongue might go together. 3. Pythagoras seems here to have imitated his
master

master Orpheus, from whom, as we shall see hereafter, he borrowed much of his philosophy ; for Jamblichus tells us, that the old writings that went under the name of Orpheus, were composed in *Doric*. 4. But, lastly, a passage in Porphyry's *Life of Pythagoras* seems alone sufficient to determine this matter : Porphyry giving the causes of the decay of the Pythagoric philosophy, assigns this for one, that *their commentaries were written in Doric*. "Επειδὴ δὲ τὸ καὶ τὰ γράμματα Δωρίδι γράφθαι, p. 49. Kust. Ed. This is the clearest comment on the words in question, and determines them to the sense contended for. One would wonder, indeed, that so learned a Critic could take them in any other. But the secret was this, Dr. Bentley having pretended to discover, that Ocellus Lucanus did not write his book in the common dialect, as it is now extant, but in *Doric* ; (*Dissert. upon Phalaris*, &c. p. 47.) his adversaries (*Dissert. examined*, p. 54.) charge him with having stolen this discovery from *Vizzanius*. This, Dr. Bentley flatly denies ; (*Dissert. defended*, p. 384.) But the only proof he gives of his innocence, is, that the Greek passage, quoted above from Jamblichus, on which both he and *Vizzanius* had founded their discoveries, is differently translated by them. " The thing, as I said it (says the Dr) is thus ; the "*Pythagoreans* enjoined all the *Greeks* that entered themselves into the society, to use every man his mother tongue (ἐωρῆ χρῆσθαι τῇ πατρὶ.) Ocellus, " therefore, being a *Dorian* of *Lucania*, must have writ in the *Doric*. This " I took to be Jamblichus's meaning. But *Vizzanius* has represented it " thus : that they enjoined all that came to them to use the mother-tongue " of *Crotona*, which was the *Doric*.—Whether *Vizzanius* or I have hit " upon the true meaning of Jamblichus, perhaps all competent readers " will not be of a mind." The diffidence of this conclusion would make one suspect the Dr. was now convinced, that *Vizzanius's* was the right meaning. Yet, I will venture to say, that the words of Jamblichus, as quoted by *Vizzanius* without the context, would have been understood by every man, skilled, as Dr. Bentley was, in Greek, in the different sense he has given to them. From whence I conclude, that, when Dr. Bentley wrote his *Dissertation on Phalaris*, he had seen the words of Jamblichus no where but in *Vizzanius*.

P. 162. [C]. Some have affected not to understand, where it is, in the foregoing passage, that Zaleucus inculcates this doctrine. The place, methinks, was not hard to find : it is, where *wicked men* are bid to set
before

before themselves the dreadful hour of death. For how should a picture of this scene allure men to virtue, or deter them from vice, but as it opens to them a view of those rewards and punishments they are just going to receive? Hence, too, we learn what those *hopes and fears* were, which Plutarch, in the passage p. 165, says the *ancient lawgivers* impressed upon the minds of the people, to keep up the awe and reverence of religion: for Plato assures us it was their general practice, to inculcate the distinction between soul and body; and to teach, that, at their separation, the soul survived the body; and this, says he, we should believe upon their word, unless we would be thought to be out of our senses.—πιστεύειν δ' αὖ καὶ τοῖς ΝΟΜΟΘΕΤΟΥΣΙ ταῦθ' ὅτως ἔχειν, ἄνπερ μὴ παλιότασιν ἄφρονες φαίνεσθαι. De Legg. lib. xi. But, in his next book, he informs us, more at large, why the ancient Lawgivers inculcated that *distinction*. It was, in order to build upon it the belief of a *future state of rewards and punishments*: for he says, the Lawgivers were to be believed, when they teach the total difference between soul and body, that the former is immortal, and that when it is on the point of departing for the regions of immortality (where it must give an account of its conduct in the body) the good man will meet death with courage and constancy, and the evil man with affright and terrour. And then takes occasion to mention the punishments reserved for the latter: πείθεσθαι δ' ἐπὶ τῇ νομοθεσίᾳ χρεὼν τάτε ἅλλα, καὶ λίγοντι ψυχὴν σώματι εἶναι τὸ πᾶν διαφέρουσιν.—τὸν δὲ ὅτις ἡμῶν ἕκαστον ὅπως ἀθάνατον εἶναι, ψυχὴν ἐκπομαζόμενον, παρὰ Διὸς ἄλλας αἰεῖναι δόξουσα λόγον, καθέπερ ὁ νόμος ὁ πατήρ λέγει, τῷ μὲν ἀγαθῷ θάρραλόν, τῷ δὲ κακῷ μάλα φοβερόν—ἀτιμώτηρ ἂν κακῶν αἰμαρτημάτων ἐγγίγντο τῶν μὲν τὸν ἐνθάδε βίον. De Legib. L. XII. T. II. pag. 959. A. B. C. Edit. H. Steph. fol. And here let me observe, that Plato, in the words τῷ ἀγαθῷ θάρραλόν, &c. seems to have had the very passage of Zaleucus in his eye, τίθεσθαι πρὸ ὁμμάτων τὸν καιρὸν τῆτόν, &c.—But this cavil had been obviated, Sect. I. of this Second Book, p. 127.

P. 189. [D]. *Paul Ernest Jablonki*, a learned German Divine, in his book called *Pantheon Ægyptiorum, sive de Diis eorum Commentarius*, having taken it into his head, for some reason or other, to contend that the *Ægyptian Gods* were not *dead men deified*, thought rightly that this account of the *Mysteries* stood in his way. “Inter omnia argumenta (says he) quibus utuntur viri docti, ad probandum, Ægyptios coluisse homines, post mortem divinis honoribus, donatos illud sine dubio primum meretur locum, quod

quod ex MYSTERIIS Græcorum et ipsorum quoque Ægyptiorum petitum est. Observavit nempe Theologus Anglus præstantissimus, omnique doctrinæ genere cultus, in Mysteriis Græcorum, hanc etiam initiatis doctrinam tradi consuevisse, Deos illos, quos vulgo adorarent omnes, re ipsa mortales extitisse homines, idque testimoniis quibusdam e CICERONE perquam opportunè allatis demonstrasse, et extra omnem dubitationis aleam posuisse videtur. He then quotes this passage of the *Tusculan questions*, and the following from the first book, *of the nature of the Gods*: and thus proceeds—Cui quidem loco ex priori, lux est accendenda. Juebantur ergo omnes, initiati Græcorum Mysteriis, credere Deos quos Græcia coleret cunctos, in lucem hanc aliquando editos fuisse, inter homines vixisse et tandem mortem quoque oppetiisse. All this is said with the candour of a true scholar. How unlike to that miserable chicane lately published at home on this question! Where things are denied no less incontestible than that two and two make four. However the learned Doctor *Jablonski* must not desert his System. His first evasion therefore of the force arising from my account of the *Mysteries* is this,—I had represented them as the invention of Legislators; and had shewn that it was the practice of ancient Lawgivers and Philosophers to teach one doctrine openly and another secretly. Having got me at this advantage, Who knows then, says he, Whether these Institutors of the *Mysteries* believed what they taught? But hear him in his own words—“At quæri non immerito potest, fuerintne Legislatores & Conditores Mysteriorum, de eo, quod credere volebant alios, ipsi certo persuasi. Docere nos voluit ingeniosus ille Auctor, qui arcana Mysteriorum Eleusiniarum nobis non sine successu explicare conatus est, Legislatores et Philosophos veteres permulta suis inculcasse, et vehementer commendasse, quæ credebant hominibus fore utilia, etiamsi ea reipâ judicarent esse falsa. Quid vetat nos credere, ex illorum numero fuisse etiam doctrinam in Mysteriis traditam de mortalibus ad honores divinos evectis—*Prolegom. Sect. xii.*—Nay I know of nothing that *binders us from believing*, but common sense: Which assures us, that if these Men practised the method of the *double doctrine*, one set of opinions taught publicly to all, and another secretly to a few select Auditors, in whom they could particularly confide, the opinions *believed* by them were certainly the latter. But he has another evasion, in support of his System. Though the *Grecian Mysteries* taught the human nature of the National Gods, how does it appear that the

Egyptian Myſteries taught the ſame? I anſwer, From the *Greecian Myſteries* being borrowed from the *Egyptian*, and from a thouſand teſtimonies beſides; particularly from the famous tranſaction between Alexander the Great and Leo the Egyptian prieſt. This the learned Writer conſiders as a fable, a very ready way of getting rid of difficulties which obſtruct our Systems.—He endeavours to prove, that in the accounts which *Minutius Felix* and *Athenagoras* give of this matter, there were ſome circumſtances inconſiſtent with the avowed hiſtory of Alexander: and from thence he concludes—“*Ita ad conſtituendam illam Fabellam, mendacii meriſque figmentis opus erat.*” Sect. xv. But if this be ſufficient to convict the adventure of impoſture, the beſt attested facts of Antiquity will be in danger; ſuch, for inſtance, as the defeat of Julian’s impious purpoſe to rebuild the Temple of Jeruſalem; to the true circumſtances of which defeat, the Relators of it have added many very fabulous and abſurd. However he acknowledges, that if Alexander did write ſuch a Letter to his mother, the Fact will admit no further controverſy. But the Letter, he ſays, was a forgery of ſome indiſcreet Chriſtian Writers, who being notorious Trickſters, and at the ſame time got into the general Opinion that the *national Gods of the Pagans were dead men*—what then?—“*Eſtne igitur mirum Tenebrionem neſcio quem, in eorum gratiam talem Alexandri Epiſtolam conſinxiffe, eamque poſtea certatim alios in uſum ſuum convertiſſe.*” Sect. xvi. Falſarys, of whatever time or profeſſion, I ſuppoſe never forge but to ſupply ſome imaginary or real want. Thus theſe Chriſtian Falſarys (as this learned writer obſerves) forged ſome *Sibylline Oracles* and books of *Hermes Trimegiſtus*. But why did they ſo? Be cauſe they fooliſhly imagined the FAITH wanted ſome ſupport from the Prophecies and doctrines of the Pagans themſelves. But with regard to the Opinion that *their Gods were dead men deiſed*, the Prophane Writings of beſt Authority were now full. Nothing therefore can be leſs founded than this ſuſpicion. His next argument againſt the authenticity of the EPISTLES is indeed a pleaſant one. If, ſays he, the ancient Philoſophers had known any thing of this *Epistle*, their eternal diſputations concerning the eſſence, nature and origine of the *Egyptian Gods* muſt have been at an end. “*Si Epiſtola illa, quam Patres laudant, genuina eſſet, tum quæſtio de eſſentia, natura, & origine Deorum Ægyptiorum quæ veteres Philoſophos tantopere exercuit, ſic decisa et penitus finita fuiſſet, ut nemini amplius dubium ſuper-eſſe potuerit.*” Sect. xvi.

Did

Did not the ancient Philosophers dispute full as much concerning the Essence, nature and origin of the *Grecian Gods*? And yet this learned Writer confesses that the Grecian Mysteries taught that they were *dead men deified*. He must know little of the temper of the ancient Philosophers, who supposes that even an ORACLE, whether without or within the walls of the *Mysteries* (for oracular Responses were given there as well as at Delphi), could stop them in the career of Disputation. Cicero (we know), who is the Representative of them all, did not suffer his knowledge of what the *Eleusinian Mysteries* taught, to debar him from advancing a hundred different tenets and conjectures concerning the essence, nature and origin both of the *Egyptian* and *Grecian Gods*.

But, continues the learned Doctor, “none of the prophane Writers, Greek or Roman, ever mention this Epistle.” “Non certe videmus unquam aliquem ad hoc oraculum confugere, aut ejus vel levissimam mentionem facere; non Varronem—non Ciceronem—non Diodorum Siculum—non Plutarchum”—Sect. xvi. Nothing indeed is more common, yet nothing is more sophistical, than to argue against a fact recorded by one single Ancient, or by one set of Ancients, because we cannot find it in any other. As if we had all Antiquity before us, and did not know that a few fragments only, of that rich Cargo remain, of the Wreck of Barbarous Times. Beside, the silence (on this head) in those fragments we have gathered up, may be naturally accounted for. What the *Mysteries* every where taught was so well known to the Learned, from numerous and authentic testimonies, concerning the *Eleusinian* and others, that it was nothing strange that neither Varro, Cicero, nor Diodorus Siculus should take any particular notice of this EPISTLE. I do not put *Plutarch* into the number of the silent, because the learned Dr. himself is forced to confess that, in the opinion of some learned men, this Ancient hath alluded to the Epistle in question. The words of Plutarch quoted above run thus, *Alexander in his Epistle to his mother says, that there were certain Oracular Mysteries imparted to him, which, on his return, he would communicate to her under the same seal of Secrecy*. Our learned Dr. thinks otherwise: and that what is said, in the Epistle quoted by Plutarch, means the response of a *Common Oracle*; while the Epistle mentioned by the Christian Writers refers to what Alexander learnt in the *Mysteries*. “Verum an dices, obsecro, hanc esse Epistolam illam, quam Patres laudant? Sed in hac agebatur de doctrinis Mysticis The-

ologia Ægyptiorum, ante non auditis, in illa, Sermo tantum est de *divinitatibus et prædictionibus sibi divinitus factis*," &c. Sect. xvi. This slender reasoning, is spun out of his ignorance, that the words, *μυστικὰ ἀπορρήτα*, here used by Plutarch, can only signify *Oracles delivered in the celebration of the Mysteries*. The case was this, The Hierophants of the Mysteries had by this time, to invite custom, erected *their* Oracles also, like to those at the other public Shrines of the Gods: Of which, an account is given elsewhere.

P. 189. [E.] The words that follow, are, "Quibus explicatis ad rationemque revocatis, rerum magis natura cognoscitur, quam Deorum." Which M. Pluche, in his *Histoire du Ciel*, brings to prove, that the purpose of the *Mysteries* was not to explain the nature of the Gods; and translates thus, "Quand ces mysteres sont expliqués & ramenés à leur vrai sens, il se trouve que c'est moins la nature des Dieux, qu'on nous y apprend, que la nature des choses mêmes, ou des vérités dont nous avons besoin." P. 401. Hist. du Ciel, seconde edit. But had he attended to the dispute carried on in the dialogue, from whence these words of Cicero are quoted, he could hardly have thus grossly mistaken the sense of his author. The reader has now the whole passage before him; in which it is said, that Euhemerus taught the nature of the Gods; that they were dead men deified: and in which, it is clearly enough intimated, that the *Eleusinian* and *Samothracian Mysteries* taught the same doctrine. Yet, according to this translator, Tully immediately adds, that, "when these *Mysteries* are explained and brought back to their true sense, it is found, that not so much the nature of the Gods is taught in them, as the nature of things, or those truths which our wants require us to be instructed in." That is, the *Mysteries did*, and they *did not* teach the nature of the Gods. But it is not for such kind of prate that Cicero has been so long admired. The words, *quibus explicatis, ad rationemque revocatis*, &c. have a quite different meaning. Velleius, the Epicurean, had undertaken to explain the nature of the Gods. Cotta, the Academic, shews, in his answer, that, under pretence of teaching the nature of the Gods, he, Velleius, took away all Religion; just as those did, who said, the notion of the Gods was invented by Politicians, for the use of Society; just as Prodicus Chius did, who said, men made Gods of every thing they found beneficial to them; just as Euhemerus did, who said, they were dead men deified:

I so bear

I forbear (says Cotta) to speak of what is taught in the *Mysteries*: and then follow the words in question: “*Quibus explicatis, ad rationemque revo-*”
“*catis, rerum magis natura cognoscitur quam deorum.*” That is, “If
“you will weigh (says Cotta) and consider all these opinions, so like your
“own, they will lead you to the knowledge, not of the nature of the
“Gods, which you, Velleius, proposed to discourse of, but to the nature
“of things, which is quite another consideration.” Or, in clearer terms,
it was, he tells us, Velleius’s drift to bring men from *Religion* to *Naturalism*. This observation is to the purpose; and shews that Velleius had
deviated from his argument. But what M. Pluche makes him say, is to
nobody’s purpose but his own. In a word, *quibus explicatis*, &c. relates
to all that Cotta had said of the Epicureans—of those who made religion
the invention of Statesmen—of Prodicus Chius—of Euhemerus, and of the
Mysteries. But M. Pluche makes it relate only to the *Mysteries*. It had
hardly been worth while to mention this M. Pluche, had it not been evi-
dent, that his purpose in this interpretation of Cicero was to disguise the
liberty he took of transcribing the general explanation of the MYSTERIES,
as delivered in the first edition of this volume, printed in 1738, into the
second edition (for when he published the *first*, he knew nothing of the
matter) of his book, called *Histoire du Ciel*, printed 1741, without the
least notice or acknowledgment. But for a further account of this piece of
plagiarism, I refer the reader to a discourse, intitled *Observations sur l’ex-*
plication que M. l’Abbé Pluche donne des mysteres & de la mythologie des payens
dans son Histoire du Ciel, written with much judgment and solidity, by M. de
Silhouette: who has intirely subverted M. Pluche’s fanciful system, as
well as proved, that he took his idea of the *Mysteries* from the *Divine Le-*
gation. It is in the fifth dissertation of a work, intitled *Dissertations sur*
l’union de la religion, de la morale, & de la politique.

P. 193. [F.] *Eusebius* says, Scripture tells us this, τῷ τοῦ θεοῦ καὶ οἱ ἱεροὶ καὶ
ἡμᾶς διδάσκουσιν λόγοι. And so indeed it does even in the general tenor of its
history. But I am persuaded this learned writer had his eye on some par-
ticular passage; probably on the xlvth chapter of *Isaiab*, where the pro-
phet, foretelling the conquests of *Cyrus*, and the exaltation of his Empire,
apostrophizes the God of *Israel* in this manner, *Verily thou art a God THAT*
HIDEST THYSELF, O God of *Israel*, the Saviour, ver. 15. This was said
with great propriety of the Creator of all things, the subject of the ΑΠΟΡ-

(PHTA,

PHTA, or *Secret*, in all the *Mysteries* throughout the *Gentile World*; and particularly of those of *Mitbras*, in that country which was the scene of the prophecy. That this is the true sense of this obscure passage, appears from the following words of the same chapter, where God himself addresseth the Jewish people: *I have not spoken IN SECRET, IN A DARK PLACE of the earth: I said not unto the seed of Jacob, Seek ye me IN VAIN*, ver. 19. This was said, to shew that he was taught amongst them in a different way from that participation of his Nature to a *few select Gentiles*, in their *Mysteries*; celebrated *in secret, and in dark subterraneous places*; which not being done in order to give him glory, by promoting his public and general worship, was done *in vain*. These were the two places (explained by one another) which, I presume, furnished *Eusebius* with his observation, *That for the Hebrew people alone was reserved the honour of being initiated into the knowledge of God the Creator of all Things, and of being instructed in the practice of true piety towards him*.—This naturally leads us to the explanation of those oracles of *Apollo*, quoted by *Eusebius* [*Præp. Evang.* l. ix. c. x.] from *Porphyrus*; the sense of which neither those ancient writers, nor our Sir *John Marsham*, seem rightly to have understood. The first is in these Words,

Αἰπὴν γὰρ ὁδοῖ μακάραν, τραχὺὰ τε πολλόν,
 Χαλκοδέτοις τὰ πρῶτα διοιγομένην πυλῶσιν
 Ἀτραπιδοὶ δὲ ἴασιν ἀθίσφατοι ἐγίγανυται,
 Ἄς πρῶτοι μέρων ἐπ' αἰπύρονα πρῆξιν ἴφυσαν
 Οἱ τὸ κελὸν πίνοντες ὕδωρ Νεκυάτιδος αἴης.

The Way to the Knowledge of the Divine Nature is extremely rugged, and of difficult ascent. The Entrance is secured by brazen gates, opening to the adventurer; and the winding roads, to be passed through, impossible to be described. These, to the vast benefit of mankind, were first marked out by the EGYPTIANS.

The second is as follows:

Μῦθοι Χαλδαῖοι σοφίαν λάχον ἢ δ' Ἄρ' Ἑβραῖοι,
 Αὐτογένεθλον ἀνακτα σθεάζοντο θιν ἀγνῶς.

True wisdom was the lot only of the CHALDEANS and HEBREWS, who worship the Governor of the world, the self-existent Deity, with pure and holy rites.

Marsham,

Marsham, supposing after Eusebius, that the SAME THING was spoken of in both the Oracles, says, *Certe nulla est controversia quin apud monachias, de unius regimine sive de unico Deo, reverens fuerit et rectissima Ebraeorum, non item recta Egyptiorum existimatio.* And again,—*Verum Apollo parum sibi confians* [Canon. Chron. p. 255, 256. edit. Fr.], because in the one Oracle, the Egyptians are said to be the first; and in the other, the Chaldeans and Hebrews the only People who knew the true God. But they are very consistent; they treat of DIFFERENT THINGS: The first, of the Knowledge of the true God; and the second, of his public Worship. This appears by the different terms in which the Oracles are delivered: The Hebrews, whom the Oracle calls Chaldeans, were well known to be the only people who publicly worshiped the true God. But the knowledge of him being likewise taught, though to few, all over the Gentile world, and only in the Mysteries, and the Mysteries coming, as we have shewn, originally from Egypt, the Oracle says, that the Egyptians first taught men the knowledge of the divine Natures. But that it was in this way, his words plainly intimate:

Ἀτραπίδι δὲ ἵσασιν ἀθέσφατος ἐγχεσθαι,

which exactly describe the embarrassed and perplexed condition of the Initiated before they came to the participation of this knowledge. But when the same Oracle speaks of the Hebrews' knowledge of God, he uses a very different language,

σεβάζεσθαι θεὸν ἁγνῶς,

evidently respecting the calm and settled state of public worship. I will only observe, that the frights and terrors to which the initiated were exposed, gave birth to all those metaphorical terms of Difficulty and Danger so constantly employed by the Greek writers, whenever they speak of the Communication of the true God.

P. 194. [G] What hath been said will give light to a strange story told by Thucydides, Plutarch, Cornelius Nepos, Justin, and others, of a debauch and night-ramble of Alcibiades, just before his expedition to Syracuse. In which, they say, he revealed to, and acted over with, his companions, the Mysteries of Ceres: that he assumed the office of Hierophant, and called some of those he initiated Μύσται, and others, Ἐπίοι: and that, lastly, they broke all the statues of Hermes. These are mentioned by the Historians as distinct actions, and unconnected with one another, But now we see their

their relation, and how one arose from the other : for Alcibiades having revealed the origin of Polytheism and the doctrine of the Unity to his companions, nothing was more natural than for men, heated with wine, to run forth, in a kind of religious fury, and break the statues of their idols. For, what he acted over, was the celebration of the *greater mysteries*, as appears from Plutarch's calling them the *Mysteries of Ceres*, she presiding in the *greater*, as Proserpine presided in the *lesser* ; and from Alcibiades's calling some *Ἐπίηται*, the name of those who participated of the *greater Mysteries*.

P. 201. [H] A criticism of that very knowing and sagacious writer, Father Simon of the Oratory, will shew the reader how groundless the suspicions of learned men are concerning the genuineness of this Fragment. Father Simon imagines that Porphyry forged the history of Sanchoniatho, under the name of a translation by Philo Byblius ; and conjectures that his purpose in so doing was to support Paganism ; by taking from it, its *Mythology* and *Allegories*, which the Christian writers perpetually objected to it. “ Il se peut faire—pour repondre aux objections qu'on leur faisoit—de toutes parts, sur ce, que leur Theologie etoit une pure Mythologie—ils remonterent jusques aux tems qui avoient precedé les allegories & les fictions des sacrificateurs.” Bib. Crit. vol. I. p. 140. But this learned man totally mistakes the matter. The Christians objected to vulgar Paganism, that the stories told of their Gods, were *immoral*. To this their Priests and Philosophers replied, that these stories were only *mythologic Allegories*, which veiled all the great truths of *Theology*, *Ethics*, and *Physics*. The Christians said, this could not be ; for that the stories of the Gods had a *substantial foundation in fact*, these Gods being only dead men deified, who, in life, had like passions and infirmities with other mortals. For the truth of which they appealed to such writers as Sanchoniatho, who had given the History both of their mortal and immortal stations and conditions. How then could so acute an adversary as Porphyry, deeply engaged in this controversy, so far mistake the state of the question, and grounds of his defence, as to forge a book in support of his cause, which totally overthrew it ?

P. 206. [I] Some modern Critics think, with *Theophilus*, that Euhemerus was rightly charged with *ATHEISM* ; some think, with *Clemens Alex.* that he was not. There is a circumstance in the case which seems to me decisive, and would incline one to conclude, concerning him, with the
generality

generality of the Ancients : It is this, that the earlier policy of the *Mysteries* and the later of the *Philosophers* concurring to think it expedient for the sake of Religion to keep that truth a secret which Euhemerus divulged, He who, by divulging it, overthrew Paganism, and never troubled himself to substitute any other scheme of Public Worship in its room, might fairly be supposed to intend the destruction of Religion in general.

P. 209. [K] The celebrated French Poet, in a late work intituled, *La Philosophie de l'Histoire*, c. 37. *Des Misteres de Ceres Eleusine*, hath done me the honour of giving his Reader an exact abridgement of all that is here said on the subject of the *Mysteries* : not as collected from the *Divine Legation*, but as the result of his own researches in Antiquity ; save that when he speaks of the Sixth Book of Virgil, he says : “ *De tres savants* “ *hommes ont prouvé que le sixième livre de l'Enéide n'est que la peinture* “ *de ce qui se pratiquait dans ces spectacles [des Misteres de Ceres Eleuf.]* “ *si secrets & si renommés :*” and when he speaks of the unity of the Godhead revealed in these *Mysteries* he says, “ *Le savant Eveque Warburton,* “ *quoique tres injuste dans plusieurs de ses decisions audacieuses, donne beau-* “ *coup de force à tout ce que je viens de dire de la necessité de cacher le* “ *dogme de l'unité, &c.*”

My *audacious decisions*, I suppose, are nothing else than my unmasking the ignorance and ill faith of those moderns, which he and his Colleague D'Alembert constantly call THE PHILOSOPHERS, meaning thereby all kind of Unbelievers whatsoever.

P. 210. [L] The common reading, in which all the MSS. agree, is, *Quid mihi displiceat, INNOCENTES poetæ indicant comici*. Victorius conjectured, that, instead of *innocentes*, Tully wrote IN NOCTURNIS, which is certainly right. By the *poetæ comici*, I suppose, Cicero meant the writers of the NEW COMEDY. The abuses he hints at, as perpetrated in the *Mysteries*, were of a libidinous kind : which occasioned an intrigue proper for the new comedy. And we may see by Fabricius's *Notitia comicorum depeditorum*, *Bibl. Græc.* lib. II. cap. 22. how frequently the writers of the new comedy laid the scene of their plots in a religious festival or *Mystery*. Plautus, who copied from them, opens the subject of his *Aulularia* in these words,

— Senex

Is adolescentis illius est avunculus,

Qui eam stupravit noctu Cereris vigiliis.

P. 210. [M] By *ille* is here meant P. Clodius, the mortal enemy of Cicero. So that his reasoning seems to stand thus—"I allow an exception for the Eleusinian mysteries, on account of their great use to civil life. But yet their celebration in the night is attended with strange inconveniencies, as appears from the comic poets. And had this liberty of celebrating nocturnal rites by men and women promiscuously, as in the Eleusinian *Mysteries*, been practised in Rome, what enormities must we believe such a one as Clodius would have committed, who contrived to violate the nocturnal rites of the good goddess, to which only women were admitted?" For that the Grecian *Mysteries* were thus promiscuously celebrated, appears from what Dionysius Halicarnassensis observes of the purity of the early Roman worship; where no nocturnal vigil (says he) was kept promiscuously by men and women, in the celebration of their *Mysteries*.
—ὁ διακρινόμενος ἐν ἱεροῖς θεῶν, ἀνδρῶν ἐν γυναιξίν—.

P. 217. [N] After I had thus distinguished, as here, and elsewhere (in my discourse on the Sixth *Æneis* and on the Golden As of Apuleius) the PURE from the CORRUPT *Mysteries*, the reader will be surprized at the following passage of the very learned and candid Chancellor *Mosheim*—"Pererudite non ita pridem, quanquam non tam semper feliciter quam ingeniose, de MYSTERIIS disputavit Wilhelmus Warburtonus libro celeberrimo, 'The Divine Legation of Moses demonstrated.' Censet vir eruditissimus, ad humanarum mentium immortalitatem docendam omnia instituta fuisse MYSTERIA. Dederim, in nonnullis religionis illius, quam recta ratio tradit, præcepta inculcata, & publicarum religionum vanitatem patefactam fuisse: *omnium vero hanc rationem fuisse, nunquam sibi persuadet, qui vel BACCHI MYSTERIA cogitaverit, quæ teste LIVIO Romani ferre nolebant. De rebus Christianorum ante Constantinum M. Commentarii. Cap. i. Sect. 13. not. (***)*. But as to the pure and uncorrupt *Mysteries* of Bacchus, authorized by the magistrate, the learned Writer might have seen, p. 169, note (†), that Celsus expressly affirms, even these taught a future state; which truth his adversary Origen confesses.

P. 218. [O] This short historical deduction of the rise and fall of the *Mysteries* will afford much light to the following passage of St. Paul, speaking of the *leaders* and *instructors* of the Gentile world,—“So that they are “without excuse: because that *when they knew God, they glorified him not as God*, neither were thankful; but became *vain in their imaginations*, “and their foolish heart was darkened. Professing themselves to be wise,
“they

“ they became fools : and *changed the glory of the uncorruptible God into an image made like a corruptible man, and to birds and four-footed beasts, and creeping things.* Wherefore God gave them up to *uncleannefs*, through the lusts of their own hearts, to dishonour their own bodies between themselves. Who changed the *truth of God into a lie*, and worshiped and *served the creature more than the Creator*, who is blessed for ever, amen. For this cause God gave them up unto *vile affections*,” &c. *Rom. i. 20, & seq.* In these words, the holy apostle evidently condemns the foolish policy of the Gentile sages, who, *when they knew God* (that is, discovered God, as Paul intimates, by the light of nature) yet *glorified him not as God*, by preaching him up to the people ; but, carried away, in the *vanity of their imagination*, by a mistaken principle of politics, that a vulgar knowledge of him would be injurious to society, shut up his *glory* in their MYSTERIES, and gave the people, in exchange for an *uncorruptible God, an image made like to corruptible man and birds, &c.* Wherefore God, in punishment for their thus *turning his truth into a lie*, suffered even their *Mysteries*, which they erected (though on these wrong principles) for a school of virtue, to degenerate into an odious sink of vice and immorality ; *giving them up unto all uncleannefs and vile affections.* That this was the apostle’s meaning, appears not only from the general tenor of the passage, but from several particular expressions ; as where he speaks of *changing the glory of God to birds, beasts, and creeping things* : for this was the peculiar superstition of Egypt : and Egypt we have shewn to be the first inventress of the *Mysteries*. Again, he says, *they worshiped and served the creature more than the Creator*, *κατὰ τὸν ἰσχυρὰν*. This was strictly true with regard to the MYSTERIES : the CREATOR was there acknowledged by a small and select number of the Participants ; but the general and solemn worship even in these celebrations was to their national idols. In the OPEN worship of paganism, either *public* or *particular*, it was not at all true, for there the CREATURE was the sole object of adoration.

P. 219. [P] What hath been said above, shews that M. Le Clerc hath gone into the other extreme of party prejudice, when he contends (*Bibl. Univ. tom. vi. p. 73.*) that the *Mysteries* were not corrupted at all. I can conceive no reason for so violent a paradox, but as it favoured an accusation against the *Fathers*, who have much insisted on the corruption of them—“ *Les peres ont dit qu’on commettoit toute sorte d’ordures dans ces ceremonies : mais quoi qu’ils disent, il n’est pas croiable que toute la*

“ Grece, quelque corrompuë qu'elle ait été, ait jamais consenti que les
 “ filles & les femmes se prostituassent dans les mysteres—Mais quelques
 “ auteurs chrétiens n'ont fait aucune difficulté de dire mille choses peu
 “ conformes à la verité, pour diffamer le paganisme : de peur qu'il n'y
 “ eût que les payens à qui ou pût reprocher leur calomnies.” Bibl. Univ.
 tom. vi. p. 120.

P. 221. [Q] The reader will not be displeased to find here an exact
 account of this whole matter, extracted from a very curious dissertation of
 If. Casaubon, a great and unexceptionable writer, in his Sixteenth Exer-
 citation on the Annals of Baronius.—“ Pii patres quum intelligerent, quo fa-
 “ cilis ad veritatis amorem corruptas superstitione mentes traducerent; &
 “ verba sacrorum illorum quamplurima, in suos usus transtulerunt; &
 “ cum doctrinæ veræ capita aliquot sic tractarunt, tum ritus etiam nonnullos
 “ ejusmodi instituerunt; ut videantur cum Paulo dicere gentibus voluisse,
 “ ἀ ἀγνοῦντες ἐπισκεῖντε, ταῦτα καταγγέλλομεν ὑμῖν. Hinc igitur est, quod sacra-
 “ menta patres apellarunt *mysteria*, μυστήρια, τελείως, τελειώσεις, ἐκπλήξεις, sive
 “ ἐκπλήξεις, τελειώματα; interdum etiam ὅρνια, sed rarius: peculiariter vero
 “ eucharistiam τελικὴν τελειήν. Dicitur etiam antonomacite τὸ μυστήριον, aut
 “ numero multitudinis τὰ μυστήρια. Apud patres passim de sacra commu-
 “ nione leges φρικτὰ μυστήρια vel τὸ εὐκρότηλον μυστήριον; Gregorio Magno, *mag-*
 “ *num* ἔσθ' *præbendum* *yslerium*. Μυσθῆναι in veterum monumentis sæpe leges
 “ pro cœnæ dominicæ fieri particeps; μύησις pro ipsa actione; μύστης est
 “ sacerdos, qui etiam dicitur ὁ μυσταγωγῶν & ὁ ἱεροδιδάσκαλος. In liturgiis Græcis
 “ & alibi etiam ἡ ἱερὰ τελειή, & ἡ κρυφαία καὶ ἐκπλήξις τελειή, est eucharistia.
 “ Quemadmodum autem gradus quidem in mysteriis paganis servati sunt,
 “ sic Dionysius universam τῶν τελειῶν τὴν ἱεραρχίαν, traditionem sacramento-
 “ rum distinguit in tres actiones, quæ & ritibus & temporibus erant divi-
 “ sæ: prima est κάθαρσις, *purgatio*; altera μύησις, *initiatio*; tertia, τελείωσις,
 “ *consummatio*; quam & ἐκπλήξιν sæpe nominat. Spem meliorem morien-
 “ tibus attulisse mysteria Attica dicebat paulo ante M. Tullius. Patres
 “ contra, certam salutem & vitam æternam Christi mysteria digne percipi-
 “ entibus afferre, confirmabant: qui illa contemnerent, servari non posse:
 “ finem vero & fructum ultimum sacramentorum θείωσι, *deificationem*, di-
 “ cere non dubitarunt, quum scirent vanarum superstitionum auctores,
 “ suis *ερωπῆς* eum honorem audere spondere. Passim igitur legas apud
 “ Patres, τῆς ἱερᾶς μυσταγωγίας τέλος εἶναι θείωσιν, finem sacramentorum esse, ut
 “ qui vera fide illa perciperent, in futura vita dii evadant. Athanasius
 “ verbo

“ verbo θεωπεῖσθαι in eam rem est usus; quod mox ab eodem explicatur,
 “ *participatione spiritus conjungimur deitati*. De symbolis sacramentorum,
 “ per quæ divinæ illæ ceremoniæ celebrantur, nihil attinet hoc loco dicere;
 “ illud vero, quod est & appellatur fidei symbolum, diversi est generis, &
 “ fidelibus tesserae usum præstat, per quam se mutuo agnoscunt, qui pie-
 “ tati sacramento dixerunt; cujusmodi tesseras fuisse etiam in paganorum
 “ mysteriis ostendimus. Formulæ illi in mysteriis peragendis usurpatæ,
 “ *Procul este profani*, respondet in liturgia hæc per diaconos pronuntiari
 “ solita; ὅσοι καὶ χυρμένοι προύλησι; vel, ἔξω περιπατεῖτε ὅσοι ἐνιργύμιοι, ὅσοι ἀμύητοι;
 “ *omnes catechumeni, foras discedite, omnes posses, omnes non initiati*. Noctu
 “ ritus multi in mysteriis peregebantur; noctu etiam initiatio Christianorum
 “ inchoabatur: Gaudentio nominatur *splendidissima nox vigiliarum*. Quod
 “ autem dicebamus de silentio in sacris opertaneis servari a paginis solito,
 “ id institutum veteres christiani sic probarunt, ut religiosa ejus observa-
 “ tione mystas omnes longe superarint. Quemadmodum igitur dicit
 “ Seneca, sanctiora sacrorum solis initiatis fuisse nota, & Jamblichus de
 “ Philosophia Pythagoreorum in τὰ ἀπόρρητα, quæ efferri non poterant, &
 “ τὰ ἔκτορα, quæ foras efferre jus erat; ita universam doctrinam christianam
 “ veteres distinguebant in τὰ ἔκτορα, id est, ea quæ enuntiari apud omnes
 “ poterant, & τὰ ἀπόρρητα arcana temere non vulganda; τὰ δόγματα, inquit
 “ Basilii, σιωπᾷται· τὰ δὲ κηρύγματα δημοσιεύεται, *dogmata silentio premuntur;*
 “ *præconia publicantur*. Chrysostomus, de iis qui baptizantur pro mortuis:
 “ *Cupio quidem perspicue rem dicere; sed propter non initiatos non audeo: hi*
 “ *interpretationem reddunt nobis difficiliorem; dum nos cogunt, aut perspicue*
 “ *non dicere, aut arcana, quæ taceri debent, apud ipsos efferre*. Atque ut
 “ ἐξορχεῖσθαι τὰ μυστήρια dixerunt pagani, de iis qui arcana mysteriorum
 “ evulgabant; ita dixit Dionysius, *Vide ne enunties, aut parum reverenter*
 “ *babes sancta sanctorum*. Passim apud Augustinum leges, *Sacramentum*
 “ *quod norunt fideles*. In Johannem tract. xi. autem sic; *Omnes catechumeni*
 “ *jam credunt in nomine Christi*, SED JESUS NON SE CREDIT EIS. Mox In-
 “ *terrogemus catechumenum, Manducas carnem filii hominis? nescit quid dici-*
 “ *mus*. Iterum, *Nesciunt catechumeni quid accipiant christiani: erubescant*
 “ *ergo quia nesciunt*.” But the worst part of the story is still behind,
 which the concluding words of the quotation will not suffer me to pass
 over in silence. These Fathers used so strange a language, in speaking of
 the *last Supper*, that it gave occasion to a corrupt and barbarous Church, in
 after-times, to ingraft upon it a doctrine more stupendously absurd and
 blas-

blasphemous than ever issued from the mouth of a Pagan Priest. What is further to be lamented in the affair is this, that the Fathers, who so complaisantly suffered themselves to be misled by these *Mysteries*, in their representation of the Christian Faith, would not suffer the *Mysteries* to set them right in the meaning of a term frequently found in the New Testament, and borrowed from those Rites, namely the very word itself, MYSTERY: which, amongst the men from whom it was taken, did not signify the revealing of a thing incomprehensible to human reason; but the revealing of a thing kept hid, and secreted, which yet, in its nature, was very plain and intelligible.

P. 222. [R] Mr. Le Clerc owns, that Plutarch, Diodorus, and Theodoret, have all said this; yet the better to support his scheme in the interpretation of the history of Ceres, he has thought fit to contradict them; but his reason is very singular:—"C'étoit la coutume des payens de dire " que des divinitez étoient les mêmes, lors qu'ils avoient remarqué quelque " legere ressemblance entre elles, dans la fausse pensée où ils étoient que les " plus grands de leurs dieux s'étoient fait connoître dans toute la terre: au " lieu qu'il n'y en avoit aucun qui ne fut *τοπικὸν*, c'est à dire particulier " à un lieu—On en trouvera divers exemples dans le petit traité *De la " deesse de Syrie.*" *Bibl. univ.* tom. vi. p. 121. It is very true, that the Gods of the Pagans were local deities; but to think the Ancients could be ignorant of this, when it is from the nature and genius of Paganism, as delivered by them, that we come to know it, is a very extraordinary conceit. Indeed the Moderns, possessed with their own ideas, were and are generally unattentive to this truth; and so have committed many errors in their reasonings on the subject. But that principle of the *inter-community of worship* in ancient paganism (explained in another place) would have the same effect in spreading the worship, as if their Gods were universal and not local; which shews the Ancients not mistaken in the point in question. Yet Mr. Le Clerc, in another place, could see that Astartè was certainly Isis, as Adonis was Osiris; and this, merely from the similitude, or rather, identity of their ceremonies.

Ibid. [S] There is a remarkable passage in Syncellus relating to this subject, which hath been little understood. This Writer speaking, from Africanus, of the very early Egyptian King, Suphis, says, *Ἰσος δὲ καὶ ΠΕΡΙΟΠΤΗΣ εἰς θεοὺς ἐγένετο καὶ τὴν ἱερὰν συνήγαγε βίβλον*, *This King was a Contemplator of the Gods, and wrote a sacred Book.* The Reader may see, by what

Sir

Sir J. Marsham hath said on this passage [Can. Chron. p. 53.] how much it wants explaining. What increases the difficulty is the contrary account which Eusebius, in Syncellus, gives of this matter. He says that *this King was a Contemner of the Gods, and that on his repentance he wrote a sacred book*; ὁ καὶ ΠΕΡΟΠΤΗΣ ὡς θεῶς γίγοντο, ὡς μελαινέσασθα αὐτὸν τὴν ἱερὰν συντάξαι βίβλον. These obscure and inconsistent tracts of History can be only explained and reconciled by what is here delivered concerning the *Mysteries* (originally Egyptian) which had for their grand *secrets* or ΑΠΟΡΡΗΤΑ the detection of Polytheism, and the doctrine of the first Cause. I regard therefore this passage of Africanus, as a remarkable piece of history, which conveys to us the memory of the first Institutor of the ΑΠΟΡΡΗΤΑ of the *Mysteries*. The term *περίοπτης* peculiar to these Rites, and the *ἱερὰ βίβλος*, the name of that book which was read to the Initiated, very much support this interpretation. To which let me add this further circumstance:—Suphis, according to Marsham, died about forty years after Abraham. The Patriarch without question instructed the idolatrous Egyptians in the knowledge of the true God. Suphis therefore might take advantage of that knowledge (which he found amongst the priests, with whom Abraham, as Damascenus in Eusebius informs us, had many disputes and conferences about Religion) and apply it to this purpose: And then Eusebius's account that Suphis was *a contemner of the Gods* will be so far from giving us any trouble to reconcile it to Africanus's, who calls this same Suphis a *Contemplator* of them, that they jointly tend to elucidate the general subject. For if Suphis instituted *ἀπόρρητα* in his *Mysteries*, which exposed and disgraced Polytheism, he certainly would be esteemed, by all those who had heard it, as an *ATHEIST* or *Contemner of the Gods*; the character given to all who opposed Polytheism both in the earlier and later times of Paganism. Now Eusebius finding this charged upon Suphis, by the same authority which says he *wrote a sacred Book*, not apprehending to what the thing referred, and not conceiving how a *prophane* man should be disposed to *write a sacred Book* or a Ritual of Worship, he tried to reconcile matters, by supposing that the Monarch repented of his *impiety* before he wrote his *book*. Lastly, to confirm all that hath been here said, we may observe, that the mode of speech here used concerning Suphis, is the very same which the Egyptian Chroniclers employ when they speak more plainly of the *INITIATIONS* of their succeeding Kings. Josephus from Manetho, speaking of Amenophis, hath a remarkable passage to
this

this purpose. Φησὶ τῦτον ἐπιθυμῆσαι Θεῶν γενέσθαι ΘΕΑΤΗΝ, ὥσπερ Ὀρος εἰς τῶν πρὸ αὐτῶν βασιλευκότων ἀντιπλεῖν δὲ τὴν ἐπιθυμίαν ὁμολύμην μὲν αὐτῷ Ἀμενώφει, πατὴρ δὲ Πάπιος ὄντι, Διὶ δὲ δοκεῖν μείσχησθαι φύσεως, κατὰ τὴν σοφίαν καὶ πρόγνωσιν τῶν ἐσομένων· εἰπεῖν ἔν αὐτῷ τῦτον τὴν ὁμολύμην, ὅτι δυνήσεσθαι Θεὸς ἸΔΕΙΝ, ἢ καθαρὰν ἀπὸ τοῦ λεπροῦ καὶ τῶν ἄλλων μικρῶν ἀνθρώπων τὴν χώραν ἀκρᾶν ποιήσσειν. [*Cont. Apion.* l. i. c. 26.] “He says, that Amenophis *desired to be made a Contemplator* “of the Gods, as was Orus one of his Predecessors in the Kingdom: and “that he communicated this desire to his namesake Amenophis, the son “of Papis, who, by his wisdom and prescience of futurity, was under- “stood to have *participated of the Divine Nature*. His namesake hereupon “told him that he might have the Privilege of *seeing the Gods*, if he would “*purge* the whole country from leprous and *unclean* persons.” We see plainly that what was here desired by Amenophis, of his namesake, was an INITIATION. This son of Papis appears to have been the HIEROPHANT of the *Mysteries*, and under that character celebrated for his skill in *divining*. The request is enforced by the favour granted to his Predecessor, Orus, as Æneas’s request to the Sibyl, that he might visit the infernal Regions, by the example of Orpheus, Hercules, &c.

“ Si potuit Manis arcessere conjugis Orpheus, &c.”

The proposed adventures are related in the high terms of *seeing the Gods* and *visiting the infernal Regions*, agreeably to what has been, and will presently be further explained concerning this sublime phraseology, arising partly from the high veneration paid to *initiation* into the *Mysteries*, and partly from the amazement occasioned by the *Shews* and the *Machinery* exhibited in the celebration of them. The *Aspirant* is required by his namesake the *Hierophant*, to purify the land from the *unclean*, in conformity to those previous ceremonies of lustration which we have shewn were to be performed before admission to the *Mysteries*. And now we see of how little avail, to the service of infidelity, that *Parallel* is, which Sir J. Marsham has drawn between all these passages from Africanus and Manatho, and Moses’s *Visions of God* at the *Busb* and in the *Mount*.

P. 231. [T] Ulysses, in Homer, mentions both these sorts in the following lines,

Ζῆν πάτερ, εἰ μ’——

Φήμην τίς μοι φάσθαι ἰγειρομένῳ ἀνθρώπῳ

Ἐνδοθεν, ἰδόνθην δὲ Διὸς τίρας ἄλλο φηγίτω.

The

The word *omen* in its proper sense signifies *futura rei signum, quod ex sermone loquentis capitur*. Tully says, lib. i. *Divin.* "Pythagorei non solum voces "deorum observarunt, sed etiam hominum, quæ vocant omina." This sort of omen was supposed to depend much upon the will of the person concerned in the event. Hence the phrases *accepit omen, arripuit omen*. This, as we say, was its first and proper signification. It was afterwards applied to *things*, as well as *words*. So Paternulus, speaking of the head of Sulpicius on the rostrum, says it was *velut omen imminenti proscriptiois*. And Suetonius of Augustus: "Auspicia quædam & omina pro certissimis "observabat. Si mane sibi calceus perperam, ac sinister pro dextero in- "duceretur, ut dirum." It was used still in a larger sense to signify an *augury*, as by Tully, *De Div.* lib. i.

Sic aquilæ clarum firmavit Jupiter *omen*.

And lastly, in the most general sense of all, for a portent or *prodigy* in general, as in the place before us.

P. 239. [U] The Etrusci seem to have had the same custom, in which the public reposed its last confidence. Livy tells us, that in the 444th year of Rome, when the affairs of this people were grown desperate by the repeated defeats of their armies, they had recourse to the *lex sacra*, as their last refuge. Of which the historian gives this succinct and obscure account,—“ad Vadimoniis lacum Etrusci *lege sacrata* coacto exercitu, “quum *vir virum legisset*, quantis nunquam alias ante simul copiis, simul “*animis* dimicarunt,” &c. lib. ix. The commentators are at a loss for the meaning of this *sacred law*, in raising an army where every soldier was to chuse his fellow. I certainly think it to be the Institution in question: the Etrusci were descended from the Pelasgi, and had afterwards civilized and polished themselves by Grecian customs, as one may well suppose from the character Livy gives of them in this book—“Cære educatus “apud hospites, Etruscis inde literis eruditus erat:—habet autores, vulgo “tum Romanos pueros, sicut nunc Græcis, ita *Etruscis literis* erudiri soli- “tos.” But, in general, the giving a traditive original even to the most characteristic customs, is very fallacious. MAHOMET, who certainly did not borrow from the ancient Grecian practices, yet established the same kind of Fraternity amongst his followers, in the first year of the Hegira. See Abul-feda *De vita Mabommedis*, cap. 26. init. *De Fraternitate instituta inter Moslemos*. And, what is still more extraordinary, the Mission-

aries assure us, that it is one of the most sacred Institutions amongst the warrior-nations of the free people in North America. Which, because it so exactly resembles the Grecian in all its circumstances, I shall give, as, I find it described by one of their best writers. “Chacun parmi eux a un
 “ami à peu pres de son age, auquel il s’attache, et qui s’attache à lui par
 “des liens indissolubles. Deux hommes ainsi unis pour leur intérêt commun, doivent tout faire & tout risquer pour s’entr’aider, & se secourir
 “mutuellement : *la mort même, à ce qu’ils croient, ne les separe que pour un*
 “*tems : ils comptent bien de se rejoindre dans l’autre monde pour ne se plus*
 “*quitter*, persuadés qu’ils y auront encore besoin l’un de l’autre.—On
 “ajoute, que ces amis, quand ils se trouvent éloignés les uns des autres,
 “s’invoquent reciproquement dans les périls, ou ils se rencontrent ; ce
 “qu’il faut sans doute entendre de leurs genies tutélaires. *LES PRESENTS*
 “*sont les noeuds de ces associations*, l’intérêt & le besoin les fortifient ; c’est
 “un secours sur lequel on peut presque toujours compter. *Quelques uns*
 “*pretendent qu’ils s’y glisse du desordre* ; mais j’ai sujet de croire qu’au moins
 “cela n’est pas general.” Journal d’un Voyage dans l’Amerique Septentrionale par le P. de Charlevoix, tome vi. p. 14.

P. 241. [X] One can hardly account for that strange mistake of the Abbé Velly in his elegant History of France, where speaking of these *fraternities in arms* amongst the Northern Nations (for nature dictates the same practice to all, in the same circumstances), he says—“On n’en trouve
 “AUCUN VESTIGE chez ces fieres Republiques qui s’étoient attribué l’esprit
 “et la politesse à l’exclusion de tout autre Peuple : mais elles sont de toute
 “ancienneté chez les Nations Septentrionales, que la Grece et l’Italie
 “plutôt civilisées ont jugé à propos de nommer Sauvages et Barbares.
 “Tom. v. p. 58.

P. 244. [Y] Hence the reader will be able to judge of the delicacy of taste, and accuracy of discernment, in a late Writer ; who, in a book called *Elements of Criticism*, corrects Virgil’s want of judgement in this part of the *Æneis*, after having given instances of defects full as notorious, in the *Georgics*. “An episode in a narrative Poem (says this Man of Taste)
 “being, in effect, an Accessory, demands not that strict union with the
 “principal subject, which is requisite betwixt a whole and its constituent
 “parts. The relation, however, of *Principal* and *Accessory* being pretty intimate, an Episode LOOSELY connected with the principal subject will
 “never

“ never be graceful. I GIVE FOR AN EXAMPLE *the descent of Æneas into Hell*, which employs the Sixth Book of the *Æneid*. The Reader is NOT PREPARED for this important event. NO CAUSE IS ASSIGNED that can make it appear NECESSARY, or even natural, to suspend, for so long a time, the principal action,” &c. &c. vol. I. p. 38.—The Critic having told us that *a strict union is not required between the Principal and Accessory*, finds fault with the *Accessory*, that no cause is given to make it appear, that it is NECESSARY to the *principal*. However, I ought not to be too severe on this great Critic, since the Observation was certainly made on purpose to recommend my interpretation of this *descent into Hell*; which shews, if not the necessity, yet the infinite grace and beauty of this noble *Accessory*, and the close and natural connexion it has with its *Principal*.

P. 251. [Z] But Servius, in his explanation of the *branch*, went upon the absurd supposition that *Æneas's* descent into hell was the same with that of *Ulysses*, in Homer, *a necromantic incantation* by sacrifice, to call up the shadows of the dead. “Ramus enim necesse erat, ut & unius causa esset interitus, unde & statim mortem subjungit Miseni: & ad sacra Proserpinæ accedere, nisi sublato ramo non poterat. Inferos autem subire, hoc dicit sacra celebrare Proserpinæ.” And again, ad ver. 149. “Præterea jacet exanimus tibi corpus amici. Ac si diceret; Est & alia oportunitas descendendi ad inferos, id est, Proserpinæ sacra peragendi. Duo enim horum sacrorum genera fuisse dicuntur; unum NEKYOMANTIÆ, quod Lucanus exsequitur; & aliud SCIAMANTIÆ, id est, divinationis per umbras; cuius enim umbra est, & *μαντία*, vaticinium, quod in *Homero*, quem *Virgilius* sequitur, lectum est.”

P. 252. [AA] The learned Selden, in his comment on the ninth book of *Poly-olbion*, seems to approve the absurd conjecture of P. Crinitus, that the *golden-bough* signifies *mistletoe*: and would confirm it by that very reason, which absolutely overthrows it; viz. that Virgil COMPARES it to the *mistletoe*: for it is contrary to all the rules of good writing, whether simply figurative, or allegoric, to make the *comparison to the cover, the contents of the cover*; a COMPARISON necessarily implying, that the thing, to which another is compared, should be different from that other.

P. 268. [BB] The very learned Mr. Dacier translates in *ἀποκρύφους*, dans les *Mysteres*; and this agreeably to his knowledge of antiquity. For *ἀποκρύφους* was used by the ancients, to signify not only the grand secret taught in the

Mysteries, but the *Mysteries* themselves; as appears from innumerable places in their writings. Yet the celebrated French translator of Puffendorf's *Law of Nature and Nations*, lib. ii. cap. 4. § 19. note (1), accuses him of not understanding his author: "Mr. Dacier fait dire à Platon que *"Pon tenoit tous les jours ces discours au peuple dans les ceremonies & dans les Mysteres. Il seroit à souhaiter qu'il eût allégué quelque autorité pour établir un fait si remarquable. Mais il s'agit ici manifestement des instructions secrètes que les Pythagoriciens donnoient à leurs initiez, & lesquelles ils decouvroient les raisons les plus abstruses, & les plus particuliers des dogmes de leur philosophie. Ces instructions cachées s'appelloient ἀπορία*——Ce que Platon dit un peu auparavant de Philolaus, philosophe Pythagorien, ne permet pas de douter que la raison, qu'il rapporte ici comme trop abstruse & difficile à comprendre, ne soit celle que donnoient les Pythagoriciens." He says, *it were to be wished Dacier had some authority for so remarkable a fact.* He hath this very passage, which is sufficient; for the word ἀπορία can mean no other than the *Mysteries*. But those who want further authority, may have enough of it, in the nature and end of the *Mysteries*, as explained above.—He says, "It is evident, Plato is here talking of the secret instructions which the Pythagoreans gave to their Initiated, in which they discovered their most abstruse and particular doctrines." This cannot be so, for a very plain reason. The philosophy of the Pythagoreans, like that of the other sects, was divided into the *exoteric* and *esoteric*; the *open*, taught to all; and the *secret*, taught to a select number. But the *impiety of suicide* was in the first class, as a doctrine serviceable to society: "Vetatque Pythagoras injussu imperatoris, id est, Dei, de præsidio & statione vitæ decedere," says Tully, in his book *Of old age*; who, in his *Dream of Scipio*, written in the *exoteric* way, condemns *suicide* for the very same reason; but in an epistle to a particular friend, which certainly was of the *esoteric* kind, he approves of it; "Ceteri quidem, Pompeius, Lentulus tuus, Scipio, Africanus, fœde perierunt. At Cato PRÆCLARE. Jam istuc quidem, cum volumus, licebit." lib. ix. ep. 18. It could not be, therefore, that the *impiety of suicide* should be reckoned amongst the ἀπορία of philosophy, since it was one of their popular doctrines. But this will be fuller seen, when we come to speak of the philosophers, in the next book. Mr. Barbeyrac concludes, that, "as Plato had spoken of Philolaus a little before, it cannot be doubted but that he speaks of the reason against *suicide*,

" as

“as a doctrine of the Pythagorean philosophy.” What has been said above, utterly excludes this interpretation. But though it did not, there is nothing in the context which shews, Plato thought of Philolaus in this place. It is allowed, this was a doctrine of the Pythagoric school, though not of the *esoteric* kind. The *Mysteries*, and that School, held a number of things in common; this has been shewn, in part, already: and when we come to speak of Pythagoras, it will be seen how it happened.

P. 269. [CC] We may well judge it to be so, when we find it amongst the CHINESE (see *M. Polo*. lib. ii. cap. 28.) and the ARABIANS, the two people least corrupted by foreign manners, and the vicious customs of more civilized nations. The Arabians, particularly, living much in a state of nature, where mens wants are few, and consequently where there is small temptation to this unnatural crime, yet were become so prone to it, that their lawgiver Mahomet found it necessary to exact an oath of the Arabian women, not to destroy their children. The form of this oath is given us by Gagnier, in his notes on Abel-feda's *Life of Mahomet*, and it is in these words; “—Ne deo rem ullam asscient; ne furentur; ne fornicentur; NE LIBEROS SUOS OCCIDANT [metu paupertatis uti habetur, *Sur* “vi. v. 151.] neque inobedientes sint Apostolo Dei, in eo quod justum est.” p. 41. n. (a).

P. 270. [DD] The Egyptian laws were said to have been of Isis's own appointment. This will shew us with what judgment and address Ovid has told the tale of Lidgus the Cretan, in his *Metamorphosis*; (of the nature and art of which Work more will be observed hereafter.) Lidgus (in the ixth book, fab. 12.) is represented as commanding his pregnant wife, Telethusa, to destroy the expected infant, if it proved a female. Yet is this Cretan thus characterized,

vita fidesque

Inculcata fuit——

in a word, just such another as Terence's man of universal benevolence, (mentioned above) the Author of the famous maxim, *homo sum, humani nihil a me alienum puto*, and of the very same command of infanticide to his Wife; who for not obeying it is reckoned by him, amongst those, *qui neque jus neque bonum atque æquum sciunt*. Telethusa, however, as common as such a command was, and as indifferent as it was esteemed, is much alarmed with the apprehension of falling into the cruel situation of being obliged

obliged to execute it. In this distress Isis appears to her in a dream, promises her assistance, and orders her to deceive her husband, and bring up whatever the Gods should send :

Pone graves curas, mandataque falle mariti;
Nec dubita, cum te partu Lucina levârit,
Tollere quicquid erit——

Ovid's moral of his tale is this, " That Egypt had opposed very wise and " humane laws to the horrid practice of INFANTICIDE, now become general, and continuing unchecked by all other civil institutions."

P. 309. [EE]. On what is here said concerning the Character of Æmilianus the most learned Chancellor Mosheim observes as follows : " Platonis Christianam Religionem astu subvertere studentibus, APULIUM non ita pridem addidit vir ingenio æque magnus atque doctrina, *Guil. Warburtonus* in *Demonstratione divinæ Legationis Moysi*. Hunc enim in notissima illa de aureo Asino fabula seu *Metamorphosi* id egisse putat, ut *Mysteria* Deorum summa virtute ad sanandas & purgandas hominum mentes esse prædita, sacrisque Christianis idcirco longe anteferenda, demonstraret, hominem nempe imprimis superstitiosum, Christianisque et publico Sectæ, quam probabat, & privato nomine inimicum. Observavit Vir egregius qua est sagacitate, rerumque veterum peritia, in Apuleio nonnulla nemini ante ipsum observata : in quibus id placet maxime, quod LICINIUM ÆMILIANUM, qui APULIUM apud Africæ Proconsul *Magiæ* accusaverat CHRISTIANUM fuisse ex *Apologia*, quæ extat, accusati, non sine magna veri specie suspicatur. De consilio vero *Fabula de Asino*, quod commentationem *Mysteriorum* et Christianæ Religionis contemtionem vir doctissimus esse conjicit, dubitare mihi liceat, quum nihil afferri videam ex ea, quod difficulter in aliam partem accipi possit." *De rebus Christ. ante Constant. M. Commentarii* Seculum tert. Sect. 21. not. (***) The English of which conclusion amounts to this, " That another interpretation might be given of the *Golden Ass*." I believe so. It might be shewn to contain a process for the discovery of the *Philosopher's Stone*. And a certain German Chymist, if I be not mistaken, has extracted this secret out of the *Fable*.

CONTINUATION OF BOOK II.

S E C T. V.

HITHERTO we have shewn the Magistrate's care in PROPAGATING the belief of a God—of his Providence over human affairs—and of the way in which that Providence is chiefly dispensed; namely, by rewards and punishments in a *future state*. These things make the essence of Religion, and compose the body of it.

His next care was for the SUPPORT of Religion, so propagated. And this was done by UNITING it to the State, taking it under the civil protection, and giving it the rights and privileges of an ESTABLISHMENT. Accordingly we find that all states and people, in the ancient world, had an ESTABLISHED RELIGION; which was under the more *immediate* protection of the civil Magistrate, in contradistinction to those which were only TOLERATED.

How close these two Interests were united in the Egyptian Policy, is well known to all acquainted with Antiquity. Nor were the politest Republics less solicitous for the common interests of the two Societies, than that sage and powerful Monarchy (the nurse of arts and virtue) as we shall see hereafter, in the conduct both of Rome and Athens, for the support and preservation of the *established* worship.

But

But an *established Religion* is the voice of Nature ; and not confined to certain ages, people, or religions. That great voyager and sensible observer of men and manners, J. Baptiste Tavernier, speaking of the kingdom of Tunquin, thus delivers himself concerning this universal policy, as he saw it practised, in his time, both in the East and West : “ I come now to the political description of this kingdom, under which I comprehend the religion, “ which is, *almost every where, in concert with the civil government, “ for the mutual support of one another* *.”

That the Magistrate *established Religion*, united it to the State, and took it into his immediate protection for the sake of civil Society, cannot be questioned ; the advantages to Government being so apparent.

But the necessity of this union for procuring those advantages, as likewise the number and extent of them, are not so easily understood. Nor indeed can they be understood without a perfect knowledge of the nature of an ESTABLISHED RELIGION, and of those principles of equity, on which it ariseth. But as this masterpiece of human policy hath been of late, though but of late, called in question, after having from the first institution of Society, even to the present age, been universally practised by the Magistrate, and as universally approved by philosophers and divines ; and as our question is the conduct of Lawgivers, and legitimate Magistrates, whose institutions are to be defended on the rules of reason and equity ; not of Tyrants, who set themselves above both ; it will not be improper to examine this matter to the bottom ; especially as the enquiry is so necessary to a perfect knowledge of the civil advantages, resulting from an *established religion*.

We must at present then lay aside our ideas of the ancient modes of civil and religious societies ; and search what they are in themselves, by nature ; and thence deduce the institution in question.

* Je viens à la description politique de ce royaume, dans laquelle je comprends la religion, qui est presqu'en tous lieux de concert avec le gouvernement civil pour l'appuy reciproque de l'un et de l'autre. Relation nouvelle du Royaume de Tunquin, c. x. à la fin.

I shall do this in as few words as possible ; and refer those, who desire a fuller account of this matter, to a separate discourse, intituled, *THE ALLIANCE BETWEEN CHURCH AND STATE*.

In the beginning of the first book, where we speak of the origin of civil Society, the reader may remember we have shewn the natural deficiency of its plan ; and how the influence and sanction of *Religion* only can supply that defect.

Religion then being proved necessary to Society ; that it should be so used and applied, and in the best way, and to most advantage, needs no proof. For it is as instinctive in our nature to improve, as to investigate and pursue Good : and with regard to the improvement of this in question, there is special reason why it should be studied. For the experience of every place and age informs us, that the coactivity of *civil Laws and Religion*, is little enough to keep men from running into disorder and mutual violence.

But this improvement is the effect of art and contrivance. For all natural Good, every thing constitutionally beneficial to man, needs man's industry to make it better. We receive it at the provident hand of Heaven, rather with a capacity of being applied to our use, than immediately fitted for our service. We receive it indeed, in full measure, but rude and unprepared.

Now, concerning this technical improvement of moral good, it is in *artificial* bodies as in *natural* ; *two* may be so essentially constituted, as to be greatly able to adorn and strengthen one another : But then, as in this case, a mere juxtaposition of the parts is not sufficient ; so neither is it in that : some union, some coalition, some artful insertion into each other will be necessary.

But then again, as in natural bodies the artist is unable to set about the proper operation, till he hath acquired a competent knowledge of the nature of those bodies, which are the subject of his skill ; so neither can we know in what manner Religion may be best applied to the service of the State, till we have learned the real

and essential natures both of a *State* and a *Religion*. The *obvious* qualities of both sufficiently shew, that they must needs have a good effect on each other, when properly applied; (as our artist, by his knowledge of the obvious qualities of two natural bodies, we suppose, may make the like conclusion) though we have not yet got sufficient acquaintance with them to make the proper application.

It behoves us therefore to gain a right knowledge of the nature both of a *civil* and of a *religious* Society.

I. To begin with *civil Society*: It was instituted either with the purpose of attaining all the good of every kind, it was even accidentally capable of producing; or only of some certain good, which the Institutors had in view, unconcerned with, and unattentive to any other. To suppose its end to be the vague purpose of acquiring all possible accidental good, is, in politics, a mere solecism; as hath been sufficiently shewn by the writers on this question *. And how untrue it is in fact, may be gathered from what hath been said in the beginning, of the origin of Society. Civil society then, I suppose, will be allowed to have been instituted for the attainment of some certain end or ends, exclusive of others: and this implies the necessity of distinguishing this end from others. Which distinction arises from the different properties of the things pretending. But again, amongst all those things, which are apt to obtrude, or have, in fact, obtruded upon men, as the ends of civil government, there is only this difference in their properties, as ends; *That, one of them is attainable by civil Society only, and all the rest are easily obtained without it.* The thing then with that property or quality must needs be the genuine end of *civil Society*. And this end is no other than **SECURITY TO THE TEMPORAL LIBERTY AND PROPERTY OF MAN.** For this end (as we have shewn) civil Society was invented; and *this*, civil Society alone is

* See Locke's Defences of his Letters on Toleration. This appears to have been Aristotle's opinion——φύσει μὲν ἔνδιόικται τὸ θῆλυ, καὶ τὸ δούλον· ἔθελον γὰρ ἢ φύσει πολεῖν τοιαῦτα, αἰὲν χαλεπεύουσιν τὸν Δελφικὸν μάχαιραν παροχρεῖται, ἀλλ' ἐν πόλει ἴη, &c. Polit. l. i. c. 2.

able to procure. The great, but spurious rival of this end, the SALVATION OF SOULS, or the security of man's *future* happiness, belongs therefore to the other division. For *this* not depending on outward accidents, or on the will or power of another, as the body and goods do, may be as well attained in a state of nature, as in civil society; and therefore, on the principles here delivered, cannot be one of the causes of the institution of civil government; nor, consequently, one of the ends thereof. But if so, the promotion of it comes not within the proper province of the Magistrate.

II. *Secondly*, as to religious Society, or a Church. This being instituted to preserve purity of faith and worship, its ultimate end is the SALVATION OF SOULS: From whence it follows,

1. That *the religious Society must needs be* SOVEREIGN, and INDEPENDENT ON THE CIVIL. Natural dependency of one Society on another, arises either from the *law of nature*, or of *nations*. Dependency by the *law of nature*, is from *essence* or *generation*. Dependency from *essence* there can be none. For this kind of dependency being a mode of natural union and coalition; and coalition being only where there is an agreement *in eodem tertio*; and there being no such agreement between two Societies essentially different, as these are, there can possibly be no dependency. Dependency from *generation* is where one Society springs up from another; as corporations, colleges, companies, and chambers, in a city. These, as well by the conformity of their ends and means, as by their charters of incorporation, betray their original and dependency. But *religious Society*, by ends and means quite different, gives internal proof of its not arising from the State; and we have shewn by external evidence *, that it existed before the state had any being. Again, no dependency can arise from the *law of nations*, or the *civil law*. Dependency by this law is, where one and the same people composing two different Societies, the *imperium* of the

* See Book III. sect. 6.

one clashes with the *imperium* of the other. And, in such case, the lesser Society becomes, by that law, dependent on the greater; because the not being so, would make that absurdity in politics, called *imperium in imperio*. But now *civil* and *religious* Society, having ends and means entirely different; and the means of *civil* Society being *coercive* power, which power therefore the *religious* hath not; it follows, that the administration of each Society is exercised in so remote spheres, that they can never meet to clash: And those Societies which never clash, necessity of state cannot bring into dependency on one another.

2. It follows, *That this independent religious Society hath not, in and of itself, any coercive power of the civil kind*: Its inherent jurisdiction being, in its nature and use, entirely different from that of the State. For if, as hath been proved, *civil Society* was instituted for the attainment of one species of good (all other good, requisite to human happiness, being to be attained without it) and that *civil Society* attains the good, for which it was ordained, by the *sole* mean of coercive power; then it follows, that the good, which any other kind of Society seeks, may be attained without that power; consequently, *coercive* power is unnecessary to a *religious Society*. But that mean, which is *unnecessary* for the attainment of any end, is likewise *unfit*; in all cases, but in that, where such mean is rendered unnecessary by the use of other means of the same kind or species. But *religious society* attains its end by means of a different kind; therefore *coercive* power is not only unnecessary, but unfit. Again, Ends, in their nature different, can never be attained by one and the same mean. Thus in the case before us: *coercive* power can only influence us to outward practice; by outward practice only, is the good which *civil Society* aims at, immediately effected; therefore is *coercive* power peculiarly fit for *civil Society*. But the good, which *religious Society* aims at, cannot be effected by outward practice; therefore *coercive* power is altogether unfit for *this* Society.

Having

Having thus by a diligent enquiry found,

I. First, *That the care of the civil Society extends only to the body, and its concerns ; and the care of the religious Society only to the soul :* it necessarily follows, that the civil Magistrate, if he will improve this natural influence of Religion by human art and contrivance, must seek some UNION or ALLIANCE with the *Church*. For his office not extending to the *care of souls*, he hath not, in himself, power to enforce the influence of religion : and the *Church's* province not extending to the *body*, and consequently being without coercive power, she has not, in herself alone, a power of applying that influence to *civil* purposes. The conclusion is, that their joint powers must co-operate thus to apply and enforce the influence of religion. But they can never act conjointly but in *union* and *alliance*.

II. Secondly, having found *that each society is sovereign, and independent on the other*, it as necessarily follows, that such *union* can be produced only by FREE CONVENTION AND MUTUAL COMPACT : because, whatever is sovereign and independent, can be brought to no act without its own consent : but nothing can give birth to a *free convention*, but a sense of mutual wants, which may be supplied ; or a view of mutual benefits, which may be gained by it.

Such then is the nature of that *Union* which produceth a RELIGION BY LAW ESTABLISHED : and which is, indeed, no other than *a public league and alliance for mutual support and defence*. For the *State* not having the *care of souls*, cannot enforce the influence of religion ; and therefore seeks the concurring aid of the *Church* : and the *Church* having no *coercive power* (the consequence of its care's not extending to *bodies*) as naturally flies for protection to the *State* : this being of that kind of *Alliance* which Grotius calls FOEDUS INÆQUALE——“ *Inæquale fœdus* (says he) *hic intelligo quod ex ipsa vi pactionis manentem prælationem quandam alteri donat : hoc est, ubi quis tenetur alterius imperium ac majestatem conservare*

“ UT

“UT POTENTIORI PLUS HONORIS, INFIRMIORI PLUS AUXILII DEFERATUR*.”

An *Alliance*, then, by *free convention*, being in its nature such that each party must have its motives for contracting; our next enquiry will be,

I. What those motives were, which the State had for *seeking*, and the Church for *accepting*, the offers of an union: And,

II. The *mutual benefits* and advantages thereby arising.

The motives the Magistrate had to seek this *alliance*, were these:

I. To preserve the essence and purity of religion.

II. To improve its usefulness, and apply its influence in the best manner.

III. To prevent the mischief which, in its natural independent state, it might occasion to civil society.

I. The Magistrate was induced to seek it, 1. *As the necessary means of preserving the being of religion*. For though (as hath been shewn in the treatise of *the Alliance* †) religion constitutes a Society; and though this Society will indeed, for some time, support the existence of religion, which, without it, would soon vanish from amongst men; yet, if we consider that religious Society is made up of the same individuals which compose the civil; and destitute likewise of all coercive power; we must needs see, that a Society, abandoned to its own fortune, without support or protection, would, in no long time, be swallowed up and lost. Of this opinion was a very able writer, whose knowledge of human nature will not be disputed: “Were it not, says he, for that sense of
“virtue, which is principally preserved, so far as it is preserved,
“BY NATIONAL FORMS AND HABITS OF RELIGION, men would
“soon lose it all, run wild, prey upon one another, and do what
“else the worst of savages do ‡.”

* De Jure Belli et Pac. l. I. c. 3. § 21.

† Book I. § 5.

‡ Wollaston's Religion of Nature delineated, p. 124. Quarto Edit. 1725.

2. But of whatever use an *Alliance* may be thought, for preserving the *being* of religion, the necessity of it, for preserving its *purity*, is most evident : for if *truth*, and *public utility* coincide, the nearer any religion approacheth to the truth of things, the sitter that religion is for the service of the State. That they do coincide, that is, that truth is productive of utility, and utility indicative of truth, may be proved on any principles, but the atheistic ; and therefore we think it needless, in this place, to draw out the argument in form * : Let us then consider the danger religion runs of deviating from truth, when left, in its natural state, to itself. In those circumstances, the men of highest credit, are such as are famed for greatest sanctity. This *sanctity* hath been generally understood to be then most perfect, when most estranged from the world, and all its habits and relations. But this being only to be acquired by secession and retirement from affairs ; and that secession rendering man ignorant of civil Society, and of its rights and interests ; in place of which will succeed, according to his natural temper, the destructive follies either of superstition or fanaticism, we must needs conclude, that religion, under such directors and reformers, (and God knows these are generally its lot) will deviate from truth ; and consequently from a capacity, in proportion, of serving civil Society. I wish I could not say, we have too many examples to support this observation. The truth is, we have seen, and yet do see religious Societies, some grown up, and continuing unsupported by, and *united* with the State ; others, that, when supported and *united*, have by strange arts brought the state into subjection, and become its tyrants and usurpers ; and thereby defeated all the good which can arise from this *alliance* ; such Societies, I say, we have seen, whose religious doctrines are so little serviceable to civil Government, that they can prosper only on the ruin and destruction of it. Such are those which teach *the holiness*

* See Book III. § 6.

of celibacy and asceticism, the sinfulness of defensive war, of capital punishments, and even of civil magistracy itself.

On the other hand, when religion is in *Alliance* with the State, as it then comes under the Magistrate's direction, those holy leaders having now neither credit nor power to do mischief, its purity must needs be reasonably well supported and preserved; for truth and public utility coinciding, the civil Magistrate, as such, will see it for his interest to seek after, and promote truth in religion: and, by means of public utility, which his office enables him so well to understand, he will never be at a loss, where such truth is to be found: so that it is impossible, under this civil influence, for religion ever to deviate far from truth; always supposing (for on such supposition this whole theory proceeds) a LEGITIMATE government, or civil policy, established on the principles of the natural rights and liberties of man: for an unequal and unjust Government, which seeks its own, not public utility, will always have occasion for error: and so, must corrupt religion both in principle and practice, to promote its own wrong interests.

II. Secondly, the Magistrate was induced to seek this Alliance, *as the necessary means to improve the usefulness, and to apply in the best manner the influence of religion for his service.* And this an Alliance does by several ways.

1. *By bestowing additional reverence and veneration on the person of the civil MAGISTRATE, and on the LAWS of the state.* For, in this alliance, where the religious Society is taken into the protection of the State, the supreme Magistrate, as will be shewn hereafter, is acknowledged HEAD of the religion. Now nothing can be imagined of more efficacy for securing the obedience of the people. Those two great masters in politics, Aristotle and Machiavel, as we have seen, thought it of force enough to gain reverence and security to a tyrant.¹ What then must we suppose its efficacy in a legitimate Magistrature? The same veneration will extend itself over the *Laws* likewise: For while some of them are employed by
the

the State for the *support of the Church*, and others *lent* to the Church to be employed in the *service of the State*, and all of them enacted by a *legislature*, in which *churchmen have a considerable share* (all these things being amongst the conditions of *Alliance* *) laws under such direction, must needs be regarded with the greatest reverence.

2. *By lending to the CHURCH a coactive power.*—It may be remembered, that, in speaking of the innate defects of civil Society, we observed, that there were several sorts of duties which civil laws could not enforce; such as the duties of IMPERFECT OBLIGATION; which a religious Society, when endowed with *coercive power*, to invigorate the influence of religion, is capable of exacting: and SUCH likewise of the duties of PERFECT OBLIGATION; whose breach is owing to the intemperance of the sensual appetites; the severe prohibition of which threatens greater and more enormous evils: for while these unruly passions overflow, the stopping them in one place is causing them to break out with greater violence in another: as the rigorous punishment of fornication hath been generally seen to give birth to unnatural lusts. The effectual correction therefore of such evils must be begun by moderating and subduing the passions themselves. But *this*, civil laws are not understood to prescribe †; as punishing those passions only when they proceed to *act*; and not rewarding the attempts to *subdue* them: it must be a tribunal regarding irregular intentions as criminal, and good desires as meritorious, which can work this effect; and this can be no other than the tribunal of religion. When that is once done, a coactive power of the civil kind may be applied to good purpose; but not till then: And who so fit to apply it as that Society, which prepared the subject for its due application and reception? ‡ Again,
it

* See the Alliance between Church and State, Book II. c. 3.

† See note [FF] at the end of this Book.

‡ A jurisdiction somewhat resembling this we find in the famous court of AREOPAGUS at Athens: which city was once the model of *civil prudence* as well as of *religion*, to the improved part of mankind. Isocrates speaking of this branch of jurisdiction in the

it hath been observed *, that the State punishes deviations from the rule of right as *crimes* only; and not as *such deviations*, or as *sins*; and, on the idea of crimes, proportions its punishments; by which means some very enormous deviations from the rule of right, which do not immediately affect society, and so are not considered as *crimes*, are overlooked by the civil tribunal: yet these, being, though *mediately*, very pernicious to the state, it is for its interests they should be brought before some capable tribunal. But, besides the civil, there is no other than the ecclesiastical, endowed with coactive power. *Hence may be deduced the true, and only, end and use of SPIRITUAL COURTS.* A church tribunal then, with coactive power, being necessary in all these cases; and a *religious Society* having, in itself, no such power, it must be borrowed from the State: but a State cannot lend it, without great danger to itself, *but* on the terms of an *Alliance*; a State therefore will be induced to seek this Alliance, in order to improve the natural efficacy of religion.

3. *By conferring on the State the application of the efficacy of religion, and by putting it under the Magistrate's direction.*—There are certain junctures when the influence of religion is more than ordinarily serviceable to the State: and these, the civil Magistrate only knows. Now while a Church is in its natural state of independency, it is not in his power to improve those conjunctures to the advantage of the State, by a proper application of religion: but when the *Alliance* is made, and consequently the Church under his direction, he hath then authority to prescribe such public exercises of religion, and at such times, and in such manner, as he finds the exigencies of State require.

4. *By engaging the Church to apply its utmost endeavours in the service of the State.* For an *Alliance* laying an obligation on the

Arcopagus, says, "It was not exerted to PUNISH crimes, but to PREVENT them—
 ὃ τότε πρῶτον ἐπαύειν, δὲ ἂν καλέσωντο τὰς ἀνομιὰς, ἀλλ' ἐξ ὧν ἂν κατασκευάσονται μηδὲν αὐτὸς ἀξίως
 ζῆμιας βολύσιον αἰμαρίων· ὅθεν γὰρ τότε μὲν αὐτῶν ἐργαζοίμεθα. ΑΡΕΙΟΠ. ΛΟΓ.

* See the Alliance, Book I. § 4.

State to protect and defend the Church, and to provide a settled maintenance for its ministers, such benefits must needs produce the highest love and esteem for the benefactor: which will be returned, out of motives both of gratitude and interest, in the most zealous labours for the service of civil government.

III. Lastly, *the State was induced to seek this Alliance, as the only means of preventing the mischiefs, which the Church, in its natural independent condition, might occasion to civil Society.* For, in this state the Church having, of itself, a power of assembling for religious worship, factious men may commodiously, under that cover, hatch and carry on designs against the peace of civil government: and the influence which popular and leading men gain over the consciences of such assemblies, by the frequency of occasional harangues, may easily ripen these contrivances into act, when strengthened with the specious pretext of religion: all which evils are effectually remedied by this *Alliance*. For then, the civil Magistrate being become protector of the Church, and, consequently, supreme HEAD and director of it, the ministry is mostly in his power; that mutual dependency, between the clergy and people, being, by means of a settled revenue, quite broken and destroyed. He admits and excludes to the *exercise* of their function, as he sees fit; and grants it to none, but such as give a previous security for their allegiance to him: by which means, all that influence, which the ministers and leaders in a Church had over it before the Alliance, *as the protectors of religion*, is now drawn off from them, and placed solely in the civil Magistrate.

Another mischief there is in this *unallied* condition of the Church, still as certain and fatal, whenever more than one religion is found in a State. For in these latter ages, every sect thinking itself the only *true* church, or, at least, the *most perfect*, is naturally pushed on to advance its own scheme upon the ruins of the rest: and where argument fails, civil power is brought in, as soon as ever a party can be formed in the *public administration*: and we find,

they have been but too successful in persuading the Magistrate that his interests are concerned in their religious differences. Now the most effectual remedy to the dangerous and strong convulsions, into which States are so frequently thrown by these struggles, is an *Alliance*, which establishes *one church*, and gives a *full toleration to the rest*; only keeping sectaries out of *the public administration*: From a heedless admission into which, these disorders have arisen.

Having now shewn the principal motives which engaged the State to *seek an alliance* with the Church;

I come, in the next place, to consider the motives which the Church had to *accept* of it. For this being, as is observed, a **FREE CONVENTION**, unless the Church, as well as State, had its proper views, no *Alliance* could have been formed. To discover these motives, we must recollect what hath been said of the nature and end of a *religious Society*: for the benefits adapted to that nature and end, must be her legitimate motive: but if so, this benefit can be no other than **SECURITY FROM ALL EXTERNAL VIOLENCE**. The State indeed could not justly offer it, had no Alliance been made: but this is no reason why the Church should not think it for its interest to secure its natural right by *compact*; any more than that one State should not stipulate with another not to do it violence, though *that other* was under prior obligations, by the law of nature and nations, to forbear.

But by this *Alliance* between the two Societies, the State does more: it not only promises not to injure the *Church* confederated, but to serve it; that is, to protect it from the injuries of other religious Societies, which then exist, or may afterwards arise in the State. How one religious Society may be injuriously affected by another, hath been shewn just before; how great those injuries may prove, will be shewn hereafter. It must needs then be the first care of a Church, and a reasonable care, to preserve itself, by all lawful ways, from outward violence. A State then, as hath been said, in order to induce the Church's acceptance of this offer, must

must propose some benefit by it: and because this is the only *legitimate* benefit the Church can receive, it must propose *this*: which, therefore, being considerable, will be the Church's *motive for Alliance*.

There are only two other considerations that can be esteemed *motives*: the one, *to engage the State to propagate the established religion by force*: and the other, *to bestow honours, riches, and powers upon it*. Now, on recurring to the nature and end of the two Societies, the *first* motive will be found *unjust*; and the *second*, *impertinent*. It is *unjust* in the Church to require the engagement; because the performing it would be violating the natural right every man hath of worshipping God according to his own conscience. It is *unjust* in the State to engage in it; because, as we have shewn, its jurisdiction extendeth not to opinions.

It is *impertinent* in a Church to aim at riches, honours, and powers, because these are things which, as a Church, she can neither use nor profit by; for they have no natural tendency to promote the *ultimate* end of this Society, *salvation of souls*; nor the *immediate* end, *purity of worship*. “*Nihil ecclesia sibi nisi fidem possidet* *,” says St. Ambrose. We conclude, therefore, that the only legitimate motive she could have, was *security and protection from outward violence*.

On these mutual motives was formed this **FREE ALLIANCE**; which gave birth to a **CHURCH BY LAW ESTABLISHED**.

Now as from the nature of the two Societies is discovered what kind of union only they could enter into; so from that consideration, together with the motives they had in uniting, may be deduced, by necessary inference, the reciprocal **TERMS** and conditions of that union.

From the mutual motives inducing thereunto, it appears, that the great *preliminary and fundamental article of Alliance* is this,

* Epist. contra Symmachum.

THAT THE CHURCH SHALL APPLY ITS UTMOST INFLUENCE IN THE SERVICE OF THE STATE; AND THAT THE STATE SHALL SUPPORT AND PROTECT THE CHURCH.

But in order to the performance of this agreement, there must be a *mutual communication of their respective powers*: for the province of each Society being naturally distinct and different, each can have to do in the other's, but by mutual concession.

But again, these Societies being likewise as naturally independent one on the other, a mutual concession cannot be safely made, without one of them, at the same time, giving up its INDEPENDENCY: from whence arises what Grotius, we see, called *MANENS PRÆLATIO*: which, in his *Fœdus inæquale*, the more powerful Society hath over the less.

Now from these two conclusions, which spring necessarily from *the great fundamental article of union*, we deduce all the terms, conditions, mutual grants, and concessions, which complete this *Alliance*.

For, from this obligation on the Church *to apply its influence in the service of the State*, arise a SETTLED MAINTENANCE FOR THE MINISTERS OF RELIGION; and an ECCLESIASTICAL JURISDICTION with *coactive* power: which things introduce again, on the other side, the DEPENDENCY OF THE CLERGY ON THE STATE. And from the State's obligation *to support and protect the Church*, ariseth the ECCLESIASTICAL SUPREMACY OF THE CIVIL MAGISTRATE; which again introduceth, on the other hand, the right of CHURCHMEN to PARTAKE OF THE LEGISLATURE.

Thus are all these Rights and Privileges closely interwoven and mutually connected by a necessary dependence on each other.

But to be more particular in the grounds and reasons of each grant and privilege, we will now, in a different and more commodious order for this purpose, examine,

- I. What the CHURCH RECEIVES from the State.
- II. What the Church GIVES to it.

Which

Which will present us with *a new view of the two Societies, as they appear under an Establishment*; and leave nothing wanting to enable us to form a perfect judgement of their natures.

I. What the Church *receives* from the state by this *Alliance*, is,

I. First, *A public and settled endowment for its ministers*. The reasons of it are, 1. To render the religious Society, whose assistance the State so much wants, more firm and durable. 2. To invite and encourage the clergy's best service to the State, in rendering those committed to their care, virtuous. But, 3. and principally, in order to destroy that mutual dependency between the clergy and people, which arises from the former's being maintained by the voluntary contributions of the latter; the only maintenance the clergy could have, before the two Societies were allied; and which dependence, we have shewn to be productive of great mischiefs to the State. Add to all this, that as the clergy are now under the Magistrate's direction, and consequently become a public Order in the state, it is but fit and decent, that the State should provide them with a public maintenance.

2. The second privilege the Church receives from this Alliance is, *a place for her representatives in the Legislature*. For, as it necessarily follows, from that *fundamental article of Alliance* of the State's *supporting and protecting the Church*, that the Church must, in return, *give up its independency to the State*, whereby the State becomes empowered to determine in all church-matters, so far as the Church is considered under the idea of a Society; as this, I say, necessarily follows, the Church must needs have its representatives in the Legislature, to prevent that power, which the State receives in return for the protection it affords, from being perverted to the Church's hurt: for the giving up its independency, without reserving a right of representation in the legislature, would be making itself, instead of a *subject*, a *slave* to the State. Besides, without these Representatives no laws could be reasonably made concerning the Church: because no free man, or body, can be bound by laws,
to

to which they have not given their consent, either in person, or by representative. So that, as the Church when she entered into alliance, cannot *justly*, we may presume she did not *willingly*, give up her independency without the reservation of some such prerogative.

3. The third and last privilege is, *a jurisdiction, enforced by civil coercive power, FOR REFORMATION OF MANNERS.* It is one of the *preliminary* articles of this *Alliance*, that *the Church should apply its best influence in the service of the State.* But there is no way in which it can be so effectually enforced as by a jurisdiction of this kind. It hath been shewn above, that there are a numerous set of duties, both of *imperfect obligation*, which civil laws could not reach ; and several of *perfect obligation*, which, by reason of the intemperance of the sensual passions, from whence the breach of those duties proceeds, civil laws could not effectually enforce ; as their violence yielded only to the influence of Religion ; both which, however, the good of the Community requires should be enforced ; and which an ecclesiastical tribunal, intrusted with coercive power, is only able to enforce. And, indeed, the sense of those wants and defects, which these courts do supply, was the principal motive of the State's seeking this *Alliance*. On the other hand, the Church having now given up her supremacy, she would without the accession of this authority, be left naked and defenceless, and reduced to a condition unbecoming her dignity, and dangerous to her safety.

II. Let us now see, what the Church *gives* to the State. It is, in a word, this : *The resigning up her independency ; and making the civil Magistrate her SUPREME HEAD, without whose approbation and allowance she can administer, transact, or decree nothing in quality of a policied Society.* For as the State, by this *Alliance*, hath undertaken the protection of the *Church* ; and as no Society can safely afford protection to another over which it hath no power, it necessarily follows that the *civil Magistrate must be supreme.* Besides, when

when the State, by this convention, covenanted to afford protection to the Church, that contract was made to a particular Church of one denomination, and of such determined doctrine and discipline. But now, that protection, which might be advantageous to the State in union with such a Church, might be disadvantageous to it, in union with one of a different doctrine and discipline : therefore, when protection is given to a Church, it must be at the same time provided, that no alteration be made in it, without the State's approbation and allowance. Farther, the State having *endowed its clergy*, and bestowed upon them a *jurisdiction with coactive power*, these privileges might create an *imperium in imperio*, had not the civil Magistrate, in return, the *supremacy of the Church*. The necessity of the thing, therefore, invests him with this right and title.

Thus have we shewn the mutual privileges *given and received* by Church and State, in entering into this famous *convention* : the aim of the State being, agreeably to its nature, UTILITY ; and the aim of the Church, agreeably to its nature, TRUTH. From whence we may observe, that as these privileges all took their rise, by necessary inference, from the fundamental article of the convention, which was, *that the Church should serve the State ; and the State protect the Church* ; so they receive all possible addition of strength from their mutual connection with, and dependency on, one another. This we have cause to desire may be received as a certain mark that our *plan of Alliance* is no precarious arbitrary hypothesis, but a *theory*, founded in reason, and the invariable nature of things. For having, from the real essence of the two Societies, collected the *necessity* of allying, and the *freedom* of the compact ; we have, from the *necessity*, fairly introduced it ; and from its *freedom*, consequentially established every mutual term and condition of it. So that now if the reader should ask, *where this charter or treaty of convention for the union of the two Societies, on the terms here delivered, is to be met with* ; we are enabled to answer him. We say,

it may be found in the same archive with the famous ORIGINAL COMPACT between magistrate and people, so much insisted on in the vindication of the *common rights of subjects*. Now, when a sight of this *compact* is required of the defenders of civil liberty, they hold it sufficient to say, that it is enough for all the purposes of fact and right, that such *original compact* is the only legitimate foundation of civil Society : that if there were no such thing *formally* executed, there was *virtually* : that all differences between magistrate and people, ought to be regulated on the supposition of such a *compact* ; and all Government reduced to the principles therein laid down : for, that the happiness, of which civil Society is productive, can only be attained, when formed on those principles. Now something like this we say of our ALLIANCE BETWEEN CHURCH AND STATE.

Hitherto we have considered this *Alliance* as it produceth an *establishment*, under its most simple form ; *i e.* where there is but *one* Religion in the State : but it may so happen, that, either at the time of convention, or afterwards, there may be *more than one*.

1. If there be *more than one at the time of convention*, the State allies itself with the *largest* of the religious Societies. It is *fit* the State should do so, because the larger the religious Society is (where there is an equality in other points) the better enabled it will be to answer the ends of an *Alliance* ; as having the greatest number under its influence. It is *scarce possible* it should do otherwise ; because the two Societies being composed of the same individuals, the greatly prevailing religion must have a majority of its members in the assemblies of State ; who will naturally prefer their own religion to any other. With *this* Religion is the *alliance* made ; and a full TOLERATION given to all the rest ; yet under the restriction of a TEST LAW, to keep them from hurting that which is *established*.

2. If these different religions spring up *after* the Alliance hath been formed ; then, whenever they become considerable, a *test law* is

is necessary, for the security of the *established church*. For amongst diversities of sects where every one thinks itself the *only true*, or at least the *most pure*, every one aims at rising on the ruins of the rest; which it calls, *bringing into conformity* with itself. The means of doing this, when reason fails, which is rarely at hand, and more rarely heard when it is, will be by getting into the public administration, and applying the civil power to the work. But when one of these Religions is the *established*, and the rest under a *toleration*; then envy, at the advantages of an *establishment*, will join the *tolerated churches* in confederacy against it, and unite them in one common attack to disturb its quiet. In this imminent danger, the *allied church* calls upon the State, for the performance of its contract; which thereupon gives her a TEST LAW for her security: whereby, the entrance into the Administration of public affairs (the only way, the threatened mischief is effected) is shut to all but members of the *established church*.

Thus a TEST LAW took its birth, whether *at* or *after* the time of *Alliance*. That the State is under the highest obligations to provide the Church with this security, we shall shew,

1. By the *Alliance*, the State promised to protect the Church, and to secure it from the injuries and insults of its enemies. An attempt in the members of any other church to get into the administration, in order to deprive the *established church* of the covenanted rights which it enjoys, either by sharing those advantages with it, or by drawing them from it to itself, is highly injurious. And we have shewn, that where there are diversities of religions, this attempt will be always making. The State then must defeat the attempt: but there is no other way of defeating it, than by hindering its enemies from entering into the Administration: and they can be hindered only by a *test law*.

2. Again, this promise of protection is of such a nature as may, on no pretence, be dispensed with. For protection was not simply a condition of *Alliance*, but, on the Church's part, the only condi-

tion of it. We have shewn, that all other benefits and advantages are foreign to a Church, as such, and improper for it. Now, not performing the *only condition* of a contract, virtually breaks and dissolves it : especially if we consider that this only condition is both *necessary* and *just*. *Necessary*, as a free convention must have *mutual* conditions ; and, but for this condition, one side would be without any : *Just*, as the convention itself is founded on the laws of nature and nations ; and *this* the only condition which suits the nature of a Church to claim. If it be pretended that debarring good subjects from *places of honour and profit*, in the disposal of the Magistrate, is *unjust* ; I reply, that the assertion, though every where taken for granted, is false ; it being founded on the principle, that *reward is one of the sanctions of civil laws*, which I have shewn to be a mistake * ; and that all, a member of Society can *claim*, for the discharge of his duty, is *protection*. So that, farther reward than this, no subject having a *right* to, all *places of honour and profit* are free donations, and in the absolute disposal of the Magistrate.

3. But again, the Church, in order to enable the State to perform this *sole condition* of protection, consented to the giving up its supremacy and independency, to the civil Sovereign : whence it follows, that, whenever the enemies of the *established* Church get into the magistrature, to which, as we have said, the supremacy of the Church is transferred by the *Alliance*, she becomes a prey, and lies entirely at their mercy ; being now, by the loss of her supremacy, in no condition of defence, as she was in her natural state, unprotected and independent ; so that the not securing her by a *test law*, is betraying, and giving her up bound to her enemies.

4. But lastly, had no promise of protection been made, yet the State would have lain under an indispensable necessity of providing a *test law*, for its own peace and security. It hath been observed, that wherever there are diversities of religion, each sect, believing its

* See Book I. sect. 2.

own the true, strives to advance itself on the ruins of the rest. If this doth not succeed by dint of argument, these partisans are apt to have recourse to the coercive power of the State: which is done by introducing a party into the public administration. And they have always had art enough to make the State believe that its interests were much concerned in the success of their religious quarrels. What persecutions, rebellions, revolutions, loss of civil and religious liberty, these intestine struggles between sects have occasioned, is well known to such as are acquainted with the history of mankind. To prevent these mischiefs was, as hath been shewn, one great motive for the State's seeking *Alliance* with the Church: for the obvious remedy was the *establishing one church*, and giving a *free toleration to the rest*. But if, in administering this cure, the State should stop short, and not proceed to exclude the *tolerated* religions from entering into the public administration, such imperfect application of the remedy would infinitely heighten the distemper: for, before the *Alliance*, it was only a mistaken aim in propagating truth, which occasioned these disorders: but now, the zeal for opinions would be out of measure inflamed by envy and emulation; which the temporal advantages, enjoyed by the established church, exclusive of the rest, will always occasion: And what mischiefs this would produce, had every sect a free entry into the administration, the reader may easily conceive. If it be said, that, would men content themselves, as in reason they ought, with enjoying their own opinions, without obtruding them upon others, these evils, which require the remedy of a *test law*, would never happen. This is very true: and so, would men but observe the rule of justice in general, there would be no need to have recourse to civil Society, to rectify the violations of it.

In a word, an ESTABLISHED RELIGION WITH A TEST LAW is the universal voice of Nature. The most savage nations have employed it to civilize their manners; and the politest knew no other way to prevent their return to barbarity and violence.

Thus

Thus the city of ATHENS, so humane and free, exacted an oath of all their youth for the security of the established religion : for, Athens being a democracy, every citizen had a constant share in the administration. A copy of this oath, the strongest of all *tests*, is preserved by Stobæus, who transcribed it from the writings of the Pythagoreans, the great school of ancient politics. It is conceived in these words : “ I will not dishonour the *sacred arms* *, nor desert my comrade in battle : I will DEFEND AND PROTECT MY COUNTRY AND MY RELIGION, whether alone or in conjunction with others : I will not leave the public in a worse condition than I found it, but in a better : I will be always ready to obey the supreme magistrate, with prudence ; and to submit to the established laws, and to all such as shall be hereafter established by full consent of the people : and I will never connive at any other who shall presume to despise or disobey them ; but will revenge all such attempts on the sanctity of the republic, either alone or in conjunction with the people : and lastly, I WILL CONFORM TO THE NATIONAL RELIGION. So help me those gods who are the avengers of perjury †.”

Here we see, that after each man had sworn, *to defend and protect the religion of his country*, in consequence of the obligation the State lies under to protect the *established worship*, he concludes, *I will conform to it* ; the directest and strongest of all *tests*.

* *Ὅπλα τὰ ἱερὰ, the *sacred arms*, by what follows, seems to mean those which the lovers presented to their favourite youths. Concerning this institution, see what is said in the explanation of Virgil’s episode of Nisus and Euryalus, in sect. iv. of this book.

† Οὐ καίσισχον ὅπλα τὰ ἱερὰ, ὡς ἰκαίμεν τὸν παρατάτην ὅτι αἱ τοιχίσου· ΑΜΥΝΩ ΔΕ ΚΑΙ ΥΠΕΡ ΙΕΡΩΝ, καὶ ὑπὲρ ἰσίου καὶ μίνου, καὶ μὴ πωλλῶν. τὴν παλαιοὺς δὲ ἐκ ἰλάσσει παραδόντες, πλείων δὲ καὶ ἀριῶν, ὅσων ἀν παραδίδωμαι καὶ ὑπομένω τῶν αἰεὶ κρινόντων ἰμφορέων, καὶ τοῖς θεομοῖς τοῖς ἰερουργοῖς ποίεσθαι, καὶ ὅς τις αἰεὶ ἄλλος τὸ πάλαιον ἰδρύσθαι ἰμοφύουσι· καὶ ἂν τις ἀπαρτὶ τὰς θεομὰς ἢ μὴ πείθεσθαι, ἐκ ὑπὲρ ἰσίου, ἀμυνῶ δὲ καὶ μίνου, καὶ μὴ πωλλῶν· καὶ ΙΕΡΑ ΤΑ ΠΑΤΡΙΑ ΤΙΜΗΕΝ· ἵνα οἱ θεοὶ τούτων. Joan. Stobæi de Rep. Serm. xli. p. 243, Lugd. Ed. 1608.

But

But a test of conformity to the established worship, was not only required of those who bore a share in the civil administration, but of those too who were chosen to preside in their religious rites. Demosthenes hath recorded the oath which the priestesses of Bacchus, called Γεραιαί, took on entering into their Office. “ I observe a religious chastity, and am clean and pure from all other defilements, and from conversation with man : AND I CELEBRATE THE THEOINEIA AND IOBACCHIA TO BACCHUS, ACCORDING TO THE ESTABLISHED RITES, AND AT THE PROPER SEASONS *.”

Nor were the ROMANS less watchful for the support of the *established* religion, as may be seen by a speech of the consul Posthumus in Livy, occasioned by some horrid abuses committed, through the clandestine exercise of foreign worship. “ How often, says he, in the times of our fathers and forefathers, hath this affair been recommended to the Magistrates; to prohibit all foreign worship; to drive the priests and sacrifices from the cirque, the forum, and the city; to search up, and burn books of prophecies; and to abolish all modes of sacrificing, differing from the Roman discipline? For those sage and prudent men, instructed in all kind of divine and human laws, rightly judged that nothing tended so much to overthrow religion, as when men celebrated the sacred rites, not after their own, but foreign customs †.”

* Ἀγνείν, καὶ ἐνὶ καθαρῷ, καὶ ἀγνῇ ἀπὸ τῶν ἄλλων ὃ παθεῖνόςιν, καὶ ἀπὸ ἀνδρῶν συνουσίαι, καὶ τὰ Θεία, καὶ Ἰοβακχίᾳ γιγνέιν τῇ Διούσῃ ΚΑΤΑ ΤΑ ΠΑΤΡΙΑ, καὶ ἐν τοῖς καθήκουσιν χρόνοις. *Orat. Leon. Nearam.*

† Quoties hoc patrum avorumque ætate negotium est magistratibus datum, ut sacra externa fieri vetarent; sacrificulos, vatesque foro, circo, urbe prohiberent; vaticinos libros conquirerent, comburerentque; omnem disciplinam sacrificandi, præterquam more Romano, abolerent? Judicabant enim prudentissimi viri omnis divini humanique juris, nihil æque dissolvendæ religionis esse, quam ubi non patrio, sed externo ritu sacrificaretur. *Hist. lib. xxxix.*

But when I say all regular policied states had an *established religion*, I mean no more than *he* would do, who, deducing Society from its true original, should, in order to persuade men of the benefits it produceth, affirm that all nations had a civil policy. For, as this writer could not be supposed to mean that every one constituted a free State, on the principles of public liberty (which yet was the only Society he proposed to prove was founded on truth, and productive of public good) because it is notorious, that the far greater part of civil policies are founded on different principles, and abused to different ends; so neither would I be understood to mean, when I say all nations concurred in making this UNION, that they all exactly *discriminated the natures*, and fairly *adjusted the rights* of BOTH SOCIETIES, on the principles here laid down; though an ESTABLISHMENT resulting from this discrimination and adjustment, be the only one I would be supposed to recommend. On the contrary, I know this *union* hath been generally made on mistaken principles; or, if not so, hath degenerated by length of time. And, as it was sufficient for that writer's purpose, that those Societies, good or bad, proved the sense, all men had of the benefits resulting from civil policy in general, though they were oft mistaken in the application; so it is sufficient for *ours*, that this universal *concurrence* in the TWO SOCIETIES TO UNITE, shews the sense of mankind concerning the *utility* of such union. And lastly, as that writer's principles are not the less true on account of the general deviation from them in forming civil Societies; so may not ours, though so few states have suffered themselves to be directed by them in *practice*, nor any man, before, delivered them in *speculation*.

Such then is the *Theory* here offered to the world; of which, whoever would see a full account, and the several parts cleared from objections, may consult the treatise mentioned before, intitled, *The Alliance between Church and State*; in which we pretend to

to have discovered a plain and simple truth, of the highest concernment to civil Society, long lost and hid under the learned obscurity arising from the collision of contrary false principles.

BUT it is now time to proceed with our main subject. We have here given a short account of the true nature of the *Alliance between Church and State*; both to justify the conduct of the ancient Lawgivers in establishing religion; and to shew the infinite service of this institution to civil Society. Another use of it may be the gaining an exacter knowledge of the *nature* of the established religions in the *pagan world*: for, having the true *theory* of an Establishment, it serves as a straight line to discover all the obliquities to which it is applied.

I shall therefore consider the *causes*, which facilitated the *establishment of religion* in the ancient world: and likewise *those* causes which prevented the *establishment* from receiving its due form.

I. Ancient pagan religion consisted in the worship of local tutelary Deities; which, generally speaking, were supposed to be the authors of their civil Institutes. The consequence of this was, that the *State*, as well as *particulars*, was the *SUBJECT* of religion. So that this religion could not but be *national and established*; that is, protected and encouraged by the civil Power. For how could that religion, which had the *national God* for its *object*; and the *State*, as an artificial man, for its *subject*, be other than *national and established*?

II. But then these very things, which so much promoted an *established religion*, prevented the union's being made upon a just and equitable footing. 1. By giving a wrong *idea* of *civil Society* 2. By not giving a right *form* to the *religious*.

1. It is nothing strange, that the ancients should have a wrong idea of *civil Society*; and should suppose it ordained for the cognizance of *religious*, as well as of *civil* matters, while they believed in a local tutelary Deity, by whose direction they were formed

into Community ; and while they held that Society, as such, was the *subject* of religion, contrary to what has been shewn above, that the *civil* Society's offer of a voluntary alliance with the *religious*, proceeded from its having no power in itself to enforce the influence of religion to the service of the State.

2. If their *religion* constituted a proper Society, it was yet a Society dependent on the State, and therefore not *sovereign*. Now it appears that no voluntary alliance can be made, but between two independent sovereign Societies. But, in reality, Pagan religion did not constitute any Society at all. For it is to be observed, that the unity of the object of faith, and conformity to a formula of dogmatic theology, as the terms of communion, are the great foundation and bond of a religious Society *. Now these things were wanting in the several national religions of Paganism : in which there was only a conformity in public Ceremonies. The *national Pagan* religion therefore did not properly compose a Society ; nor do we find by Antiquity, that it was ever considered under that idea ; but only as *part of the State* ; and in that view, indeed, had its particular Societies and Companies, such as the colleges of Priests and Prophets.

These were such errors and defects as destroyed much of the utility, which results from *religious Establishments*, placed upon a right bottom. But yet *religious Establishments* they were ; and, notwithstanding all their imperfections, served for many good purposes : such as *preserving the being of Religion* :—*bestowing additional veneration on the person of the Magistrate, and on the laws of the State* :—*giving the Magistrate the right of applying the civil efficacy of religion* :—*and giving Religion a coercive power for the reformation of manners*. And thus much for ESTABLISHMENTS.

* See The Alliance between Church and State, Book I. § 5.

S E C T. VI.

THE last instance to be assigned of the Magistrate's care of religion, shall be that universal practice, in the ancient world, of religious TOLERATION; or the permitting the free exercise of all religions, how different soever from the *National* and *Established*. For though the very nature and terms of an *Established* religion implied the Magistrate's peculiar favour and protection; and though in fact, they had their *Test-laws* for its support, wherever there was diversity of worship; yet it was ancient policy to allow a large and full TOLERATION. And even in the *extent* of this allowance they seem generally to have had juster notions than certain of our modern Advocates for religious Liberty. They had no conception that any one should be indulged in his presumption of extending it to *Religious Rites and practices hurtful to Society, or dishonourable to Humanity*. There are many examples in Antiquity of this sage restriction. I shall only mention the universal concurrence in punishing *Magical Rites*, by which the health and safety of particulars were supposed to be injuriously affected. And Suetonius's burning the sacred grove in Anglesea *, in which human sacrifices were offered up by the Druids, was but the beginning of what those modern Advocates, above mentioned, would call a *Persecution* against the Order itself, whose obstinate perseverance in this infernal practice could not be overcome but by their total extirpation.

Two principal causes induced the *ancient Lawgivers* to the sage and reasonable conduct of a large and full toleration.

* — “Præsidium posthac impositum victis, excisique Luci, sævis superstitionibus sacri. Nam cruore captivo adolere aras, et hominum fibris consulere deus fas habebant.” Tac. Ann. l. xiv. c. 30.—*Superstition* amongst the Greeks and Romans had its free course. But the *savage superstitions*, the *savage and cruel Rites*, injurious and dishonourable to human nature and civil Society, were rigorously forbidden.

I. They considered that Religion seldom or never makes a *real impression* on the minds of those who are *forced* into a profession of it: and yet, that all the service Religion can do to the State, is by working that *real impression* *. They concluded, therefore, that the profession of Religion should be FREE.

Hence may be understood the strange blindness of those *modern Politicians*, who expect to benefit the State by forcing men to outward conformity; which only making hypocrites and atheists, destroys the sole means religion hath of serving the State. But here, by a common fate of Politicians, they fell from one blunder into another. For having first, in a tyrannical adherence to their own scheme of Policy, or superstitious fondness for the established System of Worship, infringed upon religious Liberty; and then beginning to find, that diversity of Sects was hurtful to the State, as it always will be, while the rights of Religion are violated; instead of repairing the mistake, and restoring religious Liberty, which would have stifled this pullulating evil in the seed, by affording it no further nourishment, they took the other course; and endeavoured, by a thorough discipline of *Conformity*, violently to rend it away: and with it they rooted up and destroyed all that good to Society, which so naturally springs from Religion, when it hath once taken fast hold of the human mind.

II. This was the most legitimate principle they went upon, and had the most lasting effect. They had another, which, though less ingenuous, was of more immediate influence; and this was the keeping up the warmth and vigour of religious impressions, by the introduction and toleration of new Religions and foreign Worship. For they supposed that “piety and virtue then chiefly in-

*In specie autem fidei simulationis, sicut reliquæ virtutes, ita PIETAS inesse non potest; cum qua simul et sanctitatem et religionem tolli necesse est: quibus sublatâ, perturbatio vitæ sequitur et magna confusio. Atque haud scio, an PIETATE adversus deos sublatâ fides etiam, et societas humani generis, et una excellentissima virtus, justitiâ tollatur. Cic. De nat. deor. l. I. c. 2.

“fluence the mind, while men are busied in the performance of “religious Rites and Ceremonies *;” as Tully observes, in the words of Pythagoras, the most celebrated of the pagan Lawgivers. Nor does this at all contradict the Roman maxim, as delivered by Posthumius in Livy [see p. 423.] For *that* maxim relates to *public Religion*, or the Religion of the State; *this* concerns *private Religion*, or the religion of Particulars. Now vulgar Paganism being not only false, but highly absurd, as having its foundation solely in the fancy and the passions; variety of Worships was necessary to suit every one’s taste and humour. The genius of it disposing its followers to be inconstant, capricious, and fond of novelties; weary of long-worn Ceremonies, and immoderately fond of new. And in effect we see amongst the same people, notwithstanding the universal notion of tutelary Deities, that, in *this* age, one God or mode of worship, in *that*, another mode had the vogue. And every new God, or new ceremony, rekindled the languid fire of Superstition: just as in modern Rome, every last Saint draws the Multitude to his shrine.

For, here it is to be observed, that in the Pagan world, a *tolerated Religion* did not imply *disfention* from the *established*, according to our modern ideas of *toleration*. Nor indeed could it, according to the general nature and genius of ancient Idolatry. *Tolerated Religions* there are rather subservient to the *established*, or supernumeraries of it, than in opposition to it. But then they were far from being on a footing with the *established*, or partakers of its privileges.

But men going into Antiquity under the impression of modern ideas, must needs form very inaccurate judgements of what they find. So, in this case, because few *tolerated Religions* are to be met with in Paganism, according to our sense of *toleration*, which is

* — Siquidem et illud bene dictum est a Pythagora, doctissimo viro, tum maxime et pietatem et religionem versari in animis, cum rebus divinis operam daremus.

De Leg. l. II. c. 11.
the

the allowance of a Religion OPPOSED to the *national*; and consequently, because no one is watched with that vigilance which ours demand, but all used with more indulgence than a Religion, reprobating the *established*, can pretend to; on this account, I say, a false opinion hath prevailed, that, *in the Pagan world, all kinds of Religion were upon an equal footing, with regard to the State.* Hence, we hear a noble writer perpetually applauding * *wise* Antiquity, for the full and free liberty it granted in matters of Religion, so agreeable to the principles of truth and public utility; and perpetually arraigning the UNSOCIABLE HUMOUR OF CHRISTIANITY for the contrary practice; which, therefore, he would insinuate, was built on contrary principles.

On this account, it will not be improper to consider, a little, the genius of Paganism, as it is opposed to, what we call, *true Religion*: Which will shew us how easily the civil Magistrate brought about that Toleration, which he had such great *reasons of State* to promote; and at the same time, teach these objectors to know, that the good effect of this general tolerance, as far as the genius of Religion was concerned in its promotion, was owing to the egregious falshood and absurdity of Paganism: and that, on the other hand, the evil effects of intolerance under the Christian religion, proceeded from its truth and perfection; not the natural consequence, as these men would insinuate, of a *false* Principle, but the abuse of a *true* one.

Ancient Paganism was an aggregate of several distinct Religions, derived from so many pretended revelations. Why it abounded in these, proceeded, in part, from the great number of Gods of human invention. As these Religions were not laid on the foundation, so neither were they raised on the destruction of one another. *They were not laid on the foundation of one another*; because, having given to their Gods, as local tutelary Deities †, contrary natures

* See the Characteristics, *passim*.

† See note [GG] at the end of this Book.

and dispositions, and distinct and separate interests, each God set up, on his own bottom, and held little in common with the rest*. *They were not raised on the destruction of one another*; because, as hath been observed, the several Religions of Paganism did not consist in matters of belief, and dogmatic theology, in which, where there is a contrariety, Religions destroy one another; but in matters of practice, in Rites and Ceremonies; and in these, a contrariety did no harm: For having given their Gods different natures and interests, where was the wonder if they clashed in their commanded Rites; or if their worshippers should think this no mark of their false pretensions?

These were horrible defects in the very essence of Pagan theology: and yet from these would necessarily arise *an universal toleration*: for each Religion admitting the other's pretensions, there must needs be a perfect harmony and INTERCOMMUNITY amongst them. Julian makes this the distinguishing character of the pagan Religion. For the imperial Sophist writing to the people of Alexandria, and upbraiding them for having forsaken the religion of their country, in order to aggravate the charge, insinuates them to be guilty of ingratitude, as having forgotten those happy times when *all Egypt worshipped the Gods in common*, — *ὃ ἐκ εἰσέρχεται μνήμη τῆς παλαιᾶς ὑμᾶς ἐκείνης εὐδαιμονίας, ἥνικα ἦν ΚΟΙΝΩΝΙΑ μὲν πρὸς Θεοὺς Αἰγύπτῳ τῇ πάσῃ, πολλῶν δὲ ἀπελαύομεν ἀγαθῶν*. And, in his book against the Christian Religion, he says, there were but two commands in the Decalogue, that were peculiar to the Jews, and which the Pagans would not own to be reasonable, namely, the observation of the Sabbath, and the *having no other Gods but the Creator of all things*. Ποῖον ἔθ. ἐστὶ (says he) πρὸς τῶν Θεῶν ἐξω τῶ, Οὐ προσκυνήσεις Θεοῖς ἑτέροις, καὶ τῷ, Μισήσθης τῶν σαββάτων, ὃ μὴ ταῖς ἄλλας οἶσαι χρῆναι φυλάττειν ἐβλογάζετο. The First Cause of all things, we see, was acknowledged by the Gentile Sages: what stuck with

* See note [HH] at the end of this Book.

† Ap. S. Cyril. cont. Julian. l. v.

them

them was the not worshipping other Gods IN COMMON.—For according to the genius of Paganism, as here explained, no room was left for any other disputes, but whose God was most powerful ; except where, by accident, it became a question, between two nations inhabiting the same country, who was truly the TUTELAR Deity of the place. As once we are told happened in Egypt, and broke out into a religious war :

Inde furor vulgo, quod numina vicinorum
Odit uterque locus, cum SOLOS CREDIT HABENDOS
Esse deos, quos ipse colit *.

Here the question was not, which of the two worshipped a Phantom, and which a God, but whose God was the *tutelar* God of the place. Yet to insult the *tutelar* Gods of the place was a thing so rare, and deemed so prodigious, that Herodotus thinks it a clear proof of Cambyfes's incurable madness that he outraged the Religion of Egypt, by stabbing their God Apis and turning their monkey Deities into ridicule †. Notwithstanding a late noble writer, from this account of Juvenal, would persuade us ‡, that *intolerance* was of the very nature and genius of the Egyptian theology, from whence all Paganism arose. “ The common heathen religion (says “ he) was supported chiefly from that sort of enthusiasm, which “ is raised from the external objects of grandeur, majesty, and what “ we call august. On the other hand, the Egyptian OR SYRIAN “ religions, which lay most in mystery and concealed rights, *having* “ less dependance on the Magistrate, and less of that decorum of art, “ politeness, and magnificence, ran into a more pusillanimous, fri- “ volous, and mean kind of superstition ; the observance of days, “ the forbearance of meats, and the contention about traditions, se- “ niority of laws, and priority of godships.

* Juvenal, Sat. xv.

† Καμψίης δὲ, ὃς λέγουσι Ἀιγύπτιον, διὰ τὸ τοῦ ἀδελφικοῦ αὐτοῦ ἰμάρι, τὸν ὄντι σπέντεται θρησκείας.
Thalia, c. 30. in initio.

‡ Characteristics, vol. iii. Miscel. 2.

“ Summus utrimque

“ Inde furor vulgo, &c*.”

Well might he say, he suspected “ that it would be urged against him, that he talked at random and *without book* †.” For the very contrary of every thing he here says, is the truth. And his supposing the Egyptian and Syrian religions had less dependence on the Magistrate than the Roman; and that the Egyptian, and Syrian (as he is pleased to call the *Jewish*) were the same, or of a like genius, is such an instance of his knowledge or ingenuity, as is not easily to be equalled. However, since the noble writer hath made such use of the Satirist’s relation, as to insinuate that the Ombites and Tentyrites acted in the common spirit and genius of the Egyptian theology, and became the model of *intolerance* to the Jewish and Christian world, it may not be amiss to explain the true original of these religious squabbles, as Antiquity itself hath told the story: whereby it will appear, they had their birth from a very particular and occasional fetch of civil policy, which had no dependence on the general Superstition of the Pagan world.

The instance stands almost single in Antiquity. This would incline one to think that it arose from no common principle: and if we enquire into the *nature* of the Egyptian theology, it will appear impossible to come from *that*. For the common notion of local and tutelary deities, which prevents all *intolerance*, was originally, and peculiarly, Egyptian, as will be seen hereafter. It may then be asked how this mischief came about? I believe a passage in Diodorus Siculus, as quoted by Eusebius, will inform us. A certain king of Egypt, finding some cities in his dominions apt to plot and cabal against him, contrived to introduce the distinct worship of a different animal into each city; as knowing that a reverence for their own, and a neglect of all others, would soon proceed to an EXCLUSION; and so bring on such a mutual aversion, as would never suffer them to unite in one common design. Thus, was

* Vol. III. p. 41.

† P. 82.

there at first as little of a *religious war on the principles of intolerance* in this affair of the Ombites and Tentyrites, as in a drunken squabble between two trading Companies in the church of Rome about their patron saints. But Diodorus deserves to be heard in his own words: who, when he had delivered the fabulous accounts of the original of brute-worship, subjoins that which he supposed to be the true. “But some give another original of the worship of “brute animals: for the several cities being formerly prone to “rebellion, and to enter into conspiracies against Monarchical “government, one of their Kings contrived to introduce into each “city the worship of a different animal: so that while every one “reverenced the Deity which itself held sacred, and despised what “another had consecrated; they could hardly be brought to join “cordially together in one common design, to the disturbance of “the Government *.”

But to return: such then was the root and foundation of this SOCIABILITY of Religion in the ancient world, so much envied by modern Pagans. The effect of their absurdities, as *Religions*; and of their imperfections, as *Societies*. Yet had universal custom made

* Αἰτίας δὲ καὶ ἄλλαι φασι τινος τῆς τῶν ἀλόγων ζῶν τιμῆς· τὰ γὰρ πάλαι τὸ παλαιὸν ἀφιερμένῳ τῶν βασιλείων, καὶ συμφροσύνῃ εἰς τὸ μακρὶν βασιλεύειν, ἐκτιθεσθαι τινα δάφναι σιδήρεαι αὐτοῦς τῶν ζῶν παρὰσχιον, ὅπως ἐκείνῳ τὸ μὲν παρὰ αὐτοῦς τιμώμενον σιδομένην· τὰ δὲ παρὰ τοῖς ἄλλοις ἀφιερμένῳ καὶ ἀφροσύνῳ, μηδὲ ποτὶ ἐμποδοῦναι δύνασθαι πάντας οἱ κατ’ Αἴγυπτον. Euseb. Præp. Evang. p. 321. ed. Rob. Steph. Plutarch gives us an account of another of these squabbles (if indeed it was not the same with Juvenal’s) which happened much about the same time, between the Oxyrynchitæ and the Cynopolitæ; and confirms what is here said of the original of this mutual hatred.—“Ἄλλοι δὲ τῶνδ’ αὖ τῶν διωγῶν τινα καὶ παλαιῶν βασιλῶν ἱεροῦσι, τὸς Αἰγυπτίους καὶ καμαρόντας τῇ μὲν φύσει κύβητος καὶ σφῆς μεταβολὴν καὶ πάλαισμον ἐξηγγέλλει· ὅτι, ἄμαχον δὲ καὶ δυσκάθετον ἐπὶ πάλαι δύναιτο ἐν τῇ συμφροσύνῃ καὶ κοινοπραγίῃ ἔχειν, ἀπὸ αὐτοῦ ἐκ καὶ ἀσπορῆς διέκλειε διανομοῦναι διαφορὰς ἀπαρτὺς ἀρμόσιν· τῶν γὰρ θεῶν ἃ προσέταξεν ἄλλοις ἄλλα τιμῆς καὶ σιδοῦναι· διωγμῶς καὶ πολέμου ἄλλοις προσφερόμενος, καὶ τρεῖς ἰδέαι ἰδέας προσέσθαι σιδομένης, ἀμύνοντες, ἀπὸ τοῦ οἰκίους ἱεροῦ καὶ χαλεπῶς ἀδικήματα φέροντες, ἰλαίαν τὸν τῶν θεῶν ἔχοντες συνεισέμενος, καὶ σινοπαιδόμενος πρὸς ἄλλους· μόνον γὰρ ἔτι τῶν Αἰγυπτίων ἀναπολιτῶν ἀπὸ τοῦ ἱεροῦ, ἐπὶ καὶ λυτῶν, οἱ δὲ τομίζοντες οἱ δὲ Ὀξυρυχίται καὶ ἡμεῖς τῶν Κυνωπολιτῶν τὸν ἐξουσίαν ἔχοντες ἰσθμίων, κῆρας συλλαβόντες καὶ δύσπαιδες, ὡς ἱερῶν καὶ ἀφροσύνης ἐκ δὲ τούτων καὶ ἀπὸ τοῦ οἰκίους εἰς πόλεμον, ἀλλήλους τὸν διόλκον παλαιῶν, καὶ ὅπως ἐπὶ Ῥωμαίων καὶ ἀφροσύνης διέκλειε. Περὶ 1Σ. καὶ ΟΣ. 676, 677. Steph. ed.

this

this principle of INTERCOMMUNITY, so essential to Paganism, that when their Philosophers and men of learning, on the spreading of Christianity, were become ashamed of the grossness of Polytheism, and had so refined it by allegorical interpretations of their Mythology, as to make the several Pagan deities but the various attributes of the one only God; they still adhered to their darling principle (for Paganism still continued to be without a dogmatic theology, or formulary of faith) and contended, that this diversity was harmony, a musical discord, well pleasing to the God of heaven and earth. “It is but reasonable for us (says Symmachus*) to suppose, that it is one and the same BEING whom all mankind adores. We behold the same stars; we live under the influence of one common heaven; we are encompassed by the same universe. What matters it, what device each man uses in his search after truth? ONE road is plainly too narrow to lead us into the initiation of so GRAND A MYSTERY.” Elegantly alluding to the *secret* of the *greater Mysteries*, where, after the History of the Popular theogony had been delivered to the Initiated, the orphic Hymn, revealing the doctrine of the *Unity*, concluded the entertainment. “The great lord and governor of the earth (says Theophrastus†) seems to be delighted with these diversities of Religions. It is his Will that the Syrians worship him one way, the Greeks another, and the Egyptians yet another †.” The reader sees that the foundation of this way of thinking, was the old principle of *intercommunity* in the worship of local tutelary Deities. But, what is remarkable, it appears even to this day, to be essential to Paganism. Bernier tells us, that the Gentiles of Hindoustan defended their religion against him in this manner: “They gave

* *Æquum est, quicquid omnes colunt unum putari; eadem spectamus astra; commune cælum est; idem nos mundus involvit: Quid interest quâ quisque prudentiâ verum requirat? UNO itinere non potest perveniri ad tam GRANDE SECRETUM*, Lib. x. Ep. 61. *ad Valent. Theod. et Arcad. Augg.*

† Ταύτη νόμιζε γίνεσθαι τῇ ποιικίᾳ τὸν τῷ παντὸς Ἀρχηγόν* ἄλλος Σέξας ἰδίῳ θεοσεύειν, ἄλλος Ἑλλήνας, ἄλλος Αἰγυπτίους. *Orat. xii.*

“ me (says he) this pleasant answer ; that they did not at all pretend that their Law was universal—that they did not in the least suspect that *ours* was false : it might, for what they knew, be a good Law for us, and that GOD MAY HAVE MADE MANY DIFFERENT ROADS TO LEAD TO HEAVEN ; but they would by no means hear that *ours* was general for the whole world, and *theirs* a mere fable and invention *.” Bernier indeed speaks of this as a peculiar whimsey, which had entered the head of his Brachman. But had he been as conversant in history and Antiquity, as he was in modern philosophy, he would have known that this was a principle which accompanied Paganism through all its stages.

Let us now see the nature and genius of those Religions which were founded, as we say, in TRUE REVELATION. The first is the JEWISH ; in which was taught the belief of one God, the Maker and Governor of all things, in contradistinction to all the false gods of the Gentiles : This necessarily introduced a DOGMATIC THEOLOGY. So that the followers of this Religion, if they believed it true, in the sense it was delivered to them, must needs believe all others to be false. But it being instituted only for themselves, they had, *directly*, no further to do with that falshood, than to guard themselves against the contagion of it, by holding no fellowship or communion with the Gentiles.

Yet so strong was this general prejudice of INTERCOMMUNITY, that all the provisions of the Law could not keep this brutal people from running into the idolatries of the Nations : For their frequent defections, till after the Babylonian Captivity, were no other than the joining foreign Worship to the Worship of the God of Israel.

After this Religion, comes the CHRISTIAN, which taught the belief of the same God, the supreme Cause of all things : and being a Revelation, like the other, from Heaven, must needs be built upon that *other* ; or at least on the supposition of its truth. And, as this latter was not national, like the other, but given to

* See note [11] at the end of this Book.

all mankind. For that reason, but especially for some others, which will be fully considered in their place, it had a MORE COMPLETE system of dogmatick theology. The consequence of this was, that its followers must not only think Paganism false, and Judaism abolished, and so refuse all fellowship and communion with both ; but must endeavour to propagate their Religion throughout the world, on the destruction of all the rest. And their dogmatic theology teaching them that TRUTH (and not UTILITY*, as the Pagans, who had only public Rites and Ceremonies, supposed) was the end of Religion ; it was no wonder, their aversion to *falsehood* should be proportionably increased. And so far all was right. But this aversion, cherished by piety, unhappily produced a blind, ungovernable zeal ; which, when arguments failed, hurried them on to all the unlawful use of force and compulsion. Hence the evils of PERSECUTION, and the violation of the laws of humanity, in a fond passion for propagating the Law of God †.

This is a true representation of the state of things, both in the Pagan, and in the Believing world. To give it the utmost evidence, we will next consider the reception true Religion met with amongst idolaters.

The Pagan world having early imbibed this inveterate prejudice concerning *intercommunity of worship*, men were but too much accustomed to new Revelations, when the JEWISH appeared, not to acknowledge its superior pretences. Accordingly we find by the history of this People, that it was esteemed a *true one* by its neighbours. And therefore they proceeded, in their usual way, to join it, on occasion, to their own : as those did, whom the king of Assyria sent into the cities of Israel in the place of the ten Tribes. Whereby it happened (so great was the influence of this Principle) that in the same time and country, the Jews of Jerusalem

* For this the reader may see Dion. Harlicarnassens's discourse of the religion which Romulus introduced in his republic ; and for his reason, see Book III. and IV.

† See note [KK], at the end of this Book.

added the Pagan idolatries to their Religion ; while the Pagans of Samaria added the Jewish religion to their idolatries.

But when this people of God, in consequence of having their *dogmatic Theology* more carefully inculcated to them after their return from the Captivity, became rigid in pretending not only that their Religion was true, but the only true one ; then it was, that they began to be treated by their Neighbours, and afterwards by the Greeks and Romans, with the utmost hatred and contempt for this **THEIR INHUMANITY AND UNSOCIABLE TEMPER**. To this cause alone we are to ascribe all that spleen and rancour which appears in the histories of these latter Nations, concerning them. Celsus fairly reveals what lay at bottom, and speaks out, for them all : “ If the Jews, on these accounts, adhere to their own Law, “ it is not for *that*, they are to blame : I rather blame those who “ forfake their own country religion to embrace the Jewish. But “ if these People give themselves airs of sublimer wisdom than the “ rest of the world, and on that score refuse all **COMMUNION** with it, “ as not equally pure ;—I must tell them that it is not to be believed “ that they are more dear, or agreeable to God, than other na- “ tions *.” Hence, amongst the Pagans, the Hebrew People came to be distinguished from all others by the name of **GENUS HOMINUM INVISUM DEIS** †, and with good reason ‡.

This was the reception the Jews met with in the world : but not pretending to obtrude their Religion on the rest of mankind, as it was given properly to the Posterity of Abraham, they yet, for the most part, escaped persecution.

When **CHRISTIANITY** arose, though on the foundation of Judaism, it was at first received with great complacency by the Pagan world. For they were such utter strangers to the idea of one Re-

* Εἰ μὲν δὲ κατὰ ταῦτα περιγίλλουσιν Ἰουδαῖον τὸν ἴδιον νόμον, ὃ μὲν πρὸς αὐτῶν ἐκείνων δὲ μᾶλλον τῶν κατελιπομένων τὰ σφίτερά, καὶ τὰ Ἰουδαίων ἀποσπινόμενον· οἱ δ' ὅς τι σφωτέρον ἰδόντες σιμύνοισιαι τε, καὶ τὸν ἄλλον κοινωνίαι· ἂν ἢ ἰσὺ καθαρῶν ἀπογίγνηται—ὃ μὲν ὅδ' εὐδαίμων παρὰ τῇ θιῇ καὶ γίγνησθαι θαρβέως τι τῶν ἄλλων τάς τε ἐξέας. Orig. cont. Celsum, l. v. p. 259.

† Tacit. Hist. l. v.

‡ See note *, p. 441.

ligion's being built, or dependent on another, that it was a long time before they knew this connection between them. Even Celsus himself, with all his sufficiency, saw so little how this matter stood, that he was not satisfied whether the Jews and Christians worshiped the same God;—was sometimes inclined to think they did not. This ignorance, which the propagators of our Religion were not too forward to remove*, for fear of hindering the progress of the Gospel, prevented the prejudice which the Pagans had to Judaism, from indisposing them to Christianity. So that the Gospel was favourably heard. And the superior evidence, with which it was enforced, inclined men, long habituated to pretended Revelations, to receive it into the number of the Established. Accordingly we find one Roman emperor introducing it amongst his closet Religions†; and another proposing to the Senate‡, to give it a more public entertainment§. But when it was found to carry its pretensions higher||, and to claim, like the Jewish, the title of the ONLY TRUE ONE, then it was that it began to incur the same hatred and contempt with the Jewish. But when it went still further, and urged a necessity for all men to forsake their national Religions, and embrace the Gospel, this so shocked** the Pagans, that it soon brought upon itself the bloody storms which followed. Thus you have the true origin of *persecution for Religion* (though not of the *intolerant principle*, as we shall see before we come to the end of this section). A persecution not committed, but undergone, by the Christian Church.

Hence we see how it happened, that such good Emperors as Trajan and M. Antonine came to be found in the first rank of

* See note [LL], at the end of this Book.

† Alexander Severus. Lampridii, c. 29.

‡ Tiberius retulit ad senatum ut INTER CETERA SACRA reciperetur. Hier. See note [MM], at the end of this Book.

§ See note [NN], at the end of this Book.

|| See note [OO], at the end of this Book.

** See note [PP], at the end of this Book.

persecutors.

persecutors. A difficulty that hath very much embarrassed the enquirers into ecclesiastical antiquity; and given a handle to the Deists, who empoison every thing, of pretending to suspect that there must be something very much amiss in primitive Christianity, while such wise magistrates could become its persecutors. But now the reason is manifest *: the Christian pretences overthrew a fundamental principle of Paganism, which they thought founded in nature; namely, *the friendly intercommunity of worship*. And thus the famous passage of Pliny the younger becomes intelligible. “For I did not in the least hesitate, but that whatever should appear on confession, to be their faith, yet that their forwardness and *inflexible obstinacy* would certainly deserve punishment †.” What was this *inflexible obstinacy*? It could not consist in professing a *new Religion*: that was a thing common enough. It was the refusing all communion with Paganism; refusing to throw a grain of incense on their altars. For we must not think, as is commonly imagined, that this was at first enforced by the Magistrate to make them renounce their Religion: but only to give a *test* of its *social and hospitable* temper. It was indeed, and rightly, understood by the Christians to be a renouncing of their Religion; and so, accordingly, abstained from. The misfortune was, that the Pagans did not consider this *inflexibility* as a mere *error*, but as an *immorality* likewise. The *unsociable, uncommunicable* temper, in matters of religious worship, was esteemed by the best of them, as a *hatred and aversion to mankind*. Tacitus, speaking of the burning of Rome: “Haud perinde in crimine incendii quam ODIO HUMANI GENERIS convicti sunt ‡ [Christiani].” *Convicted*, he says, *of hate to all mankind*. But how? The confession of the Pagans themselves, concerning the purity of the Christian morals, shews this could be no other than a *conviction* of their rejecting all

* See note [QQ], at the end of this Book.

† Neque enim dubitabam, *qualecunque esset* quod faterentur, certe, *pertinaciam et inflexibilem obstinationem* debere puniri. Lib. x. Ep. 97.

‡ Ann. xy. Sect. 44.

intercommunity of Worship; which, so great was their prejudice, they thought could proceed from nothing but *bate to mankind*. The like character the same historian gives of the Jews: "Apud
 "ipſos FIDES OBSTINATA, ſed adverſus omnes alios HOSTILE
 "ODIUM *." Now the Jews and Chriſtians had nothing in common but this *unſociable and uncommunicable temper* in religious matters, this *obſtinata fides* which gave ſo much offence to Paganism. We are not to imagine, theſe excellent Pagan moralists ſo blind as not to ſee all the merit of a *firm and fixed reſolution of keeping a good conſcience*. They did ſee and own it, as appears by the famous "Juſtum et tenacem propoſiti virum," &c. of one of their moral poets. But, unluckily for truth, they did not ſee the *pervicacia et inflexibilis obſtinatio* of the Chriſtians in that light. Though it was nothing more than ſuch a *fixed reſolution*, as one who moſt ſeverely cenſured them for it, the good emperor Marcus Antoninus, fairly confeſſes. In his book of *Meditations*, ſpeaking of a wiſe man's readineſs to die, he ſays, "He ſhould be ſo prepared, that his readineſs
 "may be ſeen to be the effect of a well-weighed judgement, not of
 "MERE OBSTINACY, like that of the Chriſtians †." This is a very heavy charge on the primitive Martyrs. But he himſelf removes it in his *Conſtitution to the Community of Aſia*, given us by EuseBIUS. "I know, ſays he, the Gods are watchful to diſcover ſuch ſort of
 "men. For it is much more fit that they themſelves ſhould puniſh
 " thoſe who REFUSE TO WORSHIP THEM, than that we ſhould
 "interfere in it ‡." Why then was it called *mere obſtinacy*? The reaſon is ſeen above: univerſal prejudice had made men regard a refusal of this *intercommunity* as the moſt brutal of all diſſociability. And the emperor Julian, who underſtood this matter the beſt of any, fairly owns, that the Jews and Chriſtians brought the exe-

* See note [RR], at the end of this Book.

† See note [SS], at the end of this Book.

‡ Ἐγὼ μὲν οἶδ' ὅτι καὶ τοῖς θεοῖς ἱερῆς ἐστὶ μὴ λατρεύειν τὰς τιμὰς; πολλὸν γὰρ μᾶλλον δεῖναι κατέχευεν αὐτοὺς μὴ βυλαμένους αὐτὰς προσκυνεῖν ἢ ἡμῶς. Euseb. Eccl. Hist. l. iv. c. 13.

creation of the world upon them by their aversion to the Gods of Paganism, and their refusal of all communication with them *.

On this occasion, it may not be improper, once for all, to expose the ignorance and malice of those, whom the French call PHILOSOPHERS, and we English, FREE-THINKERS; who, with no more knowledge of Antiquity, than what the *modern sense* of a few Latin and Greek words could afford them, have his *odium humani generis* perpetually in their mouths, to disgrace the chosen People of God, or rather the Author of their Religion. Their favorite author, Tacitus himself, by extending the abuse, discountenances it. He makes this *odium humani generis* the characteristic *both of Jews and Christians*; and by so doing, shews us, in what it consisted. Nor do the Ancients in general, by affixing it as the common brand to these two *inhospitable* Religions, contribute to this calumny, any otherwise than by the incapacity of our *Philosophers* to understand them. Diodorus Siculus, speaking † of Antiochus's profanation of the *Jewish Temple*, and his contemptuous destruction of the *Sacred Books*, applauds the Tyrant's exploits, as those Books contained τὰ μισόζενα νόμιμα, *Laws, which bore hate and enmity to all the rest of Mankind*. This pretended *odium humani generis*, we find then, was not any thing in the personal temper of the Jews, but in the nature and genius of their LAW. These Laws are extant and lie now before us; and we see, the only *bate* they contain is the *bate of Idols*. With regard to the *race of Mankind*, nothing can be more endearing than the Mosaic account of their *common original*; nothing more benign or salutary than the legal directions to the Jews concerning their treatment of all, *out of the COVENANT*. Whatever there might be of this *odious temper* fairly ascribed to the Jews, by our *Philosophers*, it received no counte-

* 'Αλλὰ τὸ, ὃ προσσηύχουσιν θεοὺς ἐπίτοις· ὃ δὲ μέγα τῆς περὶ τοῦ Θεοῦ φωνῆς ἀκεχλή· Θεὸς γὰρ ἐκκλησίᾳ φωνῇ—ἄφιτι τούτοις τὰς λέξεις, καὶ μὴ ταλαιπώτων ἐφ' ἡμᾶς αὐτοὺς ὀλίγη βλασφημία. Apud Cyrill. cont. Jul. l. v.

† Eclog. l. ex Diind. Sic. l. 31.

nance from the LAW, and is expressly condemned by the Almighty Author of it, when it betrayed itself amongst certain corrupt and apostate members of that Nation. These, indeed, the Prophet Isaiah describes, as saying to all others,—*Stand by thyself, come not near me; for I am holier than thou* *. And lest this should be mistaken for the fruits of *the unbo hospitable genius of the Law*, he takes care to inform us that these men were the rankest and most abandoned Apostates.—*A rebellious People who sacrifice in gardens, and burn incense upon Altars of Brick—who remain amongst the graves, and lodge in the monuments, which eat swine's flesh, &c* †. that is, a People thoroughly paganized.

Thus have I endeavoured to explain the true origin of that universal TOLERATION (as far as Religion influenced it) under *Paganism*; and the accidental causes of its violation under *Christianity*. The account will be further useful to many considerable purposes, as will be seen hereafter. At present I shall only take notice how well it obviates one specious objection against Christianity. “If this Religion, say the Deists, were accompanied with such illustrious and extraordinary marks of truth, as is pretended; how happened it, that its truth was not seen by more of the best and wisest of those times? And if it were seen (as it certainly was), how could they continue Pagans?” The answer is easy. The conviction of the truth of a *new* Religion was not deemed a sufficient reason, by men, overrun with the general prejudice of INTERCOMMUNITY, to quit their *old* ones.

The case indeed was different in a Jew, who held none of this *intercommunity*. If such a one owned the truth of Christianity, he must needs embrace it. We conclude, therefore, that the passage of Josephus (who was as much a Jew as the Religion of Moses could make him) which acknowledges, *Jesus to be THE CHRIST* ‡,

* Isai. c. lxxv. ver. 5.

† Ver. 2, 3, 4.

‡ — Ταῦτα, σφὶς ἀντὶ ἐγὼ Ἀνδρᾶ αὐτὸν λέγουι χεῖρ ἢ γὰρ παραδίδου ἔργου ποιητής. Διδάσκων. ἀποστόλων, τῶν ἡδυνῶ τὰ ληθῆ διαχρύσιον.—Ο ΧΡΙΣΤΟΣ ΟΥΤΟΣ ΗΝ.—Ἐφάνη γὰρ αὐτῶς τρίτην ὄχλον ἡμίραν πάλιν ζῶν τῶν θύων περιφύων ταῦτα, καὶ ἄλλα μυρία θαυμάσια περὶ αὐτῷ ἐργαζόμενον. Antiq. xviii. 3. 3.

is a rank forgery, and a very stupid one too *. But it hath been said, that Josephus was a *Jewish Convert*. If so, it must be *to* Judaism, and not *from* it. For where he affirms, against Apion, that *there ought to be but one Temple for one God* †, he speaks the very spirit of the Law.

We have now seen the motives the civil Magistrate had to *tolerate* :—Of what nature that *toleration* was :—And how easily it was brought about.

But then, lest the People should abuse this right of worshipping according to their own will, to the detriment of the State, in private and clandestine conventicles (which right the Magistrate supported for the civil benefit of it), he took care that such worship should have the public approbation and allowance, before it was received on the footing of a *tolerated Religion*. So, by the laws of ATHENS, no *strange God*, nor *foreign Worship* was permitted, till approved and licensed by the Court of AREOPAGUS. This is the reason why St. Paul, who was regarded as the bringer in of *foreign Gods*, ΞΕΝΩΝ ΔΑΙΜΟΝΙΩΝ, was had up to that Tribunal. Not as a criminal ‡, but rather as a public benefactor, who had a *new Worship* to propose to a people, *religious above all others*, ΟΣ ΔΕΙΣΙΔΑΙΜΟΝΕΣΤΕΡΟΙ; most addicted, as Strabo tells us, to the recognition of *foreign Worship* §; and “of all the Greeks, as “ Julian observes, most devoted to Religion, and most hospitable “ to strangers ||.” Tully ** makes Solon the founder of this Court. But the Arundel marbles, and Plutarch in his life of that Law-giver ††, contradict this opinion; and the latter, in support of his

* See a further proof of it, vol. II. Book V. sect. 4.

† Lib. II.

‡ See note [TT], at the end of this Book.

§ 'Αθηναῖοι ὅσους περὶ τὰ ἄλλα φιλοξενίας δαδόνον, ὅταν καὶ περὶ τὰς θείας πολλὰ γὰρ τῶν ξένων ἱερῶν παρεδίξαντο. Geogr. l. x.

|| — ὡς καὶ φιλόθυμοι μάλικα πάντων ἰσὶ, καὶ δέξονται τοὺς ξένους. Misopog.

** De Officiis, lib. i. c. 22.

†† Vitæ parall. vol. i. p. 194. edit. Bryan.

own, quotes a law of Solon's, which makes mention of the Areopagus as already existing. The difficulty is how to reconcile these accounts. I imagine this might be the case: Solon, we know, was employed by the Athenians to new-model their Commonwealth, by reforming the ill Constitutions, and supplying such as were defective. So that in the number of his regulations, this might be one; The adding, to the Court of Areopagus, the peculiar jurisdiction in question; as of great moment to public utility. And having thus enlarged and ennobled its Jurisdiction, he was afterwards regarded as its founder. A passage in Æschylus seems, at first sight indeed, not to favour this opinion; but to insinuate, that this Jurisdiction was coëval with the Court. In the fifth act of his *Eumenides*, he makes the worship of the *Furies*, or the *venerable Goddesses*, as they were called, to be received and recognized in Athens, by a decree of Minerva, as head of the college of Areopagus, which the poet feigns she had just then instituted. But this plainly appears to have been contrived only for the sake of a poetical embellishment: and Æschylus seems to employ one circumstance in this scene, designedly to inform us of the order of time, in which the Court received its two different jurisdictions. It is, where he makes the *criminal* cause of Orestes, the first which was judged at that Tribunal; and the *religious* one, of the reception of the Eumenides, but the second. However this be, the Areopagus was, by far, the most formidable judicature in the republic. And it is observable, that Aristophanes, who spares neither the fleets, the armies, the Courts of justice, the person of the supreme Magistrate, the Assemblies of the people, or the Temples of the Gods themselves, does not dare to hazard the least injurious reflection on that venerable body.

The ROMANS had a law to the same purpose; which, as often as it was violated, was publicly vindicated by the authority of the State: as appears from the words of Posthumius in Livy, quoted in the last section: “*Quoties hoc patrum avorumque ætate negotium*
“ *est*

“ est magistratibus datum, ut sacra externa fieri vetarent, sacrificu-
 “ los vatesque foro, circo, urbe prohiberent, vaticinos libros con-
 “ quirerent * ?” &c. Which shews their care to have all *tolerated*
 religions under the Magistrate’s inspection. And, if I am not
 much mistaken, Tully, in his *Books of Larus*, the substance of
 which is taken from the *Twelve tables*, gives us that very law ;
 whereby, as we said, all foreign and clandestine worship, unau-
 thorized by the civil magistrate, was forbid. SEPARATIM NEMO
 HABESSIT DEOS: NEVE NOVOS, NEVE ADVENAS, NISI PUBLICE
 ADSCITOS, PRIVATIM COLUNTO †. “ No man shall worship the
 “ Gods clandestinely, or have them separately to himself: nor
 “ shall any new or foreign God be worshipped by particulars, till
 “ such God hath been legally approved of, and tolerated by the
 “ magistrate.” The comment, as concise, and consequently as
 obscure as the text, follows in these words: SUOSQUE DEOS, AUT
 NOVOS, AUT ALIENIGENAS COLI, CONFUSIONEM HABET RELI-
 GIONUM, ET IGNOTAS CEREMONIAS: NON A SACERDOTIBUS, NON
 A PATRIBUS ACCEPTOS DEOS, ITA PLACERET COLI, SI HUIUS LEGI
 PARVERANT IPSI ‡. “ For each man to have his Gods in pecu-
 “ liar, whether *new* or *stranger* Gods, without public allowance,
 “ tends to defeat and confound all religion, and introduce clan-
 “ destine worship: and had the priests and our forefathers had a
 “ due regard to this law, we should never have approved of that
 “ kind of worship which we now pay to the Gods they introduced
 “ amongst us.”

But notwithstanding all this, Mr. Bayle, from the words above
 quoted from the speech of Posthumius in Livy, would persuade us §,
 that the Romans did not admit or tolerate foreign worship; and
 that the care of the Magistrate, there taken notice of by the Consul,

* Lib. xxxix. Hist.

† See note [UU], at the end of this Book.

‡ See note [XX], at the end of this Book.

§ Pens. div. c. 221.

was to prohibit all religions, but the *established*: an opinion which the whole Roman history discredits; where we find the Magistrate, from time to time, *tolerated* all foreign religions with the utmost facility. The care then, which Posthumius meant, was surely that of preventing all clandestine worship, unlicensed by the Magistrate: This appears even from that other passage brought by Mr B. from Livy to support his assertion: “Nec corpora modo
 “*affecta tabo, sed animos quoque multiplex religio et pleraque ex-*
 “*terna invasit, novos ritus sacrificando, vaticinando inferentibus in*
 “*domos, quibus quaesivi sunt capti superstitione animi**.” But more particularly from the very affair, Posthumius was here engaged in. At this juncture, the State was above measure exasperated by the monstrous enormities committed in the clandestine rites of Bacchus: yet it is observable, that, in the edict passed in the very height of their resentment, the right of *toleration* was preserved inviolate: the Decree of the Senate forbidding “any celebration of the *Bacchanals* either in Rome or Italy. But that if
 “any one should be possessed with a belief that this sort of rite was
 “due by custom, and necessary; and that he could not omit the
 “celebration of it without irreligion and impiety, he should lay
 “his case before the city Pretor; the Pretor should consult the
 “Senate, when there was not less than an hundred in council, to
 “know if they approved of it. These cautions observed, the rites
 “might be celebrated, provided that not more than five assisted at
 “the sacrifice, that they had no *common purse*, no *priest*, nor a *master of the solemnities* †.”

* Lib. iv. Hist.

† — Ne qua Bacchanalia Romæ, neve in Italia essent. Si quis tale sacrum solenne et necessarium duceret, nec sine religione et piaculo se id omittere posse apud Prætorum urbanum profiteretur; Prætor senatum confuleret, si ei permittum esset, quum in senatu centum non minus essent, ita id sacrum faceret, dum ne plus quinque sacrificio interessent, neu qua pecunia communis, neu quis magister sacrorum, aut sacerdos esset. Lib. xxxix.

As here, the Magistrate's care, in expelling foreign religions, was to prevent clandestine worship amongst the *tolerated*; so at other times, the same care was employed in preventing those foreign religions from mixing with the *established*, as we are informed by Valerius Maximus *. But neither in that case, nor in this, was the liberty of *particulars*, to worship as they thought fit, at all infringed, or impaired.

Dionysius of Halicarnassus plainly distinguishes between their *established* and *tolerated* religions. The passage is curious; and will not only serve to confute Mr. B.'s notion, but will afford us an opportunity of explaining what is further necessary to clear up this embarrassed subject. The words of this diligent enquirer into the Roman Constitution are these: "What, above all things, raised my admiration was, that, notwithstanding the vast multitudes which throng from all parts to Rome, who must there, consequently, worship their own country Gods, according to their country rites; yet the city never adopted any of these foreign worships into the PUBLIC religion; as hath been the custom for many other states to do†." Whence it appears, 1. That all strangers might freely worship in Rome according to their own way; the being debarred of that liberty, was not deemed, by him, a conceivable case: That such *particulars* as were so disposed, might join with them; and that, besides these *tolerated* religions, there was one *public*, and *established*, which admitted of no foreign mixtures. 2. We are not to understand the author as if his wonder was caused by the Romans having an *established* religion distinct from the *tolerated*; but, for that they mixed, or introduced into the *established* few or no foreign rites; which was the custom in the cities of Greece: for these are the *other states*, which the historian hints at. But modern writers not adverting to this, when

* Lib. i. c. 3.

† Καὶ ὃ πάντων μέγιστον ἔργον τιθαύμαζα, καίπερ μυρίων ὄντων εἰς τὴν πόλιν ἐπιληλυθόντων ἰδιῶν, οἷς πολλὰ ἀνάγκη σέβειν τοὺς πατρίους θεοὺς τοῖς οἰκοῦσι νομίμοις, ἰδίως εἰς ζῆλον ἐλάττω τοῦ ξενικῶν ἐπισημαίνοντων ἢ πόλιν δημοσίᾳ, ὃ πολλοῖς ἤδη συνήθη παθεῖν. Antiq. lib. II.

they read of the Roman practice of admitting no *foreign* worship into their *public* religion, concluded wrongly, that they allowed no *toleration* : and when they read of the Greek practice of naturalizing *foreign* religions, by adopting them into their public worship, concluded, as wrongly, that they had no *establishments*. 3. The words Η ΠΟΛΙΣ ΔΗΜΟΣΙΑ, are remarkable: He does not say, the city-rejected foreign worship, but, that it admitted not of it PUBLICLY; that is, did not bring it into the *public* religion of the State. For, as we observed before, Paganism had two parts, the one public, the other private: the *State*, as such, was the subject of the one; and *Particulars*, as such, of the other. But they admitted of foreign rites *privately*; that is, allowed *particulars* to use them, after the Magistrate's licence had been obtained for that purpose. So that the *established* religion, every where, related to the *public* part of Paganism; and the *tolerated*, to the *private* part. 4. The historian observes, that, in this conduct, Rome differed from many other cities, meaning the Grecian. And indeed, it was less a wonder than he seems to make it: For Rome, rising on her own foundation, independent on, and unrelated to any other State, and early possessed with the high enthusiasm of distinction and empire, would naturally esteem her tutelary Gods as her own peculiar; and therefore would reject all foreign mixtures. On the contrary, the Grecian States, related to, and dependent on one another, would more easily admit of an association and combination amongst their national Deities.

Such was the nature of TOLERATION in the Pagan world; and this the wise provision of ancient Policy, while Civil liberty could keep its own. But when now Government began to degenerate, and ALL, preposterously to submit to the will of ONE; when the Magistrate came to have a good, distinct from that of the People; and civil peace was estimated, not by the blessings it produced, but by the degree of subjection it was able to inflict; then the fashionable scheme of Politics began to turn solely on the maintenance

nance of a Tyrant's power: and He having observed, that, though the *toleration* of religion, under the regulations above described, was evidently for the advantage of Society; yet, as those regulations were too apt to be neglected, he thought it best, by an absolute *intolerance*, and a thorough *uniformity*, to cut off all occasions and opportunities of mischief to himself, from private conventicles and conventions.

Agreeably to this system of power, we find Mæcenas, in Dion Cassius *, dissuading Augustus from allowing any *toleration* of religion at all: as, an indulgence in this matter, would indispose men towards the Magistrate, and make them less fond of the civil and religious Constitutions of their country; from whence factions, and confederacies against the State would unavoidably arise. He concludes his advice against *toleration* in these remarkable words: ΑΠΕΡ ΗΚΙΣΤΑ ΜΟΝΑΡΧΙΑ ΣΥΜΦΕΡΕΙ; “as a thing by no means.” agreeing with arbitrary power.” And Tacitus informs us †, the usurper followed it. Thus, we see, that the famous declaration of, ONE KING AND ONE RELIGION, is not a new maxim, for which we are indebted to French Politics.

So noble an original had the principle of INTOLERANCE: and so iniquitous are the adversaries of our holy religion, to throw it upon the *Christian Faith*; when it appears to have been the pure offspring of *civil Tyranny*; how well soever it may have been afterwards nursed and fondled by some Fathers of the Church.

Thus have I attempted to give a plain account of the general methods used by ancient Policy to inculcate and support Religion. Were I to speak, as I once intended, of *those* which particular Lawgivers and Magistrates employed for the use of their proper

* Lib. Hist. 52.

† Actum et de sacris Ægyptiis Judaicisque pellendis: factumque patrum consultum, ut quatuor millia libertini generis ea superstitione infecta, quis idonea ætas, in insulam Sardiniam veherentur, coercendis illic latrociniiis, et si ob gravitatem cœli interissent, vile damnum: ceteri cederent Italia, nisi, certam ante diem profanos ritus exuissent. Tac. Annal. l. II. c. 85.

Societies, I should have it in my power to throw great light upon the argument. But this, though the most curious part of all, must be omitted at present, by reason of its length. In the mean time, I presume, more than enough hath been said, even in those places which only shew the Legislator's care for religion in general, to prove the truth of the proposition, *That, in the opinion of ancient policy, the doctrine of a future state of rewards and punishments was indispensably useful to civil Society*: For having shewn that the doctrine of a future state was an inseparable part of Pagan religion, and indeed the sole support of it, the proving their care for religion in general, proves their care for this doctrine in particular. Where, it is worth observing, that, though the ancient Lawgivers deviated from truth, and differed from one another, even in the most important points, concerning *property, marriage, dominion, &c.* yet they unanimously agreed in owning the use, and propagating the belief of a future state of rewards and punishments: And what stronger proof would any one desire of the *necessity* of that doctrine to RELIGION and SOCIETY?

We now see the close connection between *Civil government* and *Religion*. The following observation will still further explain the necessity of this union.

That benevolent spirit of Antiquity, described above, which set their Heroes upon polishing the barbarous manners of their fellow-creatures, and imparting to them the blessings of CIVIL LIFE, as divine as it appears, hath yet been far exceeded by the charity of these later ages, which sends MISSIONARIES into the furthest regions of the east and west, with the inestimable blessing of *the glad tidings of the Gospel*. But nothing is matter of more grief to serious men than the constant ill success of so charitable an undertaking. Something sure must have been greatly amiss, to defeat a design which all nature conspires to advance. This would be accounted for. *Catholic* (as they call themselves) and *Protestant* Missionaries go promiscuously to either India. The *Catholics* have laboured

most in countries civilized ; but, giving a commentitious system for the gospel of Christ, it is no wonder the Pagans should not be greatly disposed to change *old* fables for *new*. And though the *protestant* Missionaries carry the *genuine Gospel* with them into America, yet they preach it to Savages, with no better success. The reason seems to be because they are *Savages*, without Government or Laws ; and consequently of very rude, uncultivated minds. Now Christianity, plain and simple as it is, and fitted in its nature for what it was designed by its Author, requires an intellect above that of a mere Savage to understand *. Something then must be previous to it. And what is that something but CIVIL SOCIETY ? This is not at all to its dishonour. And if it hath sometimes happened, through the indefatigable labours of these Missionaries, both of the one and the other Communion, that numbers of savage converts have been made, they could never long preserve, or propagate amongst their tribes, the Christianity they had been taught : but their successors have always found the work was to begin anew, and in a little time, nothing left of the others labours to advance upon. And if what we have said in this book be true, *That religion cannot long subsist without the aid of civil government*, we are not to wonder at it : for, from hence, we conclude, they began at the wrong end ; and that to make our holy religion rightly understood, much more to propagate and perpetuate it, they should first have taught these Savages the arts of life : from whence (besides the benefit of that previous knowledge abovementioned) would have resulted this further advantage, that men so sensibly obliged, would have given a more favourable attention to their benefactors. As it is, I am afraid, these Savages observing in the Missionaries (and they have sense enough to observe that the Europeans keep many things from them which it would be useful for them to know) a total disregard of their temporal concerns, would be hardly brought to think the matters pressed upon them of much importance, or

* See note [YY] at the end of this Book.

the teachers greatly in earnest. The civilizing a barbarous people is in itself a work of such exalted charity, that to see it neglected, when a far nobler end than the arts of life may be procured by it, is matter of the utmost astonishment*. But it is partly owing to this, that many of both missions have had too much of that *fanaticism* in their temper, which disposes men to an utter contempt of worldly things: they are therefore so far from preaching up the advantages of Society, and recommending civil Manners, that they are more disposed to throw aside their own; and have recourse to the dried skins and parched corn of the Savages. While others of them, of a colder turn, and lower form of *superstition*, having taken it into their heads, that the vices of improved life would more *indispose* the Indians to the *precepts* of the Gospel, than their present brutality *incapacitates* them from comprehending the *doctrines* of it, have concluded it best, upon the whole, to keep their eyes shut to the advantages of civil life†. But without doubt so fatal a conduct arises chiefly from the false and inhumane policy of the European Colonies, a policy common to every sect and profession, which makes them do all in their power to keep the natives in a savage state; as suspecting that the neighbourhood of a civilized people would be too unfriendly to their private interests. However, this policy, as bad as it is, has yet something less diabolical in it than that other part of COLONY-RELIGION, which robs the opposite Continent of so many thousands of our species, for a yearly sacrifice to their great idol, Mammon, THE GOD OF GAIN. These Colonists, indeed, pretend to observe a kind of aversion in the savages to a civilized State. And it is no wonder if they should not be very forward to imitate the manners of their oppressors. But this is not the natural condition of things. Barbarians are never backward to partake of those advantages of civil life which they understand; except where ill usage has given them:

* See note [ZZ] at the end of this Book.

† See note [AAA] at the end of this Book..

an abhorrence for their Instructors. The Goths and Vandals in Europe, together with the other benefits of their Conquests, joyfully embraced the Christian Faith: And the Turks in Asia, and other clans of Tartars in China, readily received Religion and Civility from the conquered nations. On the whole, however, I dare venture to foretel, that no great good will ever come of these Missions, till the two projects of *civilizing* and *saving* be joined in one.

As the matter stands at present, the forests of North and South America are good for little but to be made nurseries for PHILOSOPHERS and FREE-THINKERS. The inhabitants, by following simple nature, are already in possession of that blessing, which these illustrious Instructors so vainly wished for at home; namely the removal of all RELIGIOUS PREJUDICES from the education of their children. A learned voyager, who has been lately on a mathematical mission to the Equator, describes this happy and envied condition in very emphatic terms; which the reader may find below*. What crops of *Free-thinking* may not be expected from so happy a climate! But our *Philosophers* perhaps, on reflection,

*—J'ai cru reconnoître dans tous [les Indiens Américains, quoique différentes en langues, mœurs, et coutumes] un même fonds de caractère. L'insensibilité en fait le base. Je laisse à décider si on la doit honorer du nom d'apathie; ou l'avilir par celui de stupidité. Elle naît sans doute du petit nombre de leurs idées, qui ne s'étend pas au delà de leurs besoins. Gloutons jusqu'à la voracité, quand ils ont de quoi se satisfaire; sobres, quand la nécessité les y oblige, jusqu'à se passer de tout, sans paroître rien désirer; pusillanimes et poltrons à l'excès, si l'ivresse ne les transporte pas; ennemis du travail, indifférens à tout motif de gloire, d'honneur, ou de reconnaissance; uniquement occupés de l'objet présent, et toujours déterminés par lui; sans inquiétude pour l'avenir; incapables de prévoyance et de réflexion; se livrant, quand rien ne les gêne, à une joie puerile, qu'ils manifestent par des sauts et des éclats de rire immodérés, sans objet et sans dessein; ils passent leur vie sans penser, et ils vieillissent sans sortir de l'enfance, dont ils conservent tous les défauts—on ne peut voir sans humiliation combien l'homme abandonné à la simple nature, privé d'éducation et de société, diffère peu de la bête. Relation d'un voyage dans l'Amerique meridionale, par M. de la Condamine, p. 51, et seq.

may think their favourite maxim here pushed a little too far. However, this freedom from religious prejudices, in the purity of its state here, may be of use, in disposing our *Philosophers* to review their favourite *maxim*; and to consider whether they be well founded, in recommending it in that extent in which it is here practised. It is true, a superstitious education is productive of great evils. But what then? If, through these prejudices, the *Omaguas* of the southern continent think it piety, at the birth of their children, to flatten their heads, like a cheese, between two boards, that their faces may resemble their Deity, the *full moon*; Should the ridicule of this custom make it thought absurd in us, to bring up our children in the love of justice, of purity, and benevolence, that they may resemble the God of the Christians, whom we adore? Our *Philosophers* will say, So far they are not unwilling to go. What they would have is, that the infant-mind be kept free from the deformed impressions of POSITIVE RELIGION. But they must pardon us if we think, that in such minds, precepts are best enforced by *example*; and that the best example is that of the Deity in his dispensations to mankind, as delivered by *positive religion*.

Was the full definition of *man*, a GOOD PHILOSOPHER, and his only business, speculative truth, something might be said in favour of preserving his mind, a *rasa tabula*, till he was himself able to judge what was fit to be written on it. But as he was sent into the world to make a GOOD CITIZEN, in the observance of all the relations of civil, social, and domestic life; as he was born for practice and not for speculation; I should think that virtues, so necessary for the discharge of those relations, could not be insinuated too soon, or impressed too frequently; even though the consequence might happen to be, the acquiring an obstinate and unconquerable prejudice in favour of RELIGION.

On the whole, then, we see, that the ancient Lawgivers were as much superior to the modern Missionaries in the *execution*, as These are, to Them in the *design*. Those Sages saw plainly that
religion

religion and civil policy were inseparable ; and therefore they always taught them together. The experience of all ages justified their conduct ; and the *truth*, on which they acted, gives us the most transcendent idea of Divine goodness, which hath so closely united our *temporal* to our *spiritual* happiness. The sum of all is this, that whoever would secure CIVIL GOVERNMENT, must support it by the means of RELIGION ; and whoever would propagate RELIGION, must perpetuate it by the means of CIVIL GOVERNMENT.

NOTES on the Continuation of BOOK II.

P. 409. **T**HESE were the considerations, doubtless, which induced [FF] the excellent author *De l'esprit des loix* to say, "Il est aisé de regler par des loix ce qu'on doit aux autres; il est difficile d'y comprendre tout ce qu'on se doit à soi-même." Vol. I. p. 167. 4to.

P. 430. [GG] See Book IV.—Nay, so fond were they of this notion of local tutelary Deities, that they degraded even JUPITER himself, their *Father of gods and men*, into one of them, as appears by his several appellations of *Jupiter Ammon*, *Olympicus*, *Capitolinus*, etc. This deceived Dr. Bentley, who finding *Jupiter*, in the popular theology, to be a local Deity, concluded him not to be *one* but *many*. So that in the last edition of his excellent *Remarks* on that foolish book, called *A discourse of free-thinking*, he reproves the translator of Lucan for calling Jupiter Ammon, *this greatest of the Gods, this mighty chief*:—"A Roman would never have said that *Juppiter Ammon* was as great as *Juppiter Capitolinus*; though the translator took it for granted that all *Jupiters* must needs be the same. But a known passage in Suetonius may correct his notion of the heathen theology.—Augustus had built a temple to *Juppiter Tonans*, within the area of the capitol: whereupon he had a dream, that *Capitolinus Juppiter* complained his worshippers were drawn away: Augustus, in his dream, answered, that he had dedicated *Tonans* there, only as the other's porter: and accordingly, when he waked, he hung (as a porter's badge) that temple round with bells.—Now if *Capitolinus* would not bear the very *Thunderer* by him, but in quality of his porter; much less would he have suffered poor beggarly *Ammon* (for all he was his name-sake) to be styled the *mighty chief*." p. 281. Here he had *one* poet to contradict; who "thought" (he says) "all Jupiters the same." When he wrote his notes on Milton he had another

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ther on his hands, who, it seems, did not think them to be the same, and he chuses to contradict him, likewise.

“ Ammonian Jove, or Capitoline, was seen

“ He with Olympias, this with her who bore

“ Scipio——”

Par. Lost, Book ix. 508.

On which, the Critic observes with some contempt—“ Then he brings “ more stories—and (something strange) two Jupiters.” However in his former humour he will have it, that *according to the popular theology*, “ all Jupiters were not the same.” This will deserve to be considered. The PEOPLE of Antiquity, in excess of folly and flattery, were sometimes wont to worship their good kings and benefactors under the name of *Jupiter, the Father of gods and men*, who, by thus lending his titles, received, in a little time, from posterity, all that worship which was first paid to the borrowers of his name; all their particular benefactors being swallowed up in him. And this was one principal reason of Jupiter’s being a *tutelary deity*. But their PHILOSOPHERS, searching into the original of the Pagan theology, found out this lost secret, That their kings had given occasion to the worship of this local tutelary Jupiter; whom, therefore, they regarded, as different Jupiters; that is, as so many kings who had assumed his name. Hence Varro in Tertullian reckons up no less than three hundred. The result of all this was, that in the *popular theology* there was but ONE Jupiter; in the *philosophic theology* there were MANY. Just as, on the contrary, in the *popular mythology* there were many Gods; in the *philosophic physiology*, but one.

What shall we say then to the story from Suetonius, which is brought to prove that, according to the popular theology, *all Jupiters were not the same*? For surely the Romans regarded the Capitoline Jupiter and the Thunderer as the same person: If it be asked, Why then, had they different names? Suetonius will inform us: who relates that Augustus consecrated this temple to Jupiter Tonans, on his being preserved from a dreadful flash of lightning, in his Cantabrian expedition. And so Minucius Felix understood the matter, where he thus addresses the Pagan idolators—*Quid ipse JUPITER vester! modo imberbis statuitur, modo barbatus locatur: et cum HAMMON DICITUR, habet cornua; et cum CAPITOLINUS, tunc gerit fulmina.* Cap. 21. And Eusebius, who was perfectly well acquainted with the pagan theology, says expressly, that Ammon was one of

of the *Surnames* of Jupiter—*Ἦ δὲ Δία τὸν ὑπὸ τῶν ἈΜΜΩΝΑ προσεγομένον. Præp. Evang. l. iii. c. 3.* And Cicero in his book of *the nature of the Gods* makes Cotta take it for granted, that the Capitoline and the Ammonian Jupiter were one and the same; for, speaking of the form and figure of the Gods against Velleius, he says, *Et quidem alia [species] nobis Capitolini, alia Atris, Ammonis Jovis.* Where all the weight of the observation consists in the supposition, that the *Capitoline* and *Ammonian* Jupiter were one and the same God. However, this must be confessed, that Capitolineus and Tonans appear to Augustus in a *dream*, as two different persons, and are so considered by him when *awake*. The true solution of the difficulty is this: The Pagans worshipped their Gods under a material visible image. And their Statues, when consecrated, were supposed to be informed by an Intelligence, which the God, to whose worship they were erected, sent into them, as his Vicegerent. This general notion furnished Lucian with a pleasant incident in his *Jupiter Tragicus*, who, calling a grand synod of the Gods, is made to summon all those of gold, silver, ivory, stone, and copper. Now, in Augustus's dream, it was the *Intelligence*, or Vicegerent, in the statue of Jupiter Capitolineus, who complained of his new brother, in that of Tonans, as getting all the custom from him. This being the whole of the mystery, Jupiter's popular unity remains unshaken.

But what shall we say to the Critic? He censures Rowe, for not saying what Milton had said; and afterwards censures Milton for not saying what Rowe had said; and is yet so unlucky as to be doubly mistaken. The case is this, Where Milton speaks of two Jupiters, he is delivering the sense of the *Philosophers*; where Rowe says there was but one, he is delivering the sense of the *people*; and both were right. But the Critic, being in a contradicting humour, will have both to be in the wrong.

P. 431. [HH] Denique et antequam commerciis orbis pateret, & antequam gentes ritus suos moreisque miscerent, unaquæque natio conditorem suum, aut ducem inclytum, aut reginam pudicam sexu suo fortiolem, aut alicujus muneris vel artis repertorem venerabatur, ut civem bonæ memoriæ. Sic et defunctis præmium, et futuris dabatur exemplum. *Minuc. Fel. c. xx.* Hence may be seen the falshood, both in *fact* and *right*, of the foundation principle of the book called—*The grounds and reasons of the Christian Religion*; that “it was a *common* and *necessary* method for new Reve-

"lations to be built and grounded on precedent Revelations." Chap. iv. p. 20, 26. See this position confuted more at large in the second volume of the Divine Legation, Book vi. sect. vi.

P. 436. [II] Ils me donnoient cette réponse assez plaisante; qu'ils ne pretendoient pas que leur Loi fût universelle—qu'ils ne pretendoient point que la nôtre fût fausse;—qu'il se pouvoit faire qu'elle fût bonne pour nous, et que DIEU POUVOIT AVOIR FAIT PLUSIEURS CHEMINS DIFFERENS POUR ALLER AU CIEL; mais ils ne veulent pas entendre que la nôtre tant generale pour toute la terre, la leur ne peut être que fable et que pure invention. *Voyages de Fr. Bernier*, tom. ii. p. 138. Friar William de Rubruquis, a French Minorite, who travelled into Tartary in the year 1253, tells us, c. xliii. that Mangu Chan, Emperor of Tartary, talking to him of religion, said, "As God hath given unto the hand divers fingers, "so he hath given many ways to men to come unto him; he hath given "the Scriptures unto you; but he hath given unto us soothsayers, and "we do that which they bid us, and we live in peace." The Jesuit Tachard tells us, that the king of Siam made much the same answer to the French ambassador, who moved him, in his master's name, to embrace the Christian religion—Je m'étonne que le roy de France mon bon ami s'intresse si fort dans une affaire qui regarde Dieu, où il semble que Dieu même ne prenne aucune interest, et qu'il a entièrement laissé à nôtre discretion. Car ce vray Dieu, qui a créé le ciel et la terre et toutes les creatures qu'on y voit et qui leur a donné des natures et des inclinations si différentes, ne pouvoit-il pas, s'il eût voulu, en donnant aux hommes des corps et des ames semblables, leur inspirer les mêmes sentimens pour la religion qu'il falloit suivre, et pour le culte qui luy étoit le plus agreable, et faire naître toutes les nations dans une même loy? Cet ordre parmi les hommes et cette unité de religion dependant absolument de la Providence divine, qui pouvoit aussi aisément introduire dans le monde que la diversité des sectes que s'y sont etablies de tout tems; ne doit on pas croire que le vray Dieu prend autant de plaisir à estre honoré par des cultes et des ceremonies différentes, qu'à estre glorifié par une prodigieuse quantité de creatures qui le louent chacune à sa maniere? Cette beauté et cette variété que nous admirons dans l'ordre naturelle, seroient elles moins admirables dans l'ordre surnaturel, ou moins dignes de la sagesse de Dieu? *Voyage de Siam*, l. v. p. 231, 232. Amst. ed. 1688. The Abbé de Choisi,

à coad-

a coadjutor in this embassy, tells us, that the people were in the same way of thinking with their king.—Jusques ici ils [les missionnaires] n'ont pas fait grand chose dans le royaume de Siam. Les Siamois sont des esprits doux, qui n'aiment pas à disputer, et qui *croient la plupart de toutes les religions sont bonnes.* *Journal du Voyage de Siam*, p. 200. ed. Amst. 1688.

P. 437. [KK] M. Voltaire, in his *Le Siècle de Louis XIV*, having spoken of this persecuting spirit amongst the followers of Christ, and observed that it was unknown to Paganism, says very gravely, that “after having long searched for the cause of this difference between the two religions, both of which abounded with dogmatists and fanatics, he at length found it in the REPUBLICAN SPIRIT of the latter.”—This was only mistaking the *effect* for the *cause*; and was no great matter in a writer, who in the same place can tell us, not as problematical, but as a known and acknowledged truth, that the JEWS as well as Gentiles offered HUMAN sacrifices.—Cette fureur fut inconnue au Paganisme. Il couvrit la terre de ténèbres, mais il ne l'arrosa guerres que du sang des animaux; et si quelquefois CHEZ LES JUIFS et chez les Païens on *devoua des victimes humaines*, ces devoemens, tout horribles qu'ils étaient, ne causèrent point de guerres civiles.—J'AI RECHERCHÉ LONGTEMPS comment et pourquoi cet esprit dogmatique, qui divisa les écoles de l'antiquité payenne sans causer le moindre trouble, en a produit parmi nous de si horribles.—Ne pourrait-on pas trouver peut-être l'origine de cette nouvelle peste qui a ravagé la terre, DANS L'ESPRIT REPUBLICAIN qui anima les premières églises? Tom. ii. chap. 32. *Du Calvinisme*, p. 23. Strange! that he should mistake thus, when he had the true cause almost in view, as he had when he made the following observation: La religion des Païens ne consistait que dans la morale et dans des fêtes. And again, in his *Abregé de l'Histoire Universelle*—la raison en est, que les Payens dans leurs erreurs grossières *n'avoient point de dogmes*, p. 63. The first question is, How he came by his observation? That it was no deduction of his own appears from his not seeing the consequence of the fact contained in it, which was great *indifference* in Religion: for he goes on with that old encomium on Paganism, which our Free-thinkers (who did not see from whence the *indifference* arose) are always ready to give unto it. See p. 164. vol. I. of the *Abregé*. The second question is, How the Christians came by their *republican spirit*? And this only is worth an answer. Without doubt it was the SPIRIT OF THEIR RE-

LIGION which gave it to them, when the followers of Paganism had it not. Christianity consists in the belief of certain propositions necessary to salvation; which *peculiarity* virtually condemns all other Religions. So that these other having the civil power on their side, would endeavour to suppress so inhospitable a Novelty. And this directly violating conscience, produced the *Republican spirit*, or the spirit of resistance; whose natural aim goes no further than *Liberty*; not to *Dominion*. Agreeably hereto, as is observed above, the first persecution for Religion was *borne*, not *infiicted*, by the Christian Church.

P. 439. [LL] To this old Pagan blindness, some modern Christians seem to have succeeded. They pretend, that what is said in Scripture of the dependency and foundation of Christianity on Judaism, is said by way of *ACCOMMODATION* to the prejudices of the Jews; but that when the preachers of the Gospel applied themselves to the Gentiles, they preached up Jesus simply, as a divine Messenger, omitting the Jewish characters of the Messiah. Now, though nothing can be more false, or extravagant; yet the method employed by the first Preachers of the Gospel, to introduce Christianity amongst the Gentiles, gives this foolish Doctrine the little countenance it hath.

P. 439. [MM] This, the Father says on the authority of Tertullian and Eusebius. M. Le Clerc, in his *Hist. Eccl. ann.* xxix. rejects the whole story, though it be as strongly supported as a civil fact can well be. What he urges against it is fully obviated by the principles here delivered. Indeed the chief force of his objection arises from several *false additions* to the fact: A circumstance, which may be found in, and hath been brought to the discredit of, the best attested facts of antiquity; such as the defeat of Julian's attempt to rebuild the Temple of Jerusalem. See my discourse on that subject.

P. 439. [NN] The not attending to the genius of Paganism, hath misled some of the best Critics into a very lame judgement on the first Apologists; who, they pretend, have unskilfully managed, in employing all their pains to evince what was so easy to be done, the falshood of Paganism, rather than to prove the truth of their own Religion. For, say these critics, were Paganism proved false, it did not follow that Christianity was true; but were the Christian Religion proved true, it followed that the Pagan was false. But the matter, we see, was just otherwise; and

and the Apologists acted with much good judgment. The truth of Christianity was acknowledged by the Pagans; they only wanted to have the compliment returned. As this could not be done, there was a necessity to assign the reasons of their refusal. And this gave birth to so many confutations of idolatrous Worship. It is true, when their adversaries found them persist in their *unfanciable* pretences, they paid this harsh treatment in kind; and accused Christianity, in its turn, of falshood: but this was not till afterwards, and then faintly, and only by way of acquit. For want of due reflection on these things, both FABRICIUS and L'ENFANT have been betrayed into this wrong judgment.—Facilius subscribo (says the first) judicio viri celeberrimi atque eruditissimi Jacobi L'enfant, in Diario Londinensi, *Hist. of the works of the Learned*, A. 1709. p. 284. Il y a long tems, qu'en a eu lieu de remarquer, que la religion Chrétienne est une bonne cause, qui de tout tems a été sujette à être aussi mal défendue, que mal attaquée. Ses PREMIERS APOLOGISTES la soutinrent mieux par leur zèle, par leur piété, et par leurs loufrances, que par les Apologies, qu'ils nous en ont laissées.—*Delectus argum. et syllabus script. qui relig. Christi. asser.* p. 209.

P. 439. [OO] This was not understood immediately by the Pagans, as appears from a remarkable passage of Lampridius in his life of Alexander Severus—Christo templum facere voluit [Alex. Severus] eumque inter deos recipere—Sed prohibitus est ab iis qui, consulentes sacra, repererant omnes Christianos futuros si id optato evenisset, et templa reliqua deferenda. Now those who rested this conclusion on an oracle, or divine premonition, could have no knowledge of the *nature* of Christianity.

. P. 439. [PP] The reader will not be displeased to hear a curious story, from the life of St. Anselm, which tends much to illustrate what we say, concerning the genius of Paganism, and the reason of its aversion to Christianity. This Saint travelling amongst the people of the North, fell into the following adventure:—Pervenit ad Byrcam, ubi invenit regem et multitudinem populi nimio errore confusam. Insurgente enim Diabolo, contigit, eo ipso tempore, ut quidam illo adveniens diceret, se in conventu deorum, qui ipsam terram possidere credebantur adfuisse, et ab iis missum, ut hæc regi et populis nuntiaret: Vos, inquiunt, nos vobis propitios diu habuistis, et terram incolatus vestri cum multa abundantia nostro adjutorio in pace et prosperitate longo tempore tenuistis. Vos quoque nobis sacrificia

ficia et vota debita persolvistis. At nunc et sacrificia solita subtrahitis, et *vota spontanea segnius offertis*, et, quod magis nobis displicet, *alienum Deum* super vos introducitis. Si itaque nos vobis propitios habere vultis, sacrificia omissa augete, et vota majora persolvite. Alterius quoque Dei culturam, *quæ contraria nobis docetur*, ne apud vos recipiatis, et ejus servitio ne intendatis. Porro si etiam *plures Deos habere desideratis, et vobis non sufficimus, Ericum quondam regem vestrum nos unanimes in collegium nostrum adsciscimus, ut sit unus de numero Deorum*. Mabillon, Act. SS. Ord. S. Bened. Sæc. iv. p. 2. And how little these Pagans doubted of Christianity's being a real Revelation from a God, we may see in another place of the same *Life*, where one of their piratical kings proposes, according to their custom, to enquire by divination what place they should next invade:—Interim rex præfatus cum Danis agere cœpit, ut forte perquirerent, utrum voluntate deorum locus ipse ab eis devastandus esset. Multi, inquit, ibi sunt Dii potentes et magni, ibi etiam olim ecclesia constructa est, et cultura Christi à multis Christianis ibi excolitur, qui *fortissimus est Deorum*, et potest sperantibus in se quomodo vult auxiliari—Quæsitum est igitur fortibus, etc. Cap. xvi.

P. 440. [QQ] The very learned and acute M. MOYLE says, *it was the greatest misfortune that could have befallen the Christians to be persecuted by so great and good a man* [M. ANTONINE.] *Post. Works*, v. ii. p. 274. And Lord SHAFESBURY observes, *that nothing could have been a greater honour or advantage to Christianity than to be persecuted by a NERO*. Letter con. Enthuf. Sect. III. We shall know what to think of these observations, when we have considered how the case stood with regard to *persecuting* Emperors. In this class we find, on one side, Nero, Domitian, and the Maximiani; on the other, Trajan, the Antonines, and Valerian. Had the *Persecutors* been all like the first set, Unbelievers would have said, “No wonder that force and violence failed to root out the Christian sect, when employed by such Monsters as were hated by Gods and Men.” Had the *Persecutors*, on the contrary, been all of the other kind, Unbelievers would then have said, “There must needs have been something very wrong in the Christian practice, or very impudent in the imposture of their pretences, to provoke the sanguinary resentments of Emperors so wise and clement.” But now, to see CHRISTIANITY *persecuted* indifferently by the Good and Bad, is sufficient

sufficient to reduce the enemies of Revelation to silence upon this topic : and is enough to satisfy unprejudiced men, assisted in their judgment by what has been said above, that Providence appeared anxious (as it were) to shew, by this disposition of things, that matters very foreign to the *merits of the case* set this violent machine a-going ; whose issue, it was decreed, should convince the World that all it's Power was weakness, when opposed to the progress of the GOSPEL.

P. 441. [RR]. St. Paul tells us in what this *hostile odium* consisted, where speaking of their obstinate adherence to the *Law* against all the conviction of the *Gospel*, he says, *And they pleased not God, and are CONTRARY TO ALL MEN*, 1 *Thess.* ii. 15. They were not *contrary to all men* in their having different Rites ; for each nation had rites different from one another : but in their condemning and reprobating all Rites but their own : which being (till the coming of Christianity) peculiar to themselves, was ascribed to their *hatred of mankind*.

P. 441. [SS] τὸ δὲ ποιοῦμεν ταῦτα, ἵνα ἀπὸ ἰδικῆς κρίσεως ἔρχηται, μὴ κατὰ ψυχὴν παράταξιν, ὡς οἱ Χριστιανοί. Lib. xi. § 3. But by this *mere obstinacy*, no more possibly might be meant than a *rigid adherence to truth*, which was not one of the distinguishing virtues of this royal Philosopher, as appears even from these *Meditations*. He represents *L. Verus*, his Colleague in the Empire, as a pattern of vigilance, sobriety and decency ; and his Wife *Faustina*, as exemplary for her conjugal tenderness and fidelity. Might not then the same STOICAL PRIDE which thought fit to cover Luxury and Lust under the names of Temperance and Chastity, be ready to call the divine Heroism of the Christian Martyrs a *brutal obstinacy* ?

P. 444. [TT]. St. Chrysostom supposed the Apostle was convened before the Areopagus as a CRIMINAL : and his authority hath made it the general opinion : From whence, the learned Author of a Tract intitled, *Observations on the conversion of St. Paul*, hath received it. I would rather think, that the *Philosophers*, who encountered him, invited him thither as a PUBLIC BENEFactor, who had a new Worship to propose to the people. My reasons are these :

1. St. Paul was taken up to this Court by the PHILOSOPHERS. Acts xvii. 19.—But the Philosophers, of *that time*, abhorred the character of delators or persecutors for Religion : this was a temper which sprung up amongst them with the progress of Christianity. The worst opinion they

had of Paul was his being a *babler*, as the Epicureans called him; though the Stoics thought more reverently of his character, as a *setter forth of strange gods*, *ἔιναι δαιμονίων καταγγελίας*, a discoverer of some *foreign Gods*; for their hospitality extended to all *strangers*, (as Julian tells us) whether *Gods* or *Men*; and this could not but be a welcome office to a people disposed to raise altars even to *Gods unknown*, v. 23.

2. Their address to him, when they had brought him thither, [*may we know what this doctrine, whereof thou speakest, is*, v. 19.] implies rather a request to a Teacher than an interrogatory to a Criminal.

3. At least, the reason they give for their request goes no further than to imply a desire of satisfaction concerning a doubtful matter—*For thou bringest certain strange things to our ears*, v. 20. *ἐνίξουλά τινα*, *certain foreign ceremonies or customs*. And Strabo, as we see, tells us, the Athenians were most addicted to *foreign worship*.

4. But the very words of the historian fully explain the whole matter; for having told us that these Philosophers *took Paul, and brought him to Areopagus*, he subjoins the motive of their proceeding in these words,—*For all the Athenians, and strangers which were there* [*i. e.* such as resided there for education, or out of love for the Athenian manners] *spent their time in nothing else but either to tell or to hear some new thing*. Now had the writer understood the *citation* to be of the criminal form, he would have given a more pertinent reason for their conduct; such as jealousy of danger to the State, or the established Religion.

5. St. Paul's speech to the Court hath not the least air of an apology suiting a person *accused*; but is one continued information of an important matter, such as befitted a Teacher or Benefactor to give.

6. Had he appeared as a Criminal, the charge against him would have been simply, *The setting forth of strange Gods*. Now this charge of less importance he declines to answer; and yet confesses a much greater crime, of which he was not accused, namely a condemnation of their established Worship—*And the times of this ignorance God winked at*, etc. v. 30.

7. The behaviour of the Court towards him shews he was not heard as a Criminal. He is neither acquitted nor condemned: but dismissed as a man, *coram non judice*.—*And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter*, v. 32.

8. He

8. He left the Court, as one *thus* dismissed.—*So Paul departed from amongst them*, v. 33. A strange way of intimating a juridical acquittal: but very naturally expressing a resentment for a slighted mission. For as some *mocked*, and others referred him to an indefinite time of audience, nothing was left him but to depart, and, according to his master's direction, *to shake the dust from off his feet*.

9. The historian's reflection on the whole supports all the foregoing reasons—*Howbeit, certain men clave unto him, and believed*, etc. v. 34. A very natural conclusion of the story, if only a transaction within the sphere of his Mission; for then, having related its ill success in general, *some mocking, and others putting off the bearing*, he adds, that however it was not altogether without effect, for a few converts he did make, *etc.* But if we suppose it a narrative of a juridical process, we shall not find in it one circumstance of a proper relation. We are not so much as told whether he was acquitted or censured, or gave caution for a new appearance: But, as if so illustrious a prosecution (where the most learned of the Apostles was the *Criminal*, the Greek Philosophers his *Accusers*, and the Court of Areopagus his *Judges*) was below the historian's notice, we are told a thing quite foreign to the matter,—That he made but few converts.

In a word, take this history in the sense here explained, and the whole narrative is simple, exact, and luminous: Take it in the other, and it scarce affords us one single quality of a pertinent relation, but is obscured from one end to the other, both by redundancies and omissions.

But had the interpreters not overlooked a plain fact, they would have given a different sense to this adventure. When Christianity first appeared, its two enemies, the Jews and Gentiles, had long administered their superstitions on very different principles. The Jews employed *persecution*; but the Gentiles gave a free *toleration*. And, though, soon after, the latter went into the *intolerant* measures of the other, yet, at this time, they still adhered to the ancient genius of Paganism. So that, of the many various persecutions of the Christian Teachers, recorded in *The Acts of the Apostles*, there is not one but what was begun and carried on by Jewish Magistrates, or at least excited by their emissaries; if we except that at Philippi, which too was on pretence of an injury to private property.—tub the good Father, like more modern Interpreters, was full of the ideas of his own times, when the Persecution of the Christian Faith was far advanced, rather than those of St. Paul, when it was not yet begun. And so I leave it (as it is a mistake) to be obstinately persisted in.

P. 446. [UU]. Lib. ii. c. 8. Thus, I think, the words ought to be read and pointed. The common reading is, *separatim nemo habessit deos neve novos: sed ne advenas, nisi publice adscitos, privatim colunto*: which is absurd and unintelligible. The manuscript quoted by Manutius reads, *neve novos sive advenas*. In a word, this Law seems not have been understood by the critics, from their not apprehending the nature of Paganism, and the distinction between their *tolerated* and *established* religions. By the first branch, *separatim nemo habessit deos*, is meant that the Gods in general should not be worshipped in private CONVENTICLES, or be had, as it were, in propriety; (*Suos deos*, says the comment) but lie in common to all the Citizens. And by the second branch, *neve novos, neve advenas, nisi publice adscitos, privatim colunto*, is meant that PARTICULARS should not worship any *new* or *foreign* god without licence and authority from the State. For we must remember what hath been said, in the first section of this book, concerning the two parts of Pagan religion; the one public, and the other private; the one, which had the *State* for its subject; the other, *particulars*. Now the *State*, as such, worshipped only the country gods; and this was properly the *established religion*. *Particulars*, as such, frequently grew fond of new and foreign gods, and modes of worship: and these, when allowed by the state, were their *tolerated religions*. *Privatim* therefore signifies [*by particulars*] not [*privately*], which latter sense would make a contradiction in the sentence: *Nisi publice adscitos, privatim colunto*: “Let them not worship them *PRIVATELY*, unless they be *PUBLICLY* allowed.” For how could those be said to be *privately* worshipped, that were *publicly* owned? By *deos novos*, both here and in the comment, I suppose, is meant *gods newly become such*: which in another place he calls —*quasi novos et adscriptitios cives in calum receptos*.—*De nat. deor.* l. iii. c. 15. For the *dii minorum gentium* were a kind of every-day manufacture: such as Tully in the words immediately following thus describes: *Ollos quos endo cælo merita vocaverint*; or, *those who had newly discovered themselves to men*. And by *ADVENAS*, the *known local gods of other countries*.

P. 446. [XX]. Lib. ii. c. 10. Thus I venture to correct the passage. The common editions have it—*Non a sacerdotibus, non a patribus acceptos deos, ita PLACET coli, si huic legi PARUERUNT ipsi*. Gruter says: *Ita me Deus amet, vix intelligo: hæreo, adhuc hæreo*.—And none of the critics have pretended to make sense of it, but Petit, in his comment on the Attic laws:

De

De advenis Diis (*says he*) sibi facit objici Tullius, an non liceat acceptos a sacerdotibus aut a patribus alienigenas Deos colere? Respondet Cicero, licere, si, prout hac cavebatur lege, publice sint adsciti, non privata patrum aut sacerdotum auctoritate. Hic igitur verborum Tullii sensus est, qui latet et lectores fugit, qui excidit interrogationis nota, loco suo restituenda et reponenda ad hunc modum. *Suosque deos, aut novos aut alienigenas coli, confusionem habet religionum, et ignotas ceremonias. Non a sacerdotibus, non a patribus acceptos deos? Ita placet coli, si huic legi PARUERINT ipsi.* But as plausible as this appears, it cannot, I think, be the true interpretation. Cicero is made to object impertinently: for who, from the words *neve novos, neve advenas, nisi publice adscitos, privatim colunto*, could form any suspicion that, by this law, *the gods received by the priests or their forefathers* (which certainly had long enjoyed the public allowance) were forbid to be worshipped? And those not publicly allowed, were forbid, from whatever quarter they were brought in. On the other hand, the propriety of the sense, given above, is seen from hence: 1. That the observation is of the nature of an example to a precept. He delivers a *law* concerning the licensing new religions by the Magistrate; and then takes notice that, had it been well observed in Rome, it had prevented a great deal of superstition. 2. The frequent breach of this *law* in Rome was a notorious fact; as appears by the speech of Posthumius in Livy, quoted above; and therefore very likely to be taken notice of by Tully, when he was upon this subject. And what St. Austin says, in his second book of the *City of God*, concerning the actions told of the gods in their public worship at Rome, and the lubricity of that worship, shews the seasonableness of this animadversion. Further, as the general sense of the *law* justifies the emendation in the *Comment*; so the words, *aut novos, aut alienigenas*, in the *Comment*, confirm the correction in the *law*.—By, *confusionem religionum*, I suppose Tully meant, such a confusion of ceremonies, as would leave no distinction between the *established* and the *tolerated* worship; and thereby reduce Religion to so impotent a state, as to render it useless to civil Society: And by, *ignotas ceremonias*, rites, which the Magistrate, by reason of their celebration in private conventicles, could not take cognizance of: which might hurt the morals of society, by their lewdness, as happened in the Bacchanals at Rome; or endanger its peace by cabals and factions, supported and encouraged by the secrecy of their celebration. In the remaining words, Cicero gives a plain intimation, that, had this law been observed,

observed, many superstitions both in the *established* and *tolerated* religions had been avoided; which he hints had been introduced, without warrant from the State, by an interested Priesthood and an ignorant Ancestry. To conclude, the neglect of this law in Rome was very notorious: and, probably, owing to their having no standing judicature, as at Athens, for that purpose.

P. 452. [YY]. An intelligent missionary seemed to see where the thing stuck, when he says, *Pour ce qui est des conversions, qu'on peut faire de ces gens-là touchant l'Evangile, on ne sauroit faire aucun fond sur eux. Ces sauvages, de même que tous ceux de l'Amerique, sont fort peu disposez aux lumieres de la foi, parce qu'ils sont brutaux et stupides, et que leurs mœurs sont extrêmement corrompues, et opposées au Christianisme. Nouvelle Decouv. dans l'Ameriq. Sept. par le R. P. Louis Hennepin Missionnaire Recollet et Notaire Apostolique, à Utr. 1697. p. 211.* The corrupt manners of the savages here complained of, as indisposing them to the Gospel, we find, from this writer and others, are of such a kind as arise only from the want of civil government; and which civil government every where rectifies; such as *rapine, cruelty, and promiscuous mixtures*. Hans Egede, a Danish missionary, who had been five and twenty years in Greenland, in his description of that country, speaks to the same effect: "It is a matter " which cannot be questioned (says this sensible writer) that, if you will " make a man a Christian out of a mere savage and wild man, you must " first make him a reasonable man.—It would contribute a great deal to " forward their conversion, if they could, by degrees, be brought into a " settled way of life," &c. p. 211, 212.

P. 453. [ZZ]. This justice is due to the JESUITS, That they have been wiser in their attempts on PARAGUAY, and on the coast of California; where they have brought the savage inhabitants to a love of agriculture and the mechanic arts. The mission in California was founded at the expence of a certain marquis de Valero; for which the reverend person, whose name was permitted to be put to the Account of *Lord Anson's Voyage Round the World*, has suffered the Marquis to be called *a most magnificent Bigot*.

P. 453. [AAA]. This is the system of *Charlevoix* in the following passage; which is well worth the reader's notice: After having spoken of the shocking miseries attending the uncivilized condition of the Canadian savages, he goes on thus: *Il faut néanmoins convenir que les choses ont un*

un peu changé sur tous ces points, depuis notre arrivée en ce pays; J'en ai même vû chercher à se procurer des commodités, dont ils auront peut-être bientôt de la peine à se passer. Quelques-uns commencerent aussi à prendre un peu plus leurs précautions pour ne pas se trouver au depourvû, quand la chassè leur manquera; et parmi ceux, qui sont domiciliés dans la colonie, il y a bien peu à ajouter pour les faire arriver au point d'avoir un nécessaire raisonnable. Mais qu'il est à craindre que, quand ils en seront là, ils n'aillent *bientôt plus loin, et ne donnent dans un superflu*, qui les rende plus malheureux encore, qu'ils ne sont présentement dans le sein de la plus grand indigence. *Ce ne sera pas au moins les missionnaires, qui les exposcront à ce danger*; persuadés qu'il est moralement impossible de bien prendre ce juste milieu, et de s'y borner, ils ont beaucoup mieux aimé partager avec ces peuples ce qu'il y a de pénible dans leur maniere de vivre, *que de leur ouvrir les yeux sur les moyens d'y trouver des adouciffemens*. Aussi ceux-mêmes, qui sont tous les jours temoins de leurs souffrances, ont-ils encore bien de la peine à comprendre comment ils y peuvent résister, d'autant plus qu'elles sont sans relâche, et que toutes les saisons ont leurs incommodités particulieres. *Journal Histor. d'un Voyage dans l'Ameriq. Septent.* vol. VI. p. 57, 58.

C O N T E N T S

O F

T H E S E C O N D B O O K.

B O O K II.

PROVES the necessity of the doctrine of a future state to society, from the conduct of the ancient lawgivers, and founders of civil policy, p. 127—398.

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S E C T. II.

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ERRORS OF THE PRESS IN VOL. I.

- Vol. I. P. 56. l. 4. from the bottom, for *far*, r. *for*.
 96. l. 7. for *the two writers mentioned above*, r. Sextus Empiricus and Montagne.
 139. l. 5. after *world*, a period.
 238. l. 10. from the bottom, after *servis* a comma; and for Trajane, r. Trajane.
 241. l. 7. after *tulijis* dele the comma.
 242. l. 14. after *gaudia* and after *Cyden* add a comma.
 250. l. 2. after *sata* dele the period.
 260. l. 5. from the bottom for *bellus*, r. *bellus*.
 266. l. 9. from the bottom for *spiscated*, r. *spiscated*.
 269. l. 4. from the bottom for mortality, r. *morality*.
 274. l. 3. for *crimini*, r. *crimine*.
 276. l. 15. for *pœnis*, r. *pœnas*.
 l. 3. from the bottom for *subegitque*, r. *subigitque*.
 306. l. 10. from the bottom, for *clausam*, r. *clausam*.
 310. l. 18. for *ille*, r. *illi*.
 314. l. 11. from the bottom for *miseris*, r. *miseris*.
 332. l. 9. from the bottom for *ferti*, r. *ferti*.
 n. ||. for *temeritate curiositatæ*, r. *temerariâ curiositate*, for p. 119, r. 123.
 377. l. 7. for *Tuscular*, r. *Tusculan*.
 388. l. 18. for *antonomaciste*, r. *antonomastice*.
 393. l. 21. for *Vadimonis*, r. *Vadimonis*.
 437. l. 1. for *mankind*. *For*, r. *mankind*, *for*.
 442. l. 7. for *his* odium, r. *this*.
 444. l. 7. from the bottom for *oz*, r. *oz*.
 459. l. 6. for *Astris*, r. *Astris*.
 460. l. 8. for *nôtre tant*, r. *nôtre étant*.

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